OTHER MASTERS · I · THIRD EDITION



Self-Remembering

The sleep of man, what it is to remember oneself, the divided attention, the practice from moment to moment, remembering oneself in the midst of life, and what it awakens, in the words of Samael Aun Weor, P. D. Ouspensky, Maurice Nicoll, A. R. Orage, V.M. Rabolú, V.M. Litelantes and V.M. Gargha Kuichines

222 PASSAGES · 7 MASTERS · 13 BOOKS · 85 PRACTICES · 19 SECTIONS · 5 PARTS

THE MAP

Five parts: the sleep, what it is, how to practise,

in the midst of life, and what it awakens

Tap a part to go to it.

We do not remember ourselves
part one · 37 passages · 2 practices

What it is to remember oneself
part two · 40 passages · 4 practices

How to practise
part three · 54 passages · 40 practices

In the midst of life
part four · 63 passages · 39 practices

What it awakens
part five · 28 passages · 0 practices

Every word here is theirs. Nothing has been paraphrased, joined or improved. Seven voices stand side by side, one theme at a time, so that what one master says briefly another can say at length, and where they disagree it is left standing. Each passage carries its master, its book and the page, chapter or lecture it came from.

“The most serious in life is to forget oneself.” (Samael) *“He never can awaken without first realising his sleep.”* (Ouspensky) *“I wish to remember myself.”* (Orage) *“The problem is that when we forget ourselves, we commit*

errors.” (Rabolú) *“You must actually remember yourselves.”* (Nicoll) *“You are a sleeper; when you stop snoring, then you will know where we have pulled you out from.”* (Samael to Gargha)

Samael Aun Weor

46 passages · 7 Lectures and the Lamasery Exercises; Fundamental Education; The Fifth Gospel; The Great Rebellion; Treatise of Revolutionary Psychology

Books and spoken lectures, most of them from the 1970s.

P. D. Ouspensky

38 passages · The Psychology of Man's Possible Evolution

Five lectures first read to his London groups in the 1930s, and one talk of 1937.

Maurice Nicoll

43 passages · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1

Talks given to his groups at Birdlip, 1941–43, read from a scanned copy by text recognition and checked twice.

A. R. Orage

39 passages · The Oragean Version

Gurdjieff’s method as Orage taught it in New York, set down by C. Daly King.

V.M. Rabolú

31 passages · Gnostic Science; The Rebel Eagle (Christmas Message 1992–1993)

Answers given to students, in the English compilation of three of his books.

V.M. Litelantes

4 passages · Litelantes en España (Ediciones Gnósticas, Barcelona, 2001)

From an interview on her first visit to Spain, 1981, translated from the Spanish for this booklet.

V.M. Gargha Kuichines

21 passages · La Sabiduría de un Buddha (Guayaquil, 1987); Respuestas que dió un Buddha

Julio Medina Vizcaíno, Samael’s disciple from 1949, who published The Perfect Matrimony. Shown in his Spanish with an English translation made for this booklet.

What is in it

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Show Everything 222 Practices only 85 Fold all

Part One — We do not remember ourselves

14 passages · Samael · Ouspensky · Nicoll · Orage · Gargha

I We are asleep

They begin in the same place. Samael says we have to comprehend that we are asleep; Ouspensky, that a man can never awaken without first realising his sleep; Orage, that what we call the waking state is sleep-walking, a light hypnosis. The simile of the carriage, with its passenger unconscious and its coachman drunk, is Orage's picture of the same condition. Nicoll adds that the Gospels say it again and again, awake, watch, sleep not, and that it is meant literally. Gargha Kuichines remembers Samael telling him, in 1949, that he was a sleeper who would only know where he had been pulled out from once he stopped snoring.

We have to comprehend that we are asleep. If people were awakened, they could see, touch and feel the great realities of the Superior Worlds. If people were awakened, they would remember their past lives. If people were awakened, they would see the Earth just as it is. Currently, they are not seeing the Earth just as it is.

— Samael Aun Weor · The Fifth Gospel · p. 81 (lecture: The Exercise of Self-Knowledge)

✧

All the absurdities and all the contradictions of people, and of human life in general, become explained when we realise that people live in sleep, do everything in sleep, and do not know that they are asleep.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · Second Lecture

✧

But the question is, how can a man awake? The Gospel teaching demands awakening, but does not say how to awaken. But the psychological study of consciousness shows that only when a man realises that he is asleep, is it possible to say that he is on the way to awakening. He never can awaken without first realising his sleep.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · Second Lecture

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when a man realises that he is asleep, is it possible to say that he is on the way to awakening. He never can awaken without first realising his sleep.

P. D. Ouspensky

The Psychology of Man's Possible Evolution · Second Lecture

And he will be quite right, although at the same time quite wrong. This is nature's trick. He will be right because your question or your remark has made him vaguely conscious for a moment. Next moment consciousness will disappear. But he will remember what you said and what he answered, and he will certainly consider himself conscious.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · Second Lecture

✧

In the fully literal sense these human beings are asleep; they are in the sleep-walking, sleep-

talking, sleep-experiencing condition somewhat ludicrously known to us as the waking state. It is basically the unnatural passivity of ‘I’, reflected accurately and minutely in the neutralizing factor of consciousness, which renders the ordinary man an abnormal human being.

A. R. Orage · The Oragean Version · p. 153 (IV. The Greater Map) · *in C. Daly King’s words*

✧

Animals have sleep and waking states. We have sleep but not waking. When awake, we are lightly hypnotized.

A. R. Orage · The Oragean Version · p. 219 (V. Destination, “Oragean Aphorisms”, no. 100) · *as recorded by C. Daly King*

✧

Obviously, we are stuck inside a machine that spins incessantly, but we walk like sleepwalkers, unconscious, asleep people. We know nothing about ourselves because we never remember

ourselves, our own Being. We have the mind too busy with illusory things, with what is fleeting.

Samael Aun Weor · The Fifth Gospel · p. 324 (lecture: The False World of Appearances)

✧

The actual picture is somewhat different. Here we find the passenger unconscious within his vehicle, the coachman drunk upon the box, the horse rampaging about in terror-stricken hysteria or vicious rage and the carriage, equipped with a cleverly designed self-greasing mechanism which only rough roads will activate, creaking with burned-out axles along the artificially smooth streets of the city's amusement centre. This picture is asserted to be a true one; the rational thing to do, is not to deny it but to investigate it.

A. R. Orage · The Oragean Version · p. 56 (II. The Local Map) · *in C. Daly King's words*

✧

Self-Observation is not Self-Remembering, but it enables a man to realize he does not remember himself and that most of the time he has no distinct and separate feeling of himself, no proper sense of ‘I’, no real consciousness of himself.

— Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 198 (Birdlip, 5 December 1942)

✧

How many times is this said in the Gospels: “Awake, watch, sleep not!” But people do not understand it or they think it is a metaphor whereas it is literally true. If people awakened from sleep, if they began to remember themselves, the whole of life would change. And nothing can change in life unless people begin to awaken.

— Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 198 (Birdlip, 5 December 1942)

✧

This Work teaches as a principle that Man is asleep and that his greatest and most important task is to awaken.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 198 (Birdlip, 5 December 1942)

✧

When I began, back in the year 1949, it seemed to me that the Master exaggerated when he spoke of the profane world, the external world; people seemed to me marvellous, good, saintly, and he would say to me: you are a sleeper; when you stop snoring, then you will know where we have pulled you out from. Today, when I look back, is when I see the tremendous difference.

IN HIS SPANISH

Cuando yo comencé allá por el año 1949, me pareció que el Maestro exageraba al hablar del mundo profano, del externo, las gentes me parecían maravillosas, buenas, santas y él me decía, eres un dormido, cuando dejes de roncar, entonces sabrás de

donde te hemos sacado. Hoy cuando miro hacia atrás, es cuando veo la tremenda diferencia.

— M. Gargha Kuichines · La Sabiduría de un Buddha · p. 70 (ch. 46, Las Facultades Parasensoriales del Hombre) · *translated from the Spanish*

✧

So, let us study to awaken consciousness, and let it not happen to us as it happens to the awake sleepers, who go to look for an object in the home and, when they reach the place where the object is, have already forgotten what they went to look for.

IN HIS SPANISH

De manera que a estudiar para despertar conciencia y no nos suceda lo que a los dormidos despiertos que van a buscar un objeto en el hogar y cuando llegan al lugar donde se encuentra el objeto ya olvidaron lo que fueron a buscar.

— M. Gargha Kuichines · La Sabiduría de un Buddha · p. 29 (ch. 18, Mensaje de Navidad de 1955) · *translated from the Spanish*

> *The awake s[illegible]ers, who go to look for an object in the home and, when they reach the place where the object is, have already forgotten what they went to look for.*
>
> V.M. Gargha Kuichines
>
> La Sabiduría de un Buddha · p. 29 (ch. 18, Mensaje de Navidad de 1955)

When you verify things of which you are informed here, do not commit the foolishness of speaking of them to anyone, not even to your relatives, because what they will do is offend you or denigrate you; with them one can only speak of meat, rice and lard, of everything that is bought and sold for money. All of them the Christ called “the Living Dead”, because they live asleep even when their eyes are seen to be open; they are the idolaters of the golden calf, slaves of the pleasures

of the world; so that if you want to get out of there, do not take their advice, because the world wants no dealings with those who withdraw from it.

IN HIS SPANISH

Cuando usted compruebe cosas de las que aquí se le informa no cometa la tontería de comentarlo con nadie, ni aún con sus familiares porque lo que harán será ofenderlo o denigrarlo, con ellos solo se puede hablar de carne arroz y manteca, todo aquello que se compra y vende por dinero, a todos ellos los llamó el Cristo "Muertos Vivientes", porque viven dormidos aún cuando se les vea los ojos abiertos, son los idólatras del becerro de oro, esclavos de los placeres del mundo, de manera que si tú quieres salirte de allí no les tomes consejos porque el mundo no quiere tratos con quiénes se apartan de él.

M. Gargha Kuichines · La Sabiduría de un Buddha · p. 65 (ch. 42, Más allá de la Muerte) · *translated from the Spanish*

16 passages · Samael · Ouspensky · Nicoll · Orage · Gargha

II A machine that forgets itself

Man is a machine moved by outside impacts, and he is not one but many. Each passing 'I' says 'I' as if it were the whole. Samael calls what acts here the machine and not the Being, and he names the cause: people forget themselves because they identify with circumstances, and the impressions that enter while we forget ourselves stay undigested and become the 'I's. Gargha, reading Samael's Treatise, calls the personality a marionette, a talking doll, a repeater of events.

What does it mean that man is a machine? It means that he has no independent movements, inside or outside of himself. He is a machine which is brought into motion by external influences and external impacts. All his movements, actions, words, ideas, emotions, moods and thoughts are produced by external influences.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

✧

We must understand that man can do nothing. But he does not realise this and ascribes to himself the capacity to do. This is the first wrong thing that man ascribes to himself. That must be understood very clearly. Man cannot do.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

✧

Man is a machine, but a very peculiar machine. He is a machine which, in right circumstances, and with right treatment, can know that he is a machine, and having fully realised this, he may find the ways to cease to be a machine.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

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So, what acts here, in this painful world in which we live, is a machine equipped with a

great computer. Not the Being, but the machine is acting here.

Samael Aun Weor

The Fifth Gospel · pp. 300–301 (lecture: Intelligent Assimilation of Impressions)

First of all, what man must know is that he is not one; he is many. He has not one permanent and unchangeable 'I' or Ego. He is always different. One moment he is one, another moment he is another, the third moment he is a third, and so on, almost without an end.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

✧

When man says 'I' it sounds as if he meant the whole of himself, but really even when he himself thinks that he means it, it is only a passing thought, a passing mood, or passing desire. In an hour's time he may completely forget it, and with

the same conviction express an opposite opinion, opposite view, opposite interests. The worst of it is that man does not remember it.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

✧

Another simile of the Oragean Version likens the empty word, “I,” to an exiled Prince instead of to the unconscious passenger. Deprived of his birthright he spends his existence outlawed from his land (the organism) while a succession of usurpers arrogates his duties to itself. Now Centre #3 seizes control, now Centre #1 and now Centre #2; and even their subordinates ape them in usurpation, for the members of that whole train of multiple personalities play out their automatic roles in a degraded succession upon the ravished throne. When shall that Prince awake?

A. R. Orage · The Oragean Version · p. 56 (II. The Local Map) · *in C. Daly King’s words*

He now exercises three main functions, all automatic; reaction, emotion, thought. Where may he find any other function, different in kind from those, which he may be able even to begin to exercise? If he cannot find some such escape, he is lost whether he knows it or not.

A. R. Orage · The Oragean Version · p. 77 (II. The Local Map) · *in C. Daly King's words*

So, what acts here, in this painful world in which we live, is a machine equipped with a great computer. Not the Being, but the machine is acting here. We could say that the machine is a machine, that the Being is the Being.

Samael Aun Weor · The Fifth Gospel · pp. 300–301 (lecture: Intelligent Assimilation of Impressions)

In the presence of a glass of liquor, the sleeping man ends up drunk. When the sleeping man finds himself in the presence of the opposite sex, he ends up fornicating. The sleeping man identifies with everything around him and forgets himself.

Samael Aun Weor · 7 Lectures and the Lamasery Exercises · pp. 52–53 (6. S.O.L. Key)

✧

People forget themselves completely; they forget their own profound inner Being because they identify with the circumstances. Normally, people are asleep because of this, because they identify with the circumstances that surround them, and each one has his little psychological song, as I said there in my book Revolutionary Psychology.

Samael Aun Weor · The Fifth Gospel · p. 87 (lecture: The Exercise of Self-Knowledge)

✧

But to add to our misfortune, our negative emotions, self-love, and self-esteem fascinate and hypnotize us, never permitting us to remember ourselves, to see ourselves exactly as we are.

Samael Aun Weor · Treatise of Revolutionary Psychology · p. 70 (Chapter 15: Individuality)

✧

It is necessary, then, to know that all the “I’s” that we currently have are the result of undigested, untransformed impressions, and this is lamentable. Unfortunately, people never remember themselves. That is why impressions reach our mind and remain like that, completely untransformed, giving rise, as is natural, to the psychic aggregates, to the “I’s”.

Samael Aun Weor · The Fifth Gospel · p. 299 (lecture: Intelligent Assimilation of Impressions)

✧

For most people, even for educated and thinking people, the chief obstacle to their attaining the state of consciousness called Self-Remembering lies in the fact that they think they possess it already.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 196 (Birdlip, 5 December 1942)

✧

Of all the thoughts and feelings that pass through him mechanically he is scarcely conscious of a millionth part.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 197 (Birdlip, 5 December 1942)

✧

In Chapter Seventeen he speaks to us of mechanical creatures and tells us that when one does not observe oneself one cannot notice the incessant daily repetition; whoever does not wish

to observe himself does not wish to work to achieve a true Radical transformation either. Our personality is only a marionette, a talking doll, something mechanical; we are repeaters of events, our habits are the same, we have never wanted to modify them.

IN HIS SPANISH

En el CAPÍTULO DIECISIETE; Nos habla sobre las criaturas mecánicas y nos dice que cuando uno no se auto-observa no puede darse cuenta de la incesante repetición diaria, quien no desea observarse a sí mismo tampoco desea trabajar para lograr una verdadera transformación Radical, nuestra personalidad es solo una marioneta, un muñeco parlante, algo mecánico, somos repetidores de sucesos, nuestros hábitos son los mismos, nunca hemos querido modificarlos.

V·M. Gargha Kuichines · La Sabiduría de un Buddha · p. 81 (ch. 50, La Psicología Revolucionaria) · *his reading of Samael's Treatise of Revolutionary Psychology · translated from the Spanish*

✧

Chapter Eighteen deals with the Supersubstantial Bread: habits keep us petrified, we are mechanical people loaded with old habits; we must provoke inner changes. Self-observation is indispensable.

IN HIS SPANISH

CAPÍTULO DIECIOCHO; se trata del Pan Supersubstancial, los hábitos nos mantienen petrificados, somos gentes mecánicas cargados de viejos hábitos, debemos provocar cambios internos. La auto-observación es indispensable.

M. Gargha Kuichines · La Sabiduría de un Buddha · p. 81 (ch. 50, La Psicología Revolucionaria) · *his reading of Samael's Treatise of Revolutionary Psychology · translated from the Spanish*

7 passages · 2 practices · Samael · Ouspensky · Nicoll · Orage · Gargha

III The first experiment

Each of them sends the student to find the sleep for himself. Resolve to live alert, and hours later you remember that you fell asleep on entering a shop. Resolve not to cross your legs for one evening, and you wake to find them crossed. Ouspensky draws the conclusion: man is not conscious of

himself, and the illusion that he is comes from memory. Gargha adds that the sense of self-observation is atrophied in the human race and develops only as we persevere in it.

Some students of psychology have proposed to live in a state of alertness from moment to moment, but suddenly they fall asleep, perhaps upon meeting a friend in the street, upon entering a store to buy something, etc., and hours later, when they remember their decision to live alert and awake from instant to instant they realize they had fallen asleep when they entered such and such a place, or met such and such a person, etc., etc., etc.

Samael Aun Weor · Fundamental Education · p. 33 (Chapter 3: Authority Figures)

✧

A PRACTICE

Let him decide to spend one selected full evening without once crossing his legs. Just as he has previously discovered with the shoes, he will find how almost impossible it is to

remember his decision in time and suddenly he will “wake up” to the fact that his legs are already crossed and that his unconsciousness has betrayed him again.

A. R. Orage · The Oragean Version · p. 117 (III. The Boat) · *in C. Daly King’s words*

✧

The most important deduction one can make after making this experiment in the right way is that man is not conscious of himself. The illusion of his being conscious of himself is created by memory and thought processes.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

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of himself is created by memory and thought processes.

P. D. Ouspensky

The Psychology of Man's Possible Evolution · First Lecture

The difficulties he has in observing these four manifestations— lying, imagination, the expression of negative emotions and unnecessary talking—will show man his utter mechanicalness, and the impossibility even of struggling against this mechanicalness without help, that is, without new knowledge and without actual assistance. For even if a man has received certain material, he forgets to use it, forgets to observe himself; in other words, he falls asleep again and must always be awakened.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · Second Lecture

✧

We are completely mechanical with the exception of Self-Observation and what makes that possible. Self-Observation is the letter, A, of consciousness; it is the first conscious ability that can be attained; if you cannot do that, you are completely unconscious.

A. R. Orage · The Oragean Version · p. 219 (V. Destination, "Oragean Aphorisms", no. 99) · *as recorded by C. Daly King*

✧

A PRACTICE

A man must first come to the realization that he is asleep and that he does not remember himself, before anything else can happen. And he can only gain this realization by means of observing himself uncritically at all times and over a long period.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 198 (Birdlip, 5 December 1942)

✧

In Chapter Twenty he speaks to us of the two worlds, and tells us that the true knowledge which can really bring about a fundamental inner change in us has as its foundation the direct self-observation of oneself. Inner self-observation is a means of changing intimately; through the self-observation of oneself we learn to walk on the inner road,

The sense of self-observation of oneself is atrophied in the human race, but this sense develops when we persevere in the self-observation of oneself; just as we learn to walk in the outer world, so too, through psychological work upon oneself, we learn to walk in the inner world.

IN HIS SPANISH

En el CAPÍTULO VEINTE; Nos habla sobre los dos mundos, y nos dice que el verdadero conocimiento que realmente puede originar en nosotros un cambio interior fundamental, tiene por basamento la auto-observación directa de sí mismo. La auto-observación

interior es un medio para cambiar íntimamente, mediante la auto-observación de sí, aprendemos a caminar en el camino interior,

El sentido de auto-observación de sí mismo se encuentra atrofiado en la raza humana, pero este sentido se desarrolla cuando perseveramos en la auto-observación de sí mismo, así como aprendemos a caminar en el mundo exterior, así también mediante el trabajo psicológico sobre sí mismo aprendemos a caminar en el mundo interior.

M. Gargha Kuichines · La Sabiduría de un Buddha · p. 81 (ch. 50, La Psicología Revolucionaria) · *his reading of Samael's Treatise of Revolutionary Psychology · translated from the Spanish*

Part Two — What it is to remember oneself

12 passages · Samael · Nicoll · Rabolú · Litelantes · Gargha

IV Not forgetting one's own Being

Asked whether self-remembering means thinking 'here I am', Samael answers that this may only affirm the robot; it is about not forgetting one's own profound inner Being. Rabolú puts it in one line, to be aware of yourself, and Litelantes calls it the capacity each one has to retain it in material life. Nicoll answers the question which self to remember: first the one that knows your aim, then the trace of real 'I', and never without feeling that there is something higher than oneself. Gargha speaks of those who spend their lives on money, fame and position and forget themselves.

DISCIPLE: Master, is remembering oneself simply a psychological attitude or is it to think "here I am" with a present thought of ourselves?

MASTER: If you say "here I am" you can be affirming your robot, you are simply affirming the robot. The robot says: "Yes, I am here", see, that is the robot. It is not about that; it is about not forgetting one's own Being, which is something different. He normally lives in the Milky Way and is not currently incarnated in the robot, because the Ego and the Being are incompatible. It is about

not forgetting the Being, it is not about affirming the robot, but about affirming the Being, which is different.

Samael Aun Weor · The Fifth Gospel · p. 303 (lecture: Intelligent Assimilation of Impressions)

✧

But not forgetting one's own Being is extraordinary. Why do fallen angels exist? Because they forgot themselves for an instant, which was more than enough to go head first to the precipice. One should not forget oneself. I am not stating that it is about affirming the machine, the robot, no. Not forgetting oneself means not forgetting one's profound inner Being.

Samael Aun Weor · The Fifth Gospel · p. 303 (lecture: Intelligent Assimilation of Impressions)

✧

Disciple: Master, I would like to know if remembering oneself would then be like reaching

a state so that one provokes the search, a profound longing to find the Being, and one maintains it the twenty-four hours of the day so that then the mechanical world does not fascinate one.

MASTER: In the remembrance of oneself, of one's own Being, it is clear that the force of longing exists. The latter expresses itself vividly through the emotional understanding. This allows one to digest the impressions; that is all.

Samael Aun Weor · THE FIFTH GOSPEL · P. 305 (LECTURE: INTELLIGENT ASSIMILATION OF IMPRESSIONS)

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Because they forgot themselves for an instant, which was more than enough to go head first to the precipice. One should not forget oneself. I am not stating that it is about affirming the machine, the robot, no.

Samael Aun Weor

The most important conscious effort is to remember oneself. This always is difficult because we all forgot ourselves long ago, but it is quite impossible if a man has no sense of higher influences and cannot see the difference between A and B influences in life. Self-remembering must have an emotional factor, not of self, not of personality, but of something deeper, or, if you prefer it, higher than one’s ordinary self. The factor of will enters in self-remembering—not self-will, but conscious will.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 92 (Birdlip, 19 December 1941)

✧

Now as regards the question: “Which self must I remember when I try to remember myself?” First,

remember the self or ‘I’ that knows what your aim is. This brings all the ‘I’s in you that wish to awaken into consciousness.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 199 (Birdlip, 5 December 1942)

✧

Second, there is such a thing as real ‘I’ in us. But we are always being what we are not, substituting one ‘I’ after another in place of the trace of real ‘I’ that we have access to. Trying to feel the pure feeling of ‘I’ doing this, ‘I’ saying this, ‘I’ sitting here, ‘I’ being negative, and so on, can become sometimes a form of Self-Remembering. Full Self-Remembering is consciousness of real ‘I’ which stands above all the ‘I’s artificially created by life in us.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 200 (Birdlip, 5 December 1942)

✧

Finally, no one can remember himself unless he feels that there is something higher than himself. Unless he feels this, his Self-Remembering will always lead him into False Personality.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 200 (Birdlip, 5 December 1942)

✧

When one remembers oneself and works on oneself, when one does not become identified with all the problems and sorrows of life, in fact one is traveling along the vertical path.

Samael Aun Weor · Treatise of Revolutionary Psychology · p. 20 (Chapter 3: Psychological Rebellion)

✧

Disciple: Venerable One, what relationship or with what mind is self-remembering and self-observation related to?
Master: Well, obviously, self-remembering is related to the superior mental center, as is self-

observation. However, I think –and I have always said– that the emotional center –I am especially referring to the superior emotional center– has more penetrability, more omniscience, more wisdom, and it is more important.

Samael Aun Weor · The Fifth Gospel · p. 264 (lecture: The Seven Minds and the Seven Truths)

✧

To be aware of yourself. When we forget ourselves we commit errors; we always need to be aware of ourselves, otherwise, we forget ourselves and we commit many errors.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 10 (Part 1, “Work upon the Details for the Death of the Ego”)

✧

Ah! The remembrance of oneself; well, that is a personal matter, and it is the capacity of intelligence that each one has to retain it in material life.

V.M. Litelantes · Litelantes en España (Ediciones Gnósticas, Barcelona, 2001) · "Primera visita a España" — interview in Madrid, September 1981 · *translated from the Spanish*

✧

Many have dedicated their lives to earning money, fame and position in the world, and they forget themselves, in the building of the real man. Many have misused the capital of energies that was assigned to them as human beings, suffering and struggling to eat well, to dress well and to pile up money; and they come to an old age that is empty, sickly and miserable. And then they say that they have done their part, because they gave their children a profession, because they left many material possessions. And so they believe they have done their duty to themselves, to the world and to God.

IN HIS SPANISH

Muchos han dedicado sus vidas a ganar dinero, fama y posición en el mundo, y se olvidan de sí mismos, en la construcción del hombre real. Muchos han mal

utilizado el capital de energías que se les asigno como seres humanos; sufriendo y luchando por el bien comer, el bien vestir y por las acumulaciones de dinero; y llegan a tener una vejez y ancianidad vacía, enfermiza y miserable. Y luego dicen que ellos ya cumplieron, porque profesionalizaron los hijos, porque dejaron muchas posesiones materiales. Y así creen haber cumplido con ellos, con el mundo y con Dios.

— M. Gargha Kuichines · Respuestas que dió un Buddha · p. 4 (answer: "Háblenos de los ancianos en la Gnosis") · *translated from the Spanish*

11 passages · 1 practices · Ouspensky · Nicoll

V Consciousness comes and goes

Ouspensky's account: consciousness is never continuous, it flashes in moments of danger, emotion or novelty, and only those moments are remembered. Self-consciousness is a state we ascribe to ourselves without any right, yet its moments can be made more frequent and longer by will and effort. Knowing

that we do not remember ourselves is the weak spot in the wall of mechanicalness. Nicoll tells of his own first moment of self-remembering, as a schoolboy in a Greek New Testament class.

It is the fact that the consciousness in man, whatever it means, never remains in the same state. It is either there or not. The highest moments of consciousness create memory. Other moments man simply does not remember. This more than anything else produces in man the illusion of continuous consciousness or continuous awareness.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

✧

These glimpses of consciousness come in exceptional moments, in highly emotional states, in moments of danger, in very new and unexpected circumstances and situations; or sometimes in quite ordinary moments when nothing in particular

happens. But in his ordinary or 'normal' state, man has no control over them whatever.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

✧

You will be very astonished when you realise how little you actually remember. And it happens in this way because you remember only the moments when you were conscious.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

“

In the state of relative consciousness we can have glimpses of self-consciousness. But if we want to have more prolonged periods of self-consciousness and not merely glimpses, we must understand that

they cannot come by themselves,
they need will action.

P. D. Ouspensky

The Psychology of Man's Possible Evolution · Second Lecture

A PRACTICE

Now I simply want you to turn your attention to your own observations of your memory. You will notice that you remember things differently. Some things you remember quite vividly, some very vaguely and some you do not remember at all. You only know that they happened.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

✧

We generally think that we possess self-consciousness, that is, that we are conscious of ourselves, or in any case that we can be conscious

of ourselves, at any moment we wish, but in truth 'self-consciousness' is a state which we ascribe to ourselves without any right.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · Second Lecture

✧

Self consciousness is a state in which man becomes objective towards himself, and objective consciousness is a state in which he comes into contact with the real, or objective world from which he is now shut off by the senses, dreams and subjective states of consciousness.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · Second Lecture

✧

This is the fact that consciousness can be made continuous and controllable by special efforts and special study.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

In the state of sleep we can have glimpses of relative consciousness. In the state of relative consciousness we can have glimpses of self-consciousness. But if we want to have more prolonged periods of self-consciousness and not merely glimpses, we must understand that they cannot come by themselves, they need will action. This means that frequency and duration of moments of self-consciousness depend on the command one has over oneself.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · Second Lecture

You must remember that we have found the weak spot in the walls of our mechanicalness. This is the knowledge that we do not remember ourselves; and the realisation that we can try to remember ourselves. Up to this moment our task has only been self-study. Now, with the understanding of

the necessity for actual change in ourselves, work begins.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · Fourth Lecture

✧

But once, in the Greek New Testament class on Sundays, taken by the Head Master, I dared to ask, in spite of my stammering, what some parable meant. The answer was so confused that I actually experienced my first moment of consciousness—that is, I suddenly realized that no one knew anything. This is a definite experience and was my first experience of self-remembering—the second being the sudden realization that no one knew what I was thinking—and from that moment I began to think for myself, or rather knew that I could.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 8 (Letter to Mr. Bush, 27 April 1941)

The third state of consciousness is Self-Remembering or Self-Consciousness or the state of Self-Awareness. It is usual to consider that we have this state already and are always aware of ourselves and that we act, think and feel with full consciousness of what we are doing. But Western science has overlooked the fact that we do not possess this state of consciousness. And we cannot create it in ourselves by immediate desire alone, or decide that we will henceforth always live in a state of Self-Consciousness. But this third state constitutes the natural right of Man as he is and if Man does not possess it, it is because of the wrong conditions of his life. To-day this state of consciousness occurs only in the form of rare flashes and it is only by long practice, by trial and error, that a man can begin to re-establish a state of Self-Remembering in himself.

17 passages · 3 practices · Samael · Nicoll · Orage · Rabolú · Gargha

VI “I” and It: the divided attention

In the Oragean Version the observer and the observed are named 'I' and It, and self-remembering is that part of the attention which rests on 'I' while the rest watches the organism. Samael teaches the same division of attention, between the observer and the observed, and between subject, object and place; Rabolú, that through self-observation we are aware of ourselves and see which 'I' reacts. Nicoll draws it as two arrows: looking out and looking in at the same time. Gargha puts the division plainly: the dynamic attention comes from the observing side; the thoughts and emotions belong to the observed side.

For there is an answer. There is a fourth type of activity in which a human being can engage and which is not thinking or feeling or

doing in the usual meaning of the terms. To realize this distinction clearly is the first necessity of the first step of the Method.

A. R. Orage · The Oragean Version · p. 97 (III. The Boat) · *in C. Daly King's words*

✧

Self-Consciousness is that state in which a man is fully and currently aware of the operations of his organic mechanism, i.e., of his body. Self-Observation is the means whereby the state of Self-Consciousness begins to be established and it is evident at once that the activity of Self-Observation implies and presumes a definite dichotomy within the man's general presence; that is, Self-Observation presumes a real and valid distinction between the observer and the observed, between the being himself and his observed organism. In the Oragean Version this distinction is formulated in the phrase, "I" and "It".

A. R. Orage · The Oragean Version · p. 97 (III. The Boat) · *in C. Daly King's words*

✧

These two distinguishable elements, "I" and "It", must be clearly present in the pupil whenever he performs an act of Self-Observation. In order to accomplish this he must be clearly aware not only of what he observes but also that it is he, or "I", who is making the observation. Such a realization on the part of the observer is called Self-Awareness. Self-Awareness is not synonymous with Self-Observation; it is, instead, a fundamental requirement of Self-Observation.

A. R. Orage · The Oragean Version · p. 98 (III. The Boat) · *in C. Daly King's words*

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Self-Remembering refers precisely to the first of the latter awarenesses, viz., it refers to that part of the attention which at the

moment is focused upon the “I”
and not upon the It or organism.

A. R. Orage

The Oragean Version · p. 126 (III. The Boat)

There is thus a division of attention accompanying the observatory act; to the one hand one withdraws from the usual identification with his organism and is aware that he is the now separated “I” and, to the other, one is aware of the specific organic phenomena taking place, as it were, outside of “I”. Self-Remembering refers precisely to the first of the latter awarenesses, viz., it refers to that part of the attention which at the moment is focused upon the “I” and not upon the It or organism.

A. R. Orage · The Oragean Version · p. 126 (III. The Boat) · *in C. Daly King’s words*

✧

This process of division of which we speak, is called Non-Identification and in it “I” is placed apart from the body; the act of Self-Remembering is that included part of the act of Self-Observation which is directed upon “I” and not upon the phenomena that are the objects of Self-Observation. In fact, Self-Remembering is identical with Self-Awareness.

A. R. Orage · The Oragean Version · p. 126 (III. The Boat) · *in C. Daly King’s words*

✧

Self-Remembering consists in the establishment of the dichotomy that genuinely exists between “I” and It, between the at first almost empty reality of the ultimately subjective entity which proposes to engage in the self-observatory activity and, to the other hand, that objective organism to which he is related and which he is about to observe. In short, Self-Remembering comprises the effort of non-identification from the physical body which is

essential to any correct or successful practice of Self-Observation.

A. R. Orage · The Oragean Version · p. 228 (Appendix: The Ouspenskian Version) · *in C. Daly King's words*

✧

A PRACTICE

We have to divide ourselves between the observer and the observed: a part that observes and the other part that is being observed. When one divides oneself between the observer and the observed, he can simply verify, directly, the harsh reality of that defect that he carries hidden within himself. But he must, first of all, divide himself between the observer and the observed.

Samael Aun Weor · The Fifth Gospel · p. 141 (lecture: The Problem of Psychological Multiplicity)

✧

We must know how to pay attention without identification. When we pay attention to something or someone, but forget ourselves, the result is fascination and the sleep of the consciousness.

Samael Aun Weor · Fundamental Education · p. 44 (Chapter 4: Discipline)

✧

Attention divided into three parts—subject, object, location—is in fact conscious attention.

Samael Aun Weor · Fundamental Education · p. 45 (Chapter 4: Discipline)

✧

We possess some Conscience and it is this percentage of Conscience that has to be used in Self-Observation.

V.M. Rabolú · Gnostic Science · p. 135

✧

Self-Observation is vital. Through Self-Observation we are aware of ourselves, at the same time we can spot the reaction and expression of this or that Ego.

— M. Rabolú · Gnostic Science · p. 136

✧

No, there are three Centres, or Brains, of Manifestation of the Ego, there are; Sex, Heart and Mind. It is from these three Brains that the reaction arises. Do you understand me? When we are in Self-Observation, we feel the reaction of a Psychological Element surfacing within us at a certain moment. If, however, we identify with any impression, be it a person, a phrase, the presence of something or whatever, it is a sign that we were not in Self-Observation. That is why we cannot feel the reaction, we cannot feel anything, because we are identified.

— M. Rabolú · Gnostic Science · p. 137

If you could place the feeling of ‘I’ fully in self-remembering, and all that it means, you would not identify. But this is conscious placing, because no one can self-remember mechanically. To remember oneself is a conscious act, a conscious placing of ‘I’, requiring attention to begin with.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 169 (Birdlip, 10 October 1942)

It means that a man looks out and looks in simultaneously. He observes, say, the person, and observes his own reaction to the person, at the same time. He “sees” the impression coming from the person and “sees” his own reaction to it together. This increased state of consciousness is Self-Remembering.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 194 (Birdlip, 30 November 1942)

A PRACTICE

Let me say before going on that all self-observation should be accompanied by some degree of self-remembering. Remembering why you are observing yourself and feeling the presence of the work in your mind while observing yourself is a degree of self-remembering.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 39 (Birdlip, 7 July 1941)

In Chapter Twenty-One he speaks to us of the observation of oneself; he tells us that the observation of oneself is a practical method for achieving a radical transformation. To know is never to observe; one must not confuse knowing with observing.

The observation of oneself is one hundred per cent active, it is a means of changing oneself, while knowing, which is passive, is not. The dynamic attention comes from the observing side, while the thoughts and the emotions belong to the observed side. Knowing is something completely mechanical, passive; the observation of oneself, on the other hand, is a conscious act.

IN HIS SPANISH

En el CAPÍTULO VEINTIUNO; nos habla sobre la observación de sí mismo, nos dice que la observación de sí mismo es un método práctico para lograr una transformación radical, conocer nunca es observar, no hay que confundir el conocer con el observar.

La observación de sí, es un ciento por ciento activa, es un medio de cambio de sí, mientras que el conocer que es pasivo no lo es. La atención dinámica proviene del lado observante, mientras los pensamientos y las emociones pertenecen al lado observado. El conocer es algo completamente mecánico, pasivo; en cambio la observación de sí es un acto consciente.

M. Gargha Kuichines · La Sabiduría de un Buddha · p. 81 (ch. 50, La Psicología Revolucionaria) · *his reading of Samael's Treatise of Revolutionary Psychology · translated from the Spanish*

✧

A PRACTICE

When we have the power to watch over ourselves so as to observe what our physical body does and carries out, we place ourselves on the road of conscious self-observation, and we observe that one thing is the consciousness, that which knows, and another thing is that which carries out and obeys, that is, our own body.

IN HIS SPANISH

Cuando tenemos el poder de vigilarnos para observar lo que hace y ejecuta nuestro cuerpo físico, nos colocamos en el camino de la auto-observación consciente y observamos que una cosa es la conciencia, la que conoce, y otra cosa es la que ejecuta y obedece o sea nuestro propio cuerpo.

M. Gargha Kuichines · La Sabiduría de un Buddha · p. 82 (ch. 50, La Psicología Revolucionaria) · *his reading of Samael's Treatise of Revolutionary Psychology · translated from the Spanish*

↔ Part Three — How to practise

18 passages · 9 practices · Samael · Ouspensky · Nicoll · Orage · Gargha

VII From moment to moment

Samael gives the key as never forgetting one's own Being, from instant to instant, in a state of alert perception and alert novelty. Ouspensky gives the method as a struggle with mechanical thoughts and with imagination, based not on hope of results but on the realisation that we do not remember ourselves. Orage gives a phrase to say: I wish to remember myself. Nicoll is the most practical of all: once a day, half a minute, stop everything, and stop as soon as the force is felt. Gargha names the keys of momentariness, the here and the now, and warns that man does not live the present.

A PRACTICE

I am going to tell you the key, it is very simple: to never forget ourselves, our own Being. If one forgets one's own inner Being in the presence of an insulter, he ends up insulting; if one forgets oneself, one's own Being, in the presence of a glass of wine, he ends up drunk; if one forgets oneself, one's own Being, in the presence of a person of the opposite sex, he ends up fornicating.

Samael Aun Weor · The Fifth Gospel · p. 299 (lecture: Intelligent Assimilation of Impressions)

✧

When one learns to live in a state of alert-perception, alert-novelty, when one remembers oneself from instant to instant, from moment to moment, when one never forgets oneself, undoubtedly, he will become conscious.

Samael Aun Weor · The Fifth Gospel · p. 299 (lecture: Intelligent Assimilation of Impressions)

✧

You see how difficult it is to keep the consciousness awake from instant to instant, from moment to moment, and from second to second, and that’s foremost, to not forget oneself for even an instant if one has true yearnings to awaken.

Samael Aun Weor · 7 Lectures and the Lamasery Exercises · p. 54 (6. S.O.L. Key)

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When one learns to live in a state of alert-perception, alert-novelty, when one remembers oneself from instant to instant, from moment to moment, when one never forgets oneself, undoubtedly, he will become conscious.

Samael Aun Weor

The Fifth Gospel · p. 299 (lecture: Intelligent Assimilation of Impressions)

A PRACTICE

To be self-conscious is something very difficult, but one can reach this state by learning how to live in a state of alertness and vigilance from moment to moment.

Samael Aun Weor · Fundamental Education · p. 33 (Chapter 3: Authority Figures)

✧

Now this is the chief point in work upon oneself. If one realises that all the difficulties in the work depend on the fact that one cannot remember oneself, one already knows what one must do.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · Fourth Lecture

✧

A PRACTICE

One must try to remember oneself. In order to do this one must struggle with mechanical thoughts and one must struggle with imagination. If one does this conscientiously

and persistently one will see results in a comparatively short time. But one must not think that it is easy or that one can master this practice immediately.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · Fourth Lecture

A PRACTICE

Self-remembering, as it is called, is a very difficult thing to learn to practice. It must not be based on an expectation of results, otherwise one can identify with one's efforts. It must be based on the realisation of the fact that we do not remember ourselves, and that at the same time we can remember ourselves, if we try sufficiently hard and in the right way.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · Fourth Lecture

✧

We cannot become conscious at will, at the moment when we want to, because we have no command over states of consciousness. But we can remember ourselves for a short time, at will because we have a certain command over our thoughts. And if we start remembering ourselves, by the special construction of our thoughts; that is, by the realisation that we do not remember ourselves, that nobody remembers himself, and by realising all that this means, this will bring us to consciousness.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · Fourth Lecture

✧

But, if we have no control over consciousness itself, we have a certain control over our thinking about consciousness, and we can construct our thinking in such a way as to bring consciousness. What I mean is that by giving to our thoughts the direction which they would have in a moment of

consciousness, we can, in this way, induce consciousness.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · Fourth Lecture

✧

You noticed three things. First, that you do not remember yourself; that is, that you are not aware of yourself at the time when you try to observe yourself. Second, that observation is made difficult by the incessant stream of thoughts, images, echoes of conversation, fragments of emotions, flowing through your mind and very often distracting your attention from observation. And third, that the moment you start self-observation something in you starts imagination, and self-observation, if you really try it, is a constant struggle with imagination.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · Fourth Lecture

✧

A PRACTICE

Try to induce a real emotional need to observe yourself by repeating the mantrum: I wish to remember myself. This is a psychological trick.

A. R. Orage · The Oragean Version · p. 220 (V. Destination, “Oragean Aphorisms”, no. 109) · *as recorded by C. Daly King*

A PRACTICE

The most important thing is self-remembering. You must try to remember yourselves at least once a day, and you must do it willingly, from yourselves. All other work on oneself ultimately depends on self-remembering. Only half a minute is necessary, and even if it consists in nothing else than stopping your thoughts and trying to relax everything, it is better than nothing. Don’t think about self-remembering, but do it. At first it is best to do it at some definite time

that you decide upon. The first sign that you are doing it rightly is that you have a distinct feeling of force entering you, as if something had opened in you. Immediately you feel this, stop. You must stop instantly, and forget about the whole thing.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 38 (Birdlip, 7 July 1941)

A PRACTICE

People keep on thinking of self-remembering, but they do not do it. It is necessary to stop the chain of automatic associations every day. This can be done by inner stop—that is, stopping everything, all thoughts, etc. This is the beginning of self-remembering. But people, as I say, keep on thinking of remembering themselves, and never do. To remember oneself one must stop everything and lift oneself into total silence and total loss

of all ordinary sense of oneself. This takes a little time.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 90 (Birdlip, 13 December 1941)

A PRACTICE

It is no use saying: “I must remember myself.” You must actually remember yourselves.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 90 (Birdlip, 13 December 1941)

A PRACTICE

There are times when self-observation is no good. Then you can say: “I wish to remember myself.” You will find that the Work will help you.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 318 (Birdlip, 26 July 1943)

✧

QUESTION: How does the Gnostic work begin?
GARGHA: It must begin with the psychological change. To change the way of thinking, of feeling, and the instincts, in order to change. As for what we missionaries and Gnostic authorities do, instruction must be given, and the keys of the psychological change must be handed over, such as the transformation of impressions, the changes of psychological and emotional states through self-observation, the keys of momentariness, the here and the now.

IN HIS SPANISH

P. ¿CÓMO SE INICIA EL TRABAJO GNÓSTICO?
R. Se debe iniciar por el cambio psicológico. Cambiar la forma de pensar, de sentir y los instintos, para cambiar. Lo que obramos los misioneros y autoridades Gnósticas, se debe procurar la instrucción, y entregar las claves del cambio psicológico como son la transformación de impresiones, los cambios de estados psicológicos y

emocionales mediante la auto-observación, las claves de la momentaneidad, el aquí y el ahora.

M. Gargha Kuichines · Respuestas que dió un Buddha · p. 3 (question: "¿Cómo se inicia el trabajo gnóstico?") · *translated from the Spanish*

✧

Man does not live the present, but in the midst of the experiences of the past and the worries of tomorrow. He sees the present through the colouring of past experiences; consequently the present is disfigured for him, and therefore he does not see the reality of the present, and yet he calls himself a practical man.

IN HIS SPANISH

El hombre no vive el presente sino en medio de las experiencias del pasado y las preocupaciones del mañana. Ve el presente a través del colorido de las experiencias del pasado, por consiguiente, el presente lo desfigurado y por lo tanto, no ve la realidad del presente y sin embargo se llama así mismo hombre práctico.

M. Gargha Kuichines · La Sabiduría de un Buddha · p. 11 (ch. 8, La Revolución de Bel) · *translated from the Spanish*

✧

The sad memory of things lived ties us to the past and does not allow us to live the present, which it disfigures for us. To pass to a higher level it is indispensable to cease being what one is; above each one of us there are higher levels which we have to climb.

IN HIS SPANISH

> *El triste recuerdo de las cosas vividas nos atan al pasado y no nos permiten vivir el presente el cual nos desfigura. Para pasar a un nivel superior es indispensable dejar de ser lo que se es, sobre cada uno de nosotros hay niveles superiores a los que hemos de escalar.*

M. Gargha Kuichines · La Sabiduría de un Buddha · p. 82 (ch. 50, La Psicología Revolucionaria) · *his reading of Samael's Treatise of Revolutionary Psychology · translated from the Spanish*

VIII The watch, the mantrum and the counter

Three exercises to begin with. Ouspensky's second hand of a watch, with the thought 'I am here' held for two minutes. Orage's mantrum 'I have a body', said slowly in every order, and his counter on the wrist to record each time one remembers. Then Orage's rules for the observation itself: no criticism, no analysis, one category at a time, starting with posture. Nicoll adds two older witnesses: a master of three centuries ago who taught standing still from self-thinking and self-willing, and a Sufi who likened self-remembering to rising to the surface of the sea for air.

A PRACTICE

I shall try to explain how consciousness can be studied. Take a watch and look at the second hand, trying to be aware of yourself, and concentrating on the thought, 'I am Peter Ouspensky,' 'I am now here.' Try not to think about anything else, simply follow the movements of the second hand and be aware of yourself, your name, your existence and the

place where you are. Keep all other thoughts away.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

✧

You will, if you are persistent, be able to do this for two minutes. This is the limit of your consciousness. And if you try to repeat the experiment soon after, you will find it more difficult than the first time.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

✧

A PRACTICE

A mantrum is a series of words, pronounced slowly aloud or subvocally, to each of which a clear and specific meaning is attached in the consciousness of the subject as he pronounces them. In Orage's own expression: "A

mantrum is not a mere series of words; it is a series of experiencings so joined that their sum becomes a force.” The mantrum now mentioned goes as follows: “I” –have — a — body; have — a — body — I”; a – body – “I” – have; body – “I” – have – a; “I” –have – a – body.

A. R. Orage · The Oragean Version · p. 98 (III. The Boat) · *in C. Daly King’s words*

“

I shall try to explain how consciousness can be studied.

P. D. Ouspensky

The Psychology of Man's Possible Evolution · First Lecture

A PRACTICE

One must repudiate his identification with all aspects of his body and make the real separation implicit in the assertion, “I” have a

body; only so can “I” exist at all or be other than the empty word which hitherto is all that “I” has been. Only “I” can self-observe and to do so, “I” must first gain the actuality of non-identification.

A. R. Orage · The Oragean Version · p. 104 (III. The Boat) · *in C. Daly King’s words*

A PRACTICE

The conscious act of Self-Observation is performed as follows: 1) a deliberately conscious distinction is set up between “I” and the organic body; 2) one consciously identifies oneself with the “I”-portion of this established dichotomy; 3) from the latter standpoint one observes, in the sense of being aware of, the defined phenomena proceeding simultaneously in the organism.

A. R. Orage · The Oragean Version · p. 126 (III. The Boat) · *in C. Daly King’s words*

A PRACTICE

4. Self-Observation is possible only with non-identification. This is the essential and definitory crux of the entire activity. Only when one deliberately separates oneself from the organism under scrutiny, only when one establishes firmly the position that “I” have a body and that “I” am not It, can one self-observe. Without this realization there is no possibility of correct Self-Observation; and it is subtle, difficult and hard to maintain. Nevertheless, it is demanded without equivocation, for in its absence whatever occurs cannot be the self-observatory activity.

A.R. Orage · The Oragean Version · p. 99 (III. The Boat) · *in C. Daly King’s words*

A PRACTICE

1. Self-Observation includes no element of criticism. This means that the impartial

attitude of the scientist must still be adopted. No genuine inquirer investigates anything with the notion that he is to be prepared either to condone or to approve; he looks to see and only to see.

A.R. Orage · The Oragean Version · p. 98 (III. The Boat) · *in C. Daly King's words*

A PRACTICE

It is quite possible, for instance, to be aware that one of one's hands is warmer than the other (when this occurs) without in any way seeking to account for the fact or even thinking about it at all; in other words it is possible simply to be aware of it, period. In the same way, this is all that is required concerning the gross fact of bodily posture, solely that one should be aware of the current position of one's body when it occurs.

A.R. Orage · The Oragean Version · p. 100 (III. The Boat) · *in C. Daly King's words*

A PRACTICE

The way to accomplish this is not to attempt them all at once but to take them one at a time in succession. Take Posture first. It will be found to be very difficult merely to remember to be aware of postures when they occur; and of course to remember about them afterwards is not Self-Observation but instead is a thought-process called memory. Then, when one remembers about it currently, one must do it, for a cue is only a cue and Self-Observation is the activity itself.

A.R. Orage · The Oragean Version · p. 101 (III. The Boat) · *in C. Daly King's words*

A PRACTICE

In the observation of the category of movement, one does not think that he is walking; he thinks of something else altogether and is just simply aware that the

walking activity is taking place. When from this there is excluded all emotional reference and when to it there is added a detailed awareness of all the various physical aspects of the walking, that is Self-Observation.

A. R. Orage · The Oragean Version · p. 107 (III. The Boat) · *in C. Daly King's words*

A PRACTICE

In the beginning of the work of Self-Observation, for example, it is possible to procure a counter, to be worn on the wrist, of such a kind that it will register two series of numbers independently by means of little levers which may be pushed in by hand to alter each series by a unit at a time. The subject, endeavoring to remember to observe himself, will push in one of these levers every time he succeeds in such recollection and will push in the other one every time when,

following immediately upon such recollection, he actually does make an observation.

A.R. Orage · The Oragean Version · p. 125 (III. The Boat) · *in C. Daly King's words*

A PRACTICE

And in this connection the pupil should be encouraged to invent all sorts of further artificial reminders for his own and his companion's use, for the effort necessary in order merely to remember to engage in the self-observatory activity is unusual and most difficult at first.

A.R. Orage · The Oragean Version · p. 125 (III. The Boat) · *in C. Daly King's words*

A PRACTICE

To-night we will speak of Self-Remembering. It is necessary to remember oneself every day, at least once. Many different descriptions have

been given in the literature of the past. I will quote one given some three centuries ago. A disciple asks his master how he can come “to the supersensual life and hear God speak.” The master replies: “When thou canst throw thyself into THAT, where no creature dwelleth, though it be but for a moment, then thou hearest what God speaketh.” The disciple asks him if the place where no creature, or nothing created dwells is near or far away. The master says: “It is in thee”, and he adds that it is to be reached by ceasing, even for a moment, from all one’s thinking and willing —“when thou standest still from self-thinking and self-willing and canst stop the wheel of the imagination and the senses.” In another place he says that this act must be done once a day at least and only for a short time. It certainly must not be attempted too often. He

is really describing what in this Work is called Self-Remembering.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 317 (Birdlip, 26 July 1943)

✧

To remember oneself is a surrender of oneself. One realizes one’s helplessness. It is impossible to self-remember if one does not realize and understand that better influences can reach us. In one book written some eight centuries ago, by someone belonging to the Sufi schools, the writer compares Self-Remembering with coming to the surface of the sea and drawing in air. “This air,” he says, “is miraculous, and will last a whole day, even when one is at the bottom of the ocean.”

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 319 (Birdlip, 26 July 1943)

✧

A PRACTICE

When you make a practice of Self-Remembering every day, you begin to be aware of a continuity running through your life. On the other hand, you become aware when this continuity is lost. When you feel this continuity and the loss of it, you have a point in the Work in the Emotional Centre. This is like “inner taste,” the starting of real Work-conscience.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 319 (Birdlip, 26 July 1943)

7 passages · 7 practices · Samael · Rabolú

IX Subject, object, place

Samael's division of attention in three parts: oneself, whatever is before one, and the place where one is, with the question 'why am I here?'. He gives it to students in their classroom and to anyone who wants

to awaken in the internal worlds, and Rabolú joins it to the jump and the question 'am I in the astral body?'.

A PRACTICE

So, I recommend division of attention in three parts:

1. Subject: That is oneself, do not forget oneself for a single instant.

Samael Aun Weor · 7 Lectures and the Lamasery Exercises · p. 61 (6. S.O.L. Key)

A PRACTICE

There is a need, then, to always be remembering oneself, not only in the physical but watching one’s own thoughts, feelings, emotions, deductions, cravings, fears, yearnings, etc., etc., etc., and so many other things.

Samael Aun Weor · 7 Lectures and the Lamasery Exercises · p. 54 (6. S.O.L. Key)

A PRACTICE

2. Object: Observe all things, as in the case I told you about the butterflies. What if at the very moment you are reading this book, a person who has been dead for many years were to come and talk to you? Would you be so naïve, would you be so distracted as to not ask yourselves, “What is this? Could it be that I am in the astral?”

Samael Aun Weor · 7 Lectures and the Lamasery Exercises · p. 61 (6. S.O.L. Key)

“

So, I recommend division of attention in three parts: 1. Subject: That is oneself, do not forget oneself for a single instant.

Samael Aun Weor

Lectures and the Lamasery Exercises · p. 61 (6. S.O.L. Key)

A PRACTICE

4. Location: One should not live unconsciously. When we arrive at this or that place, we should observe it in detail, very minutely, and ask ourselves, “Why am I here in this place?”

Samael Aun Weor · 7 Lectures and the Lamasery Exercises · p. 62 (6. S.O.L. Key)

A PRACTICE

When we learn to not forget ourselves, when we learn to divide our attention between subject, object, and location, we save creative energy in order to awaken consciousness.

Samael Aun Weor · Fundamental Education · p. 43 (Chapter 4: Discipline)

A PRACTICE

Students should pay attention in class without forgetting themselves, so that they do not fall into the frightful sleep of the consciousness. The student ought to see the scene of himself

taking an exam, or being at the blackboard by the teacher’s order, or studying, resting, or playing with his classmates.

Samael Aun Weor · Fundamental Education · p. 44 (Chapter 4: Discipline)

A PRACTICE

Daily –that is why I emphasize and insinuate to people to practice daily. For instance, during the day, whoever is alert can practice “the jump” which is very important, but it must be done in a Conscious way, in concentration. At the same time ask yourself: Why do I find myself in this place surrounded by these people or objects? Am I in the Astral Body? Or am I in the Physical Body? It is necessary to ask ourselves these questions and do “the jump” with the intention of floating. If you do it mechanically then this will be useless.

4 passages · 2 practices · Orage · Rabolú

X Where the masters differ

Two cautions, set down as they were spoken. Rabolú warns that subject, object and place done mechanically makes the consciousness sleep more deeply, and asks instead: what did you feel in that moment, in which of the three brains? The Oragean Version holds that remembering oneself is only the first half of the act, and that on its own it accomplishes nothing without the observation that follows it.

A PRACTICE

You see, I have explained to Master Samael about the sun’s key, that with it the Conscience sleeps more deeply because, if I go to a shop to buy something: object, subject place, well, I will pass the shop… I continue: object, subject place and continue, yes, you make the Conscience sleep more deeply. It is

better to use self-observation. What did you feel at the time a man looked at you in a bad manner or when a woman passed in front of you, or something else? What did you feel in those moments? Do you understand? That is the problem of the sun's key. It truly made people sleep more deeply. They would often pass their work place or go somewhere else: Object, subject, place. I never liked that technique because I saw that it made one's Conscience sleep more deeply.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 68 (Part 2, "Concentration and Meditation")

A PRACTICE

Self-Observation therefore, must be done in the three Brains, (Mind, Heart and Sex). What has happened is that people have over mechanized the practice of Subject, Object and Place. There have been cases whereby

> people were run over by cars whilst doing this practice mechanically; they became even more dormant!
>
> V.M. Rabolú · Gnostic Science · p. 136

✧

Self-Remembering no more constitutes the complete act of Self-Observation than does the cue or reminder which causes the subject to recall his intention to self-observe. And if the process stops merely at the point where Self-Remembering takes place, then no Self-Observation has been performed.

A.R. Orage · The Oragean Version · p. 126 (III. The Boat) · *in C. Daly King's words*

“

What has happened is that people have over mechanized the practice of Subject, Object and Place. There have been cases whereby

people were run over by cars whilst doing this practice mechanically; they became even more dormant!

V.M. Rabolú

Gnostic Science · p. 136

As to the Oragean Version the case is explicit and has already been stated: that Self-Remembering by itself will accomplish nothing and that the cause of the actual transformation of the given physical substances is exactly the activity of Self-Observation, and neither one of its preliminaries nor anything else.

A.R. Orage · The Oragean Version · p. 229 (Appendix: The Ouspenskian Version) · *in C. Daly King's words*

10 passages · 9 practices · Samael · Nicoll · Rabolú · Litelantes

XI One thing at a time

Rabolú's practical discipline: do one task, finish it, go on to the next, and do not think of something else while doing it. He says practices fail because they are done mechanically, with the mind elsewhere. Samael adds the attitude: let the personality grow passive and receptive, and pass what is received to the Being.

For every type of practice we should start with Concentration. This takes place when one thought alone is achieved; on an object, on a subject, on a place. Without Concentration we achieve nothing, absolutely nothing. Why? Because there is distraction and when there is distraction, when the student is not doing what he is doing, then the practice becomes mechanised and in being mechanised, it cannot give any positive results.

V.M. Rabolú · Gnostic Science · p. 141

✧

A PRACTICE

It is a concentration on what you are doing, start with the first one, once you have finished

it, you go onto the second one, onto the third, onto the fourth, onto the fifth and so on, successively in order, that is concentration on what you are doing, because you often become a machine, you are doing one thing and thinking about something else, therefore, the mind gets tangled up and you don’t do anything, it doesn’t work; it is better to do things one by one, that is the best for you and you gradually educate yourself and the day you say: “I am going to meditate or I am going to concentrate” you will do it very easily, because you are educating yourself, you educate yourself in your daily work.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 3 (Part 1, “The Rebel Eagle”)

A PRACTICE

It is because of the lack of work on ourselves the lack of work. There is a need for more

concentration on what you are doing, if you are doing a practice, for example of the astral split don't think about anyone nor about your business, nothing except "I am coming out of my body" then you will come out easily. However, the worst thing is that you're doing a practice and you are thinking of other things, there lies your problem; there is a need to learn to concentrate on what you are doing. That is why you must be concentrated on what you are doing during the activities of the day, then, when you are going to do a practice you will also be already accustomed to concentrating on what you are doing and you will do it easily.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 3 (Part 1, "The Rebel Eagle")

"

No! You should dedicate your time to what you are doing

first of all. When the task is finished go on to the second, to the third, to the fourth, and so on until the close of the day.

V.M. Rabolú

The Rebel Eagle (Christmas Message 1992–1993) · p. 61 (Part 2, “Concentration and Meditation”)

A PRACTICE

So, we always have to do the practices with concentration, none of the practices that the Master taught us fail, none of them We fail because while we are doing a practice we are thinking about business or about any other thing, then there is no concentration. That practice cannot give results, it cannot. Failures arise because of that. We do not dedicate each moment to what we are doing, and as I was telling you now, in daily life, in your physical

work, you must dedicate to everything its own time. Then, it is an education once and for all.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 13 (Part 1, “Work upon the Details for the Death of the Ego”)

A PRACTICE

Therefore set yourselves a task, set yourself your own discipline in your daily life, and in this way educate yourselves little by little. However, you shouldn’t do something and at the same time think that you have to do something else. No! You should dedicate your time to what you are doing first of all. When the task is finished go on to the second, to the third, to the fourth, and so on until the close of the day. In this way, you avoid mechanisation and are disciplining yourselves for esotericism.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 61 (Part 2, “Concentration and Meditation”)

A PRACTICE

Yes, you can ask your Real Being for that, that He not let it escape you; but live it yourself and do a lot of meditation, always; even if you come home very tired, are very tired or ill, whatever it may be, meditate for at least five minutes; little by little you go on retaining it...

V.M. Litelantes · Litelantes en España (Ediciones Gnósticas, Barcelona, 2001) · "Primera visita a España" — interview in Madrid, September 1981 · *translated from the Spanish*

A PRACTICE

How do you proceed to digest this impression of seeing a man here in a white robe giving a class? Well, by not forgetting your own Being, by letting the Being be the one who receives the teaching, by passing the entire teaching to the Being, by listening with the longing to reach the Being.

Samael Aun Weor · The Fifth Gospel · p. 300 (lecture: Intelligent Assimilation of Impressions)

A PRACTICE

Disciple: Venerable Master, a person who has never experienced the Being, who has not had a Samadhi, or something like that, what psychological attitude should he take to remember himself and affirm the Being in himself?

Master: The personality must become increasingly passive in order for us to become receptive. When one becomes receptive, one feels the Being more and more through the superior emotional center.

Samael Aun Weor · The Fifth Gospel · p. 303 (lecture: Intelligent Assimilation of Impressions)

A PRACTICE

So when a man prays he must remember himself. He must be conscious of himself and

of what he is praying for. He must feel the meaning of everything he says and feel himself saying it. He must feel it is really ‘I’ in him that prays and not a set of frightened little ‘I’s or a set of mechanical ‘I’s formed by habit. And finally a man can neither pray nor remember himself unless he feels there is both a higher state of himself and something higher than he is.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 156 (Birdlip, 19 June 1942)

A PRACTICE

It would be impossible to describe all the different ways of remembering oneself, even if one knew them. The emotional realization of our position on this minute, far-down, insignificant planet, of the unimportance of our personal existences, can bring about some degree of self-remembering. Sometimes

merely looking externally at the heavens at night, at the myriads of stars, produces a momentary state akin to self-remembering by withdrawing us from personal feelings. Everything that takes force from personality may bring about a trace of Self-Remembering.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 332 (Birdlip, 15 September 1943)

Part Four — In the midst of life

16 passages · 6 practices · Samael · Ouspensky · Nicoll · Orage · Rabolú · Gargha

XII Identifying and considering

Identification is the state in which a man passes more than half his life, and considering is identification with people. Samael tells us to remember ourselves in front of every shop

window and beautiful thing, and Rabolú looks through the golden object to the metal subject to time. Orage: non-identify with your chief feature and it will not bother you. Nicoll puts it most plainly: to be identified and to remember oneself at the same time is impossible. Gargha asks us to see life as a film and to be observers in the drama, and tells the odyssey of a man and his cheque.

'Identifying' or 'identification.' is a curious state in which man passes more than half of his life. He 'identifies' with everything: with what he says, what he feels, what he believes, what he does not believe, what he wishes, what he does not wish, what attracts him, what repels him. Everything absorbs him, and he cannot separate himself from the idea, the feeling or the object that absorbed him.

P.D. Ouspensky · The Psychology of Man's Possible Evolution · Second Lecture

✧

The second sleep-producing state, akin to identification, is considering. Actually,

'considering' is identification with people. It is a state in which man constantly worries about what other people think of him; whether they give him his due, whether they admire him enough and so on, and so on.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · Second Lecture

✧

A PRACTICE

Both 'identifying' and 'considering' must be observed most seriously. Only full knowledge of them can diminish them. If one cannot see them in oneself, one can easily see them in other people. But one must remember that one in no way differs from others.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · Second Lecture

> *He 'identifies h everything: with what he says, what he feels, what he believes, what he does not believe, what he wishes, what he does not wish, what attracts him, what repels him.*
>
> P. D. Ouspensky
>
> The Psychology of Man's Possible Evolution · Second Lecture

On the other hand if one receives impressions in a state of identification, one simply does not notice them and their traces disappear before they can be appreciated or associated. In the state of identification one does not see and one does not hear. One is wholly in one's grievance, or in one's desire, or in one's imagination. One cannot separate oneself from things or feelings or memories and one is shut off from all the world around.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · Third Lecture

✧

Negative emotions depend on identification; if identification is destroyed in some particular case, they disappear.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · Fourth Lecture

✧

A PRACTICE

Wherever you go, wherever you are, in whatever room, whether you walk the streets on foot or you’re in a car, whether you travel by day or by night, wherever you are, whether at work or in the workshop, wherever you are, you have to remember yourself. In the presence of any beautiful object, any showcase where very beautiful things are exhibited, very precious jewels, etc., one must

not forget oneself, one must not identify with anything that fascinates us or that we like.

Samael Aun Weor · 7 Lectures and the Lamasery Exercises · p. 54 (6. S.O.L. Key)

✧

There exist very complicated moments in life in which one has the marked tendency to identify easily with the events and to forget oneself completely. In those instances, one does foolish things which lead to nothing. If we could be alert, and instead of losing our head in those moments we could remember ourselves, we would discover with surprise certain “I’s”, the possibility of whose existence we had not the least suspicion.

Samael Aun Weor · Treatise of Revolutionary Psychology · pp. 141–142 (Chapter 29: Decapitation)

✧

A PRACTICE

> Well, I am going to give you a formula on the way I act in such a field. For example, this tape recorder. It is a golden appliance, which is the maximum for us, isn’t it? Made of gold. You tell me, “Joaquin, look here, what a beauty.” Well, I cannot tell you it is ugly, can I? Well, it is beautiful, but I go to the synthesis of that. Where is the reality of that tape recorder? It does not exist. It is a metal subject to time. Then you carry out such an analysis and you do not identify yourself with anything.
>
> V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 54 (Part 1, “The Second and the Third Mountains”)

✧

The experimental attitude toward life consists in Experiment for the sake of consciousness, not for the sake of reform. It likewise involves a full and realistic non-identification, which is completely

denied and repudiated by a concern for the usually imaginary organic benefits of non-smoking, for instance.

A.R. Orage · The Oragean Version · p. 118 (III. The Boat) · *in C. Daly King's words*

✧

A PRACTICE

Non-identify with your Chief Feature and it will not bother you.

A.R. Orage · The Oragean Version · p. 213 (V. Destination, "Oragean Aphorisms", no. 9) · *as recorded by C. Daly King*

A PRACTICE

So we have to work in the midst of life, surrounded by all the misfortunes of life, and eventually life becomes our teacher—that is to say, we have to practise non-identifying in the midst of the happenings of life; we have to practise self-remembering in the midst of

affairs; and we have to notice and separate ourselves from our negative emotions in the midst of all hurts and smarts in daily life.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 14 (Birdlip, 4 May 1941)

✧

One of the most important things to observe in oneself is the state of being identified. A man cannot remember himself if he is identified. And the more he is identified with himself, the less can he remember himself.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 198 (Birdlip, 5 December 1942)

✧

A man who identifies with everything is unable to remember himself. In order to remember oneself it is necessary not to identify. But in order to learn

not to identify a man must first of all learn not to be identified with himself.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 253 (Birdlip, 22 February 1943)

✧

To be identified and to be in a state of Self-Remembering is impossible. It is not merely that the taste of each is contradictory. It is rather that the two states are incompatible. The more identified we are, the more are we in life under the mechanic laws of this planet. The more we are in a state of Self-Remembering the more are we under conscious influences. In the Work the idea of Self-Remembering—that is, the Third State of Consciousness, where help can only reach us—is always given in conjunction with non-identifying.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 333 (Birdlip, 15 September 1943)

A PRACTICE

Wrong inner states turn us into defenceless victims of human perversity. He teaches us not to identify ourselves with any event, reminding us that everything passes; we must learn to see life as a film, and in the drama we must be observers, not confuse ourselves with the drama.

IN HIS SPANISH

Los estados interiores equivocados nos convierten en víctimas indefensas de la perversidad humana, nos enseña a no identificarnos con ningún acontecimiento recordándonos que todo pasa, debemos aprender a ver la vida como una película y en el drama debemos ser observadores, no confundirnos con el drama.

V.M. Gargha Kuichines · La Sabiduría de un Buddha · p. 80 (ch. 50, La Psicología Revolucionaria) · *his reading of Samael's Treatise of Revolutionary Psychology · translated from the Spanish*

These phantoms live dreaming, snoring. Example: you go to collect a payment, and you go along thinking that they will put you off, that they are not going to pay you. If they do not pay you, you had predicted it; but if the opposite happens to you, that is, they paid you, right away you predict that the cheque is going to bounce; you also think that the bank has already closed and you have to run. You reach the bank and are glad to find it open, but you think the cheque will not have funds. If you are in luck, they pay you the cheque, but then comes the worst: you think that the money may be stolen from you in the street, and you do not know in which pocket to keep it. In the end you put it in the right-hand pocket of your trousers, so as to keep feeling for it and notice at what moment it is stolen, and in this way you give the thieves the chance to know where the money is. On reaching your home you breathe with relief

and joy, but you worry, because you do not know where to hide it so that your mother or your wife will not discover it. This odyssey is the conclusion of the weak, not that of the strong; that is, of those whom the V.M. Samael Aun Weor calls humanoids.

IN HIS SPANISH

Esos fantasmas viven soñando, roncando. Ejemplo: Usted va a cobrar una cuenta y va pensando que lo aplazan, que no le van a pagar. Si no le pagan, usted lo había pronosticado, pero si le pasa lo contrario, o sea que le pagaron, ahí mismo pronostica que el cheque va a resultar sin fondos, también piensa que el banco ya cerró y le toca Correr. Llega al banco y se alegra por encontrarlo abierto, pero piensa que el cheque no va a tener fondos. Si está de buenas, le pagan el cheque, pero entonces viene lo peor, piensa que le pueden robar la plata en la calle y, no sabe en qué bolsillo guardarlo. Al fin se lo mete en el bolsillo derecho del pantalón, para ir tentando y darse cuenta a qué horas se lo roban y, les da de esta manera, la oportunidad a los ladrones que sepan donde está el dinero. Al llegar a su casa respira con alivio y

alegría, pero se preocupa pues no sabe dónde va a esconderlo, para que su mamá o su esposa no se lo descubran. Esta odisea, es la conclusión del débil no la de un fuerte, o sea a los que el V.M. SAMAEL AUN WEOR, llama humanoides.

V.M. Gargha Kuichines · La Sabiduría de un Buddha · pp. 70–71 (ch. 46, Las Facultades Parasensoriales del Hombre) · *translated from the Spanish*

12 passages · 10 practices · Samael · Nicoll · Orage · Rabolú · Gargha

XIII When someone hurts you

The insult is where all of them test the practice. Samael: do not forget the Being, do not let the mind react, let the Being receive the impression. Rabolú: watch yourself, and the moment the annoyance is felt, appeal to the Divine Mother. Orage begins the same work by not expressing negative emotions before others. Gargha: pay much attention to the things that offend or wound us.

A PRACTICE

To receive the impressions with the Consciousness and not with the mind, we only need to not forget ourselves at any given instance. If someone, at any moment, is hurting us with the word, we must not forget our own Being, we must not allow the mind to react, we must not allow the Myself to intervene: self-love, pride, vanity, etc.

Samael Aun Weor · The Fifth Gospel · p. 169 (lecture: The Word and the Sacerdotal Magisterium)

A PRACTICE

In those instances, only the Being must be in us. We must be concentrated on the Being, so that it is the Being, the superlative Consciousness of the Being, that receives the impressions and digests them correctly. Like this, we avoid those horrifying reactions that everyone, one and all, have in front of the impacts of the exterior world.

Samael Aun Weor · The Fifth Gospel · p. 169 (lecture: The Word and the Sacerdotal Magisterium)

✧

There is no love between the brothers, they have forgotten their own Being, and they only live in the world of the Ego, in the world of reactions. When one forgets about one's own Being, one reacts violently. If one forgets one's own Being in the presence of a bottle of wine, one ends up drunk; if one forgets one's own Being in the presence of the opposite sex, one ends up fornicating; if one forgets one's own profound inner Being in the presence of an insulter, one ends up insulting.

The most serious in life is to forget oneself.

Samael Aun Weor · The Fifth Gospel · p. 169 (lecture: The Word and the Sacerdotal Magisterium)

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If someone, at any moment, is hurting us with the word, we must

not forget our own Being, we must not allow the mind to react, we must not allow the Myself to intervene: self-love, pride, vanity, etc.

Samael Aun Weor

The Fifth Gospel · p. 169 (lecture: The Word and the Sacerdotal Magisterium)

A PRACTICE

Instead of identifying with an unpleasant circumstance, it is better to study oneself. Let’s see, do I have anger, do I have jealousy, do I have hatred? What do I feel in this moment with respect to what is happening to me?

Samael Aun Weor · The Fifth Gospel · p. 89 (lecture: The Exercise of Self-Knowledge)

A PRACTICE

Well, I will give you an example: Let's say, with the question you asked me I felt an impact, be it of anger, pride, annoyance or anything else. Instead of identifying with what you say and with your presence, I must observe what the reaction was within me and where it came from; whether it was Sexual, from the Heart of from the Mind. So instead of identifying with you, I must Self-Observe what I felt at that moment.

V.M. Rabolú · Gnostic Science · p. 137

A PRACTICE

But look, anger… let us put an example. I say a hurtful word which upsets you. It started with my phrase or action which caused you vexation. If you are watching yourself, when you feel such annoyance, you appeal to the Divine Mother at once, there and then. Then, there is no problem.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 35 (Part 1, “The First Mountain”)

A PRACTICE

You have to look into the detail of why you became angry… the moment you feel such an impulse, there and then you must appeal to the Divine Mother and then the action is cut off and we do not reach the extremes.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 31 (Part 1, “The First Mountain”)

A PRACTICE

For example, if you are giving a lecture in public, you shouldn’t identify yourself with the people, but you should be watching yourself in order to see whether a psychic element of pride, anger, vanity or something like that shows up, you shouldn’t forget yourself. “First God”, you should always apply those two words.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 3 (Part 1, “The Rebel Eagle”)

✧

(It is to be noted that, as a by-product of the Self-Observation of the bodily symptoms of negative emotions, those emotions themselves tend rapidly to disappear. And they vanish even more quickly when there is Participation in their physical symptoms.)

A.R. Orage · The Oragean Version · p. 113 (III. The Boat) · *in C. Daly King’s words*

✧

A PRACTICE

The beginning of Voluntary Suffering is the deliberate suppression of the symptoms of negative emotions in the presence of others. Examples of such emotions are anger, fear, jealousy, hatred, annoyance, exasperation and so on.

A.R. Orage · The Oragean Version · p. 146 (III. The Boat) · *in C. Daly King's words*

A PRACTICE

To say this phrase in the right way to yourself, to feel the meaning of the words: "I have a right not to be negative," is actually a form of self-remembering, of feeling a trace of real 'I', that lifts you up above the level of your negative 'I's which are all the time telling you without a pause that you have every right to be negative.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 161 (Birdlip, 15 August 1942)

A PRACTICE

When we feel ourselves greater than others we are fattening our 'I's, and with this we refuse to become blessed. For the esoteric work our own praises are obstacles that

oppose all spiritual progress. When we observe ourselves we can cover the bases on which we rest; we must pay much attention to the things that offend or wound us, and so we discover the psychological bases on which we stand.

IN HIS SPANISH

Cuando nos sentimos mayores que los demás estamos engordando nuestros yoes y rehusamos con ello alcanzar ser bienaventurados. Para el trabajo esotérico nuestras propias alabanzas son obstáculos que se oponen a todo progreso espiritual, cuando nos auto-observamos podemos cubrir las bases sobre las cuales descansamos, debemos poner mucha atención a las cosas que nos ofenden o laceran así descubrimos las bases psicológicas sobre las cuales nos hallamos.

V.M. Gargha Kuichines · La Sabiduría de un Buddha · p. 82 (ch. 50, La Psicología Revolucionaria) · *his reading of Samael's Treatise of Revolutionary Psychology · translated from the Spanish*

16 passages · 11 practices · Samael · Nicoll · Rabolú · Gargha

XIV Alert from moment to moment

For Rabolú, remembering oneself is the ground of the death of the ego: alert to oneself at work, in business, in conversation, catching the minute details as they surface and appealing to the Divine Mother at once. He calls this death in motion, and says the problem is that when we forget ourselves, we commit errors. Gargha: the calmest moments are the least favourable for knowing ourselves; observe, judge, execute.

A PRACTICE

From moment to moment, whether we are at work, or in business or talking to someone, we have to be on alert to see what psychic element can manifest or is manifesting there.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) p. 13 (Part 1, "Work upon the Details for the Death of the Ego")

A PRACTICE

No, we must be on alert with ourselves so that when it wants to manifest again, we hit it, this is the best way. In this way, we stop committing errors and we are dying. The problem is that when we forget ourselves, we commit errors.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 14 (Part 1, "Work upon the Details for the Death of the Ego")

A PRACTICE

To be able to work with those details we have to be alert to ourselves. We don't have spare time to see what others are doing. If we are in here, in this meeting –there could be thousands of meetings like this- we shouldn't identify ourselves, for instance. However, you should always be careful to see which psychic adjunct is manifesting at the time, not to drop your guard, otherwise you waste time.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 35 (Part 1, “The First Mountain”)

“

No, we must be on alert with ourselves so that when it wants to manifest again, we hit it, this is the best way. In this way, we stop committing errors and we are dying.

V.M. Rabolú

The Rebel Eagle (Christmas Message 1992–1993) · p. 14 (Part 1, “Work upon the Details for the Death of the Ego”)

A PRACTICE

In order to be able to discover and disintegrate a defect, we have to use Self-Observation. If one is in the street, in a car, with friends and so on, we should not identify outside, but should be in Self-observation, in order to discover the various psychical adjuncts which

manifest themselves to a greater or lesser degree.

V.M. Rabolú · Gnostic Science · p. 134

A PRACTICE

In order to discover the Ego, Self-Observation should be applied at every single moment, from instant to instant, from second to second. Each one of our thoughts belongs to a Self. If we are in Self-Observation for one minute we will notice many Adjuncts or Psychological Selves manifesting in such a short time through the mind.

V.M. Rabolú · Gnostic Science · p. 137

A PRACTICE

Death in Progress is applied every single moment. For example: you are in the street, on a bus, on an aeroplane; in those instances this or that psychological element arose. If

> you try to eliminate it whilst walking in the street, you could be run over by a car, because you are asleep… isn't that true? Then, what we should do is to implore our Divine Mother to remove and eliminate that Psychological Adjunct, in those moments the Divine Mother works.
>
> V.M. Rabolú · Gnostic Science · p. 135

✧

The Master talks in other terms about what I am explaining now, he used other terms such as: "We have to die from moment to moment and from instant to instant." I did not understand this sentence and used to say: "What is going to die from instant to instant, from moment to moment?" He is referring to these minute manifestations that we do not pay attention to, which we think are not defects. That is the food which is feeding the defect. We are feeding it through all those minute

roots. Then, if we start to take them away, the ego dies. It starts to decay once and for all, because it feeds from all of these. Therefore, the minute manifestations are the life of the ego. If we start to take them away, the result is the death.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 9 (Part 1, "Work upon the Details for the Death of the Ego")

✧

A PRACTICE

It is the same with everything. When we apply the death in motion, that's to say, if one of those details crops up we should say: My Mother, disintegrate this defect of mine! Immediately; we should not leave it for tomorrow or for the day after, but we should do it at once, instantly. Because these are details which are not so strong, so the Divine Mother disintegrates them easily with her power.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 10 (Part 1, “Work upon the Details for the Death of the Ego”)

✧

Of course! If we are alert with ourselves we realise the reason for that detail… In the moment that we ask the Divine Mother, we should be certain that she eliminates it, we should have that confidence and that faith in the Divine Mother.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 11 (Part 1, “Work upon the Details for the Death of the Ego”)

✧

A PRACTICE

At the time a detail manifests, however minute it may be, you appeal to the Divine Mother. If it does not manifest itself in that moment, what are you going to appeal to the Divine Mother for? It is only with the

manifestation, otherwise it becomes mechanical.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 83 (Part 2, “Initiation and Trials”)

✧

Then, this is very important: at every instant to be alert to oneself and to realise about all those minute details. A cent –you pick up a cent which is not yours; that is theft before the Law. That person is a thief, and here a cent costs nothing, but over there what counts is not the value but the defect.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 30 (Part 1, “The First Mountain”)

✧

A PRACTICE

In the terrain of practical life, it is convenient to self-observe with the purpose of self-discovery.

Practical life is precisely the psychological

gymnasium through which we can discover our defects.
In a state of alert perception, alert novelty, we can directly verify that the hidden defects spontaneously flourish.

Samael Aun Weor · The Great Rebellion · p. 89 (Chapter 14: Creative Comprehension)

✧

They do nothing, because, in these studies one must be at all moments in Self-Observation, that is, doing something for oneself.

V.M. Rabolú · Gnostic Science · p. 144

✧

When one realizes one is mechanical in some definite respect, it gives a shock—actually, it is a moment of self-remembering.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 99 (Birdlip, 3 January 1942)

A PRACTICE

In Chapter Twenty-Nine he speaks to us of the Decapitation; he tells us that the calmest moments of our lives are the least favourable for knowing ourselves; this is only achieved in the work of life, in social relations, business, games, in short in daily life, which is when our ‘I’s come out the most. The sense of inner self-observation is atrophied in every human being; this sense develops progressively with the self-observation that we carry out from moment to moment, and with continuous use.

IN HIS SPANISH

En el CAPÍTULO VEINTINUEVE; Nos habla de la Decapitación, nos dice que los momentos más tranquilos de nuestras vidas son los menos favorables para auto-conocernos, esto solo se consigue en el trabajo de la vida, en las relaciones sociales, negocios, juegos, en fin en la

vida diaria es cuando más añoran nuestros yoes. El sentido de la auto-observación interna, se encuentra atrofiada en todo ser humano, este sentido se desarrolla en forma progresiva con la auto-observación que ejecutamos, de momento en momento y con el uso continuo.

V.M. Gargha Kuichines · La Sabiduría de un Buddha · p. 82 (ch. 50, La Psicología Revolucionaria) · *his reading of Samael's Treatise of Revolutionary Psychology · translated from the Spanish*

A PRACTICE

In Chapter Thirty-Two he speaks to us of Prayer in the Work; he tells us that Observation, Judgement and Execution are the three basic factors of the dissolution of the I. 1st, one observes; 2nd, one judges; 3rd, one executes; this is how it is done with spies in war. The sense of inner self-observation, as it develops, will allow us to see the progressive advance of our work.

IN HIS SPANISH

En el CAPÍTULO TREINTA Y DOS; Nos habla sobre la Oración en el Trabajo, nos dice que la Observación, Juicio y Ejecución son los tres factores básicos de la disolución del Yo. 1°-se observa, 2°-se enjuicia, 3°-se ejecuta; así se hace con los espías en la guerra. El sentido de auto-observación interna conforme se vaya desarrollando nos permitirá ver el avance progresivo de nuestro trabajo.

V.M. Gargha Kuichines · La Sabiduría de un Buddha · p. 83 (ch. 50, La Psicología Revolucionaria) · *his reading of Samael's Treatise of Revolutionary Psychology · translated from the Spanish*

9 passages · 3 practices · Samael · Ouspensky · Nicoll · Orage

XV Receiving impressions

Samael's lecture on the intelligent assimilation of impressions: when one does not forget oneself, impressions are transformed instead of becoming new 'I's, and accepting life as esoteric work keeps one in self-remembering. Ouspensky says every rule of the work is for self-

remembering, and Orage that there is no special time or place for it.

So, the past and present impressions must be transformed into different cosmic forces, and this is possible by not forgetting ourselves, by not forgetting our own Being. When one does not forget oneself, when one lives in a state of alert-perception, alert-novelty, then one transforms these impressions into something different.

Samael Aun Weor · The Fifth Gospel · p. 302 (lecture: Intelligent Assimilation of Impressions)

✧

If by understanding the work, you can accept life as a truly esoteric work, then you will be in a constant state of self-remembering. This state of self-consciousness will naturally lead you to the living terrain of the transformation of impressions, and thus normally –or supra-normally, better said–, to that of a different life, as far as you are concerned naturally.

Samael Aun Weor · The Fifth Gospel · p. 311 (lecture: Psychological Protection Against Impressions)

✧

A PRACTICE

Now if he brings his aim into consciousness—that is, does not forget it—at the point where life is acting on him through incoming impressions and prevents himself from reacting to any of these impressions in a way that is contrary to his aim, he is then in a state of Self-Awareness. His mechanical reaction is prevented by his conscious act.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 199 (Birdlip, 5 December 1942)

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So, the past and present impressions must be transformed into different cosmic forces, and this is possible by not

forgetting ourselves, by not forgetting our own Being.

Samael Aun Weor

The Fifth Gospel · p. 302 (lecture: Intelligent Assimilation of Impressions)

Impressions that are taken in in a state of Self-Remembering become emotional. Even the simplest thing can become interesting or beautiful and reflect some meaning you had never perceived.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 199 (Birdlip, 5 December 1942)

✧

If you can, through the understanding of the work, take life as work, then you are in a state of self-remembering. This state of consciousness leads to the transformation of impressions—and so of life as regards yourself.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 52 (Birdlip, 30 July 1941)

✧

Three lines of work are necessary, first of all, because one line awakes a man who falls asleep over another line. If one really works on three lines, one can never fall asleep completely; in any case one cannot sleep as happily as before; one will always awake and realise that one's work has stopped.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · Third Lecture

✧

You must understand that all rules are for self-remembering. First, they have a purpose in themselves, and second they are for self-remembering. There are no rules that are not for self-remembering, although in themselves they may have a different aim.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · Lecture held on Thursday, 23 September 1937

✧

A PRACTICE

7. Self-Observation is to be confined to no particular time or place. The activity is not to be exercised only for some given half-hour in the morning or only for ten minutes before retiring at night or only in the privacy of one’s study. To the contrary the purpose is to be aware of these specific bodily behaviors and the above sensings every time it proves possible to do so and the final goal is to be able to do so all the time, straight through the day first and eventually even during the time the body becomes quiescent at night.

A. R. Orage · The Oragean Version · p. 103 (III. The Boat) · *in C. Daly King’s words*

A PRACTICE

> Almost everyone puts on the same shoe first every morning; it may be the right or the left one but it always the same one. See, then, having observed what your habit is in this respect, if you can change it and put on the unaccustomed shoe first, for here for the first time we are concerned with an alteration of behavior.
>
> A. R. Orage · The Oragean Version · p. 116 (III. The Boat) · *in C. Daly King's words*

10 passages · 9 practices · Samael · Nicoll · Litelantes · Gargha

XVI In difficulty, and at the end of the day

In temptation, dejection and desolation Samael says to appeal to intimate self-remembering, and when things get difficult, to intensify alert perception and learn from them. Litelantes speaks of constancy when the work is taken away, and of going back over the day at night to see whom one offended.

Nicoll, like Samael, describes the man in despair who remembers himself and finds everything changed, and gives the conscious effort that lifts one out of depression. Gargha gives the formula he learned: notice the defect while alert, bring it to the screen of memory in meditation, and ask the Mother to remove it; and the daily recollection of what we did.

A PRACTICE

For example, a person who is desperate about some sentimental, economic, or political problem has obviously forgotten himself. If that person would stop for a moment, observe the situation, try to remember himself, and then try to comprehend the reason for his attitude. If that person would reflect a little, and think that everything passes, that life is fleeting, illusory, and that death reduces all the vanities of the world to ashes. If he would comprehend that his problem, in reality, is nothing more than a flash in the pan, a fatuous flame that soon dies, then the person would

suddenly see with great surprise that everything has changed.

Samael Aun Weor · Treatise of Revolutionary Psychology · p. 21 (Chapter 3: Psychological Rebellion)

A PRACTICE

For example, a man finding himself in the depths of despair, if he observes the situation and tries to remember himself, or tries to give himself any other kind of conscious shock at that particular moment, such as remembering his aim—that is, in other words, if he tries to “transform himself”, to transform his mechanical reaction to the circumstances that surround him at that moment—may find to his astonishment that quite suddenly everything is changed, his mood of depression vanishes, and he finds himself in a new atmosphere from which he wonders how he could have been in his former state.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 2 (Letter to Mr. Bush, 27 March 1941)

A PRACTICE

But it is the conscious effort of remembering yourself that will instantly lift you out of depression. The reason is that it brings you into Work ‘I’s—that is, into the ‘I’s that feel the influences of the Work—and out of life ‘I’s in which the depression is centred.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 95 (Birdlip, 19 December 1941)

“

During times of rigorous temptation, dejection, and desolation, we must appeal to intimate self-remembering.

Samael Aun Weor

A PRACTICE

There are many different forms of Self-Remembering, and Sly Man was once defined as “he who knows how to remember himself in different ways at different moments.” Sometimes when one is in a bad state and attempts to get out of it and fails to do so, one can be consciously passive to it, without being negative and without identifying with it fully, having the inner certainty that it will pass provided one does not let negative imagination work and does not consent to its presence. This is a form of Self-Remembering and is just as if one has to wait, and knows that one has to, because it is raining too heavily and one cannot go out just at present and yet remains certain it will clear.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 368 (Birdlip, 14 December 1943)

A PRACTICE

During times of rigorous temptation, dejection, and desolation, we must appeal to intimate self-remembering.

Samael Aun Weor · Treatise of Revolutionary Psychology · pp. 105–106 (Chapter 23: The World of Relationships)

A PRACTICE

Deep down, sometimes we are certainly a little slow in understanding. When things get difficult, we must intensify the state of alert-perception, alert-novelty, and extract the best from those difficulties. Learn from them, consciously, what they want to teach us.

Samael Aun Weor · The Fifth Gospel · p. 236 (lecture: Beyond the Mind)

Well, that is how these things are... Sometimes one despairs and is filled with laziness about continuing these studies; then, just as they give to you, they take away from you, and they keep you like that. That is why, the more they draw you away (from the path), the more constancy you must have in continuing to study, until they no longer take away but give you more; and little by little you retain it more.

V.M. Litelantes · Litelantes en España (Ediciones Gnósticas, Barcelona, 2001) · "Primera visita a España" — interview in Madrid, September 1981 · *translated from the Spanish*

A PRACTICE

No, because one goes backwards: what one has done in the morning one goes back over like this at night, when one is remembering what one did, whom one bothered in a conversation, whom one offended, whether

one behaved well with one’s workers or in one’s work; one lives all of that again, and there one comes to realise whom one may have offended and whom not. That is what is called, as you said, going back; what one did in the morning, remembering it at night. It is the only way in which one can remember many things.

V.M. Litelantes · Litelantes en España (Ediciones Gnósticas, Barcelona, 2001) · “Primera visita a España” — interview in Madrid, September 1981 · *translated from the Spanish*

A practice

There are clear formulas for eliminating the defects and killing the ‘I’s and their legions. In living together with others the defects come to the surface; we can see them when we live alert and vigilant, and so we notice them. Then, in serene peace, by means of meditation, we bring them to the screen of

memory; there we analyse them, we see that we can live independently of them; then, once they are known, we invoke the blessed mother Kundalini, whose sacred mantram is RAM IO; we pronounce it three times and we ask our mother to eliminate the ‘I’ and its legions, personified in the defect analysed, and to cast it into the abyss with all its legions; and our mother cleanses us, casting that ‘I’ and its legions into the abyss.

IN HIS SPANISH

Existen fórmulas claras para eliminar los defectos y matar los yoes y sus legiones. En la convivencia afloran los defectos, a ellos podemos verlos cuando vivimos alertas y vigilantes, así los notamos. Luego en serena paz, por medio de la meditación los traemos a la pantalla de los recuerdos, allí los analizamos, vemos que podemos vivir independientemente de ellos; luego al ser conocidos invocamos a la bendita madre Kundalini cuyo mantram sagrado es RAM IO lo pronunciamos tres veces y le pedimos a

nuestra madre que elimine al yo y a sus legiones que se personifica en el defecto analizado y lo lance al abismo con todas sus legiones y la madre nuestra nos limpia lanzando al abismo a ese yo y a sus legiones.

V.M. Gargha Kuichines · La Sabiduría de un Buddha · p. 54 (ch. 35, Mensaje de Navidad 1968) · *translated from the Spanish*

A PRACTICE

Chapter XVIII: dedicated to the TANTRIC SLEEP. The ascent of the Sexual Energy improves the capacity of our memory (transmutation). We must learn to pray to the Maiden of Memories with the daily recollection of what we do and carry out. In the waking state we are preparing ourselves for the awakening of consciousness. We must live in a state of alert perception, etc. To have the utmost interest in what we do or see; all of this will serve our memory.

IN HIS SPANISH

CAPÍTULO XVIII: Dedicado al SUEÑO TÁNTRICO, el ascenso de la Energía Sexual mejora la capacidad de nuestra memoria (transmutación). Hay que aprender a rogar a la Doncella de los Recuerdos con el recuerdo diario de lo que hacemos y realizamos. En vigilia nos estamos preparando para el despertar de la conciencia. Debemos vivir en estado de alerta percepción, etc. Tener sumo interés por lo que hacemos o vemos, todo ello servirá a nuestra memoria.

V.M. Gargha Kuichines · La Sabiduría de un Buddha · p. 78 (ch. 49, La Doctrina Secreta de Anáhuac) · *his reading of Samael's Secret Doctrine of Anahuac · translated from the Spanish*

Part Five — What it awakens

9 passages · Samael · Ouspensky · Nicoll · Orage

XVII Different forces

Samael says that whoever remembers himself originates forces different from those of others, and that the shock of self-remembering changes the nourishment of the cells. Ouspensky speaks of alchemical effects in the body. Orage describes how the world looks in such moments: a brick wall seems alive, and the people passing seem scarcely awake.

The remembrance of oneself is something interesting. When one remembers oneself, he originates totally different forces to the ones of his fellow men, distinct forces, forces that make him a completely different person from the others.

Samael Aun Weor · The Fifth Gospel · p. 299 (lecture: Intelligent Assimilation of Impressions)

✧

It is interesting to know that those who create such forces become different, even their life potencies multiply. If we put two people in an inhospitable place, with bad food, bad environment, etc., one who never remembers himself, who lives a mechanical life, and the other who always remembers himself from moment to moment, who

is always remembering his own Being, who never forgets his intimate Being, you can be absolutely sure that the first one will die very soon and that the second one will live despite the inhospitable environment, because he is surrounded by forces different than those of others.

Samael Aun Weor · The Fifth Gospel · p. 299 (lecture: Intelligent Assimilation of Impressions)

✧

When one gives oneself the shock of self-remembering, a miraculous change is produced in the entire working of the body, so that the cells receive different nourishment.

Samael Aun Weor · Treatise of Revolutionary Psychology · p. 106 (Chapter 23: The World of Relationships)

When one gives oneself the shock of self-remembering, a miraculous change is produced in the entire working

of the body, so that the cells receive different nourishment.

Samael Aun Weor

Treatise of Revolutionary Psychology · p. 106 (Chapter 23: The World of Relationships)

Later on you will learn that the practice of self-remembering, connected with self-observation and with the struggle against imagination, has not only a psychological meaning, but it also changes the subtlest part of our metabolism and produces definite chemical, or perhaps it is better to say alchemical, effects in our body.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · Fourth Lecture

✧

If someone succeeds in transforming the totality of one’s impressions, he will be a truly blessed one, because the Being will stay in him and he in the Being, and then he will have real existence, then

he will indeed be able to do because he will have the Being incarnated.

Samael Aun Weor · The Fifth Gospel · p. 302 (lecture: Intelligent Assimilation of Impressions)

✧

One is the extraordinary and astonishing aliveness presented by the appearance of so-called inanimate objects; for instance, an ordinary brick wall may look no longer dead and inanimate but instead may give one the most surprising impression of a peculiarly living thing and the view of so much more active an object as a tree may occasion a considerable amazement. Another, rather opposite effect is the unusual appearance of deadness presented by the human beings who may come into view at such moments. Of course it is not that they are really dead but that they suddenly seem to be somewhat less than half-alive; and for the first time one registers in personal experience that they

are really sleeping, really submerged in unreal daydreams, really scarcely conscious at all.

A.R. Orage · The Oragean Version · p. 127 (III. The Boat) · *in C. Daly King's words*

✧

The purpose of the Method is to bring each candidate more energy, more activity, more consciousness, more life; not less in any of these cases.

A.R. Orage · The Oragean Version · p. 128 (III. The Boat) · *in C. Daly King's words*

✧

Similarly, if you experience a moment of real consciousness, a moment of self-remembering, you will feel that it is just as if you were insulated from life and that nothing could touch you. And such would be the case if we were always in a state of self-remembering. Our task is to try to

imitate higher states of consciousness, so as to attract them.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 29 (Birdlip, 12 June 1941)

✧

And although one always goes to sleep again after a moment of real self-remembering, and often for years, yet such moments of consciousness stand always in higher parts of centres and remain and await, as it were, the further moments of realizing, more consciously, what life actually is—that is to say, they are never lost, and, although forgotten in one way, stand in the background of oneself always, and come forward at critical moments to guard you.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 9 (Letter to Mr. Bush, 27 April 1941)

14 passages · Samael · Ouspensky · Nicoll · Orage · Rabolú · Gargha

XVIII The awakening of consciousness

Self-remembering is partial awakening, the beginning of awakening, says Ouspensky. Samael adds that the habit of the divided attention, carried into sleep, becomes awakening in the internal worlds, and that whoever wants to awaken there must begin here and now. Rabolú: be alert to yourself and the Conscience begins to awaken. Nicoll adds that help can reach a man only in the third state of consciousness, the state of self-remembering. Gargha gives the three factors: to die and to be born from instant to instant, and to sacrifice oneself for humanity.

Very soon you will realise that all your work upon yourself is connected with self-remembering and that it cannot proceed successfully without this. And self-remembering is partial awakening, or the beginning of awakening. Naturally—and this must be very clear— no work can be done in sleep.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · Fifth Lecture

✧

No, this work is from instant to instant, as Master Samael says, that is a truth; to be on alert with ourselves. What happens then? We immediately begin to awaken the Conscience, we do not forget ourselves. This is a very good exercise.

V.M. Rabolú · The Rebel Eagle (Christmas Message 1992–1993) · p. 10 (Part 1, “Work upon the Details for the Death of the Ego”)

✧

If you get used to always living with your attention divided in those three parts: subject, object, and location, you get used to doing it daily and at all times, from instant to instant and from second to second, because that habit is deeply engraved in the consciousness, and at night, when you’re asleep, you’ll end up doing the same

exercise you do in the physical; then, the result is the awakening of consciousness.

Samael Aun Weor · 7 Lectures and the Lamasery Exercises · p. 63 (6. S.O.L. Key)

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When we do not make the mistake of becoming identified with people, things, and ideas, we save creative energy and quicken within us the awakening of consciousness.

Samael Aun Weor

Fundamental Education · p. 45 (Chapter 4: Discipline)

When we do not make the mistake of becoming identified with people, things, and ideas, we save creative energy and quicken within us the awakening of consciousness.
Whoever wants to awaken consciousness in the

superior worlds should begin by awakening here and now.

Samael Aun Weor · Fundamental Education · p. 45 (Chapter 4: Discipline)

✧

For with right methods and the right efforts man can acquire control of consciousness, and can become conscious of himself with all that it implies. And what it implies we in our present state do not even imagine.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · First Lecture

✧

But between Waking and Self-Consciousness there is a greater difference and a greater increase in human value than between Sleep and Waking.

A. R. Orage · The Oragean Version · p. 95 (III. The Boat) · *in C. Daly King's words*

✧

The Method here presented can be looked upon as a practical means of altering our habitual state of consciousness to one more becoming and natural to triply integrated beings such as we can soon discover we in fact are. And we can also discover for ourselves, without further reliance upon outside allegation, whether or not it be possible to raise our own level of consciousness from that of the hypnotic state called Waking to that of a clear Self-Consciousness.

A.R. Orage · The Oragean Version · p. 222 (V. Destination)
· *in C. Daly King's words*

✧

And just one of the purposes of Self-Observation is eventually to bring the whole lifespan into full and clear awareness; that is why there is no special time or place for its practice and why also the attempt is to make the activity as long and as continuous as possible.

A.R. Orage · The Oragean Version · p. 208 (IV. The Greater Map) · *in C. Daly King's words*

✧

Thus the subject, by concentrating his attention at the point of obstruction between the centres #3 and #4, i.e., by expending his conscious effort solely upon the work of Self-Observation, will automatically commence bringing all three higher centres into normal function.

A.R. Orage · The Oragean Version · p. 134 (III. The Boat) · *in C. Daly King's words*

✧

When a man remembers himself he lifts himself in the vertical line upwards and tastes for a moment a new state. This happens when a man no longer merely thinks about self-remembering, but actually does it—when he no longer tries to escape from negative states by thinking himself out of them, but stops all his thoughts and lifts himself up into self-remembering. And it is only by this

inner movement that new influences can reach him. As you know it has been repeatedly said that “help” can only reach a man if he remembers himself—i.e. it can only reach the third state of consciousness.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 103 (Birdlip, 12 January 1942)

✧

Aim in the Work is always connected with the act of self-remembering. This is because in the state of self-remembering a man can receive help, which cannot reach him in his ordinary states of consciousness. Certain influences in the Universe can only penetrate as far as the third state of consciousness, where a man is conscious to himself or self-conscious. If at the same time as he remembers himself he remembers his aim, he may get help. For example, he may understand his aim better.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 172 (Birdlip, 26 October 1942)

✧

The Third State of Consciousness is the state of Self-Remembering, which man should possess but which he has gradually lost because of the wrong conditions of his life. To-day it can be said only to occur in the form of very rare flashes. It is the creation of this Third State of Consciousness that forms the First Conscious Shock—that is, the first object of the work is to recover this lost state, namely, to make a man remember himself until eventually he does not merely have rare flashes of increased consciousness (over which he has no control) but can create in himself increasing degrees of self-remembering by deliberate efforts. These efforts, which belong to the First Conscious Shock, gradually cause the machine to work more rightly. Many wrong functions, both in the psychic

and physical spheres, acquired by the wrong working of the machine in the two lowest states of consciousness—that is, in darkness—then begin to disappear of themselves.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 57 (Birdlip, 27 August 1941)

✧

Three are the factors of the revolution of the consciousness: We have to know how to die from instant to instant; this is war on the psychological ‘I’, on our satanic legions, in order to achieve individuality; we have to put an end to every defect, every food of Satan. We have to know how to be born from instant to instant; for this we make use of our own seed: that genetic energy we must transmute into light and fire, and with it we go on changing our vague lunar bodies into strong solar bodies. We have to sacrifice ourselves for humanity, for our fellow beings, for the poor

orphan, as she is called by those who have not been able to serve her.

IN HIS SPANISH

Tres son los factores de la revolución de la conciencia: Tenemos que saber morir de instante en instante, esto es guerra al yo psicológico, a nuestras legiones satánicas para lograr la individualidad, hay que acabar con todo defecto o alimento de Satán. Hay que saber nacer de instante en instante, para ello nos valemos de nuestra propia simiente, esa energía genética debemos transmutarla en luz y fuego, con ella vamos cambiando nuestros vagos cuerpos lunares en fuertes cuerpos solares. Tenemos que sacrificarnos por la humanidad, por nuestros semejantes, por la pobre huérfana, como la señalan los que no han podido servirla.

V.M. Gargha Kuichines · La Sabiduría de un Buddha · p. 59 (ch. 38, La Transformación Social de la Humanidad) · *translated from the Spanish*

✧

Analysing everything and meditating, we awaken the sleeping consciousness.

Truth is the unknown from instant to instant; it has nothing to do with what one believes or does not believe; truth is a matter of experiencing, living it, comprehending.

IN HIS SPANISH

Analizando todo y meditando, despertamos la conciencia dormida.

La verdad es lo desconocido de instante en instante, ella nada tiene que ver con lo que uno crea o no crea; la verdad es cuestión de experimentar, vivenciar, comprender.

V.M. Gargha Kuichines · La Sabiduría de un Buddha · p. 63 (ch. 39, Educación Fundamental) · *translated from the Spanish*

5 passages · Ouspensky · Nicoll · Orage · Rabolú

XIX The Real I and the Being incarnated

Where it ends. Ouspensky describes the man who has permanent 'I' and can always remember himself. Orage calls the whole method a preliminary to

incarnation, the spirit learning to use its body. Rabolú speaks of Turiya, continuous consciousness.

He already has unity, he has permanent 'I', he has the third state of consciousness, i.e., self-consciousness. That means he is awake, he can always when he needs remember himself and higher emotional centre works in him, and this gives him many new powers.

P. D. Ouspensky · The Psychology of Man's Possible Evolution · Lecture held on Thursday, 23 September 1937

✧

Christianity has always insisted upon the Mystery of the Incarnation, viz., how does a spirit which is the son of God, have the use of a physical body? Self-Observation is only a survey of the body; Participation is practice in making it work; Experiment is seeing what you can do with it; and all of these are the preliminaries of Incarnation. Reincarnation is a problem which can arise only

subsequently to the accomplishment of Incarnation.

A. R. Orage · The Oragean Version · p. 218 (V. Destination, "Oragean Aphorisms", no. 75) · *as recorded by C. Daly King*

✧

When we speak of meditation, it is not to think, neither about the good nor the bad, to have the mind blank. This, then, gives you the opportunity to go to the electronic worlds with your Essence alone, with your Soul and over there you can move at free will without having to say to the Master. "Would you investigate this thing for me," or to ask permission. No! You go and do it in full consciousness. That is called "Turiya". That is why when you manage, for instance, to do this, the Hierarchies cry out in a choir, "May he become a Turiya!" Turiya means continuous consciousness, not that you achieved meditation only once, and only once moved with full consciousness in the causal world.

> *That means he is awake, he can always when he needs remember himself and higher emotional centre works in him, and this gives him many new powers.*
>
> P. D. Ouspensky
>
> The Psychology of Man's Possible Evolution · Lecture held on Thursday, 23 September 1937

To those of you who have had moments of Self-Remembering in life, when you have seen some quite ordinary thing or person in an entirely new way, it will not be astonishing if I say that such moments have the same quality or inner taste as have those rare and unusual dreams of which I am speaking. You suddenly see new meaning and in the case of dreams you feel that they have new

meaning of the same order (although you cannot grasp it) as when you realize the Ray of Creation in yourselves and particularly the Side-Octave from the Sun. When you begin to see their significance you will not be surprised if I say that there are forces in you working upon you all the time to make you awaken, to heal you, to cure you —if you can only listen to them.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 354 (Birdlip, 20 November 1943)

✧

The act of Self-Remembering is an attempt to put us somewhere in the middle of this swing. Being in the middle is to be in the state of Self-Remembering. Working on being identified is separating oneself so that one is not swung from one side to the other. It can be said that Self-Remembering is striving to be in Third Force and

that non-identifying is striving not to be in the two opposite forces.

Maurice Nicoll · Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Vol. 1 · p. 333 (Birdlip, 15 September 1943)

✦ ✦ ✦

How this was made. This is the first booklet on the Other Masters shelf. It puts several masters side by side on one theme, where the Samael booklets follow him alone. Each source was read in full from the copies in the Dropbox Books folder, and every passage that bears on remembering oneself, the division of attention, alertness from moment to moment and the sleep of consciousness was drawn out, sorted into five parts, and read again for strength. 222 passages from 13 books are printed here.

Who is speaking. Samael, Ouspensky, Nicoll and Rabolú speak in their own words; Rabolú and Samael often in answer to a student, whose question is kept where it is needed. *The Oragean Version* is C. Daly King's record of Orage's teaching of Gurdjieff's method: the aphorisms are Orage's own sayings, and the rest is King's exposition, marked so. Litelantes speaks in an interview given in Spain in 1981, translated for this booklet, and those passages are

marked as translations. Gargha Kuichines speaks in his own Spanish, printed under each English translation so that every line can be checked.

The second edition. Maurice Nicoll's *Psychological Commentaries*, Vol. 1, was added on 30 September. The copy is a scan, so its 377 pages were read by text recognition twice, at two settings, and every passage printed here was compared across both readings; the two readings disagreed on only a dozen small marks, and each was settled by reading the words around it. Obvious faults of the scan were mended silently (a stray mark in the margin, a letter misread, a hyphen lost at a line end). Nicoll twice quotes older teachers without naming them: a master of some three centuries ago, whose words are those of Jacob Boehme, and a Sufi writer; they stand inside his passages as he gives them.

The third edition. V.M. Gargha Kuichines (Julio Medina Vizcaíno) was added on 1 October 2026, from the two of his books in the Dropbox Books folder that touch this theme: *La Sabiduría de un Buddha* (Guayaquil, 1987) and *Respuestas que dió un Buddha*; his *Historia de la Gnosis* and *Mis amigos no me conocen* were read and hold nothing on it. *La Sabiduría de un Buddha* walks through Samael's books one chapter at a time, so where Gargha is giving the gist of a chapter of Samael's, the locator says so: most of his passages on self-observation come from his reading of the *Treatise of Revolutionary Psychology*, and one from the *Secret Doctrine of Anahuac*. His Spanish is printed exactly as the book has it, under the English; the English is a translation made for this booklet. Three marks were mended: "auto- observación", a word split at a line end,

joined again; “V .M.” closed up to “V.M.”; and “pera que” read as “para que”. Two words are left as printed and translated as they stand or as plainly meant: “cubrir las bases” (translated “cover the bases”), and “añoran” in the chapter on the Decapitation, which the sense shows to be “afloran”, “come to the surface”, and is translated so.

Who is still to come. Gurdjieff in his own voice, through *In Search of the Miraculous* or *Life Is Real Only Then, When “I Am”*, when a copy is at hand. Eliphas Levi was sought for the Will and attention, but no checkable text of *Transcendental Magic* could be opened.

Nothing is changed, and the repairs are listed. Four faults of scan or typing were mended: “frying” for “trying” in Ouspensky’s watch exercise, and “thing”, “co” and “thy” for “think”, “do” and “try” in Rabolú. Letters dropped by the PDFs (the fi, fl and ff pairs) and words split at line ends were restored. Where a page break falls inside a passage, the locator gives both pages.

Material repeats on purpose. Samael’s saying about the glass of wine, the opposite sex and the insulter appears more than once, in different lectures; it is printed each time it is said, because repetition is how it is learned.

Checked. Every passage was compared word for word, by script, against the text of its book as fetched or, for Nicoll, as read from the scan; for Gargha, his Spanish against the text of his book.