

The Remembrance of Oneself

Not forgetting one's own Being, in the presence of every event, from moment to moment

A companion to Identification

100 passages · 10 books · 36 practices · 17 lectures · 12 sections · 4 parts

Every word here is his. **Most of these passages are already printed elsewhere on the shelf:** 88 of the 100 come from *Identification*, where self-remembering is one of the two faculties that stop the machine, and others from *Awakening*, *The Transformation of Impressions* and a handful of other works. Each names the work that prints it, so it can be read again in its first setting.

7 passages are new to the shelf, and 3 printed ones are lengthened here by a paragraph no page carried. They are the only paragraphs in fifty-two books that use his words for this and stood nowhere yet. Each was read by two independent readers, and the two cases where they differed were settled by a third who did not see their verdicts. They are marked *new to the shelf*.

Why it is gathered here. In *Identification* the practice is spread across three parts and sixteen sections, among 495 passages on the mechanism. This booklet puts it in one place, in the order a practitioner meets it: the forgetting, what is remembered, the instant of the event, and the long work of making it continuous.

What he means by it. *"Not forgetting oneself means not forgetting one's profound inner Being."* He is emphatic that it is not thinking "here I am", which only affirms the robot. The one remembered is the Being.

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| A PRACTICE, SOMETHING TO DO | QUOTED, NOT HIS OWN WORDS

People forget themselves because they are fascinated

The drunkard in the bar, the vain woman at the mirror, the crowd at the palace, the man at the cinema and in front of the television: in every case he names the same moment, the instant one forgets oneself.

People are fascinated by everything in life. People forget themselves because they are fascinated. The drunkard in the bar is fascinated by alcohol, the place, the pleasures, his friends and the women. The vain woman in front of a mirror is fascinated by her enchantment with herself. The rich avaricious person is fascinated by money and possessions. The honest worker in the factory is fascinated by hard work. The father of the family is fascinated by his children. All human beings are fascinated and sleep profoundly. When we drive a car we are astonished to see people dashing across the roads and streets without paying attention to the danger from the cars. Others actually throw themselves under wheels of cars. Poor people... walking asleep... like sleepwalkers. They walk sleeping, endangering their own lives. Any clairvoyant can see their dreams. People dream about everything that keeps them fascinated.

The Perfect Matrimony, 1966

> The method to awaken the consciousness is based on self-remembering. Every human being is fascinated by different things, as we already said in the preceding paragraph. When we are fascinated with a particular image or representation, we forget ourselves. We are dreaming at that time. I have seen people during a public demonstration throw themselves into violence. In such cases, gentlemen who in their sound judgment are not capable of speaking an ill word have insulted and thrown stones with the crowds in a state of confusion. Here you have the power of fascination; one forgets oneself and then falls asleep, often dreaming about completely absurd things. After the dream passes comes shame, embarrassment and problems. The Gnostic student must not allow himself to become fascinated by anything.
>
> Esoteric Course of Kabbalah

All types of identification produce fascination and sleep. While walking down a street, you suddenly meet with a crowd protesting something in front of the president's palace. If not in a state of alertness, you will identify with the demonstrators, join the crowd, and become fascinated. Later you fall asleep you shout, throw stones, and do things that, in other circumstances, you wouldn't do, not even for a million dollars. Forgetting oneself is an error with incalculable consequences. To identify with anything is the height of stupidity because fascination and sleep are the result. It is impossible for someone to awaken consciousness if he forgets himself, if he identifies with any thing. It is impossible for the aspirant to awaken consciousness if he allows himself to become fascinated, to fall asleep.

The Buddha's Necklace, 1967

The fascination is now terrible, you do not even remotely remember yourself, you have entered a very profound sleep; in those moments you only want to see the triumph of the hero of the movie, you rejoice with him, you are worried about the fate he may have. Thousands and millions are the circumstances that produce Identification, Fascination and Sleep.

Esoteric Treatise of Hermetic Astrology, 1967

Master: Television, precisely, suits very well the matter at hand. People, in front of television, forget themselves and fall into the fascination of what they are seeing; then they sleep fully.

The Fifth Gospel · Gnostic Discipline For Awakening

Master: That's right! If they walk around unconscious like that, without knowing who they are, without remembering themselves, because here, in the physical world, they never remember themselves, and one realizes that very especially when one is driving a car. One is astonished to see how people throw themselves in front of [cars], they throw themselves under the wheels. That is something terrible! Everyone is absorbed in their own thoughts, remembering the buddy, the gossip friend, the business, this, that, but they are not aware of themselves. A car can pass by and kill them miserably.

The Fifth Gospel · Gnostic Discipline For Awakening

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.

The Fifth Gospel · The False World Of Appearances

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.

The Fifth Gospel · The Exercise Of Self-Knowledge

The unemployed ones, those who have lost their position or job for one reason or another, evidently suffer because of lack of money and for them to forget their situation and not worry or identify themselves with their own problem becomes tremendously difficult. Those who suffer and those who cry, those who have been victims of some betrayal or injustice, victims of ingratitude, calumny, fraud, really do forget themselves; they forget their Inner Being; they identify themselves totally with their moral tragedy.

Treatise of Revolutionary Psychology, 1975

Nonetheless, as if our misfortune was not enough, negative emotions, self love and self esteem fascinate us, hypnotize us, never allowing us to remember ourselves, to see ourselves exactly the way we are...

Treatise of Revolutionary Psychology, 1975

But how could we know ourselves, if we never direct the intelligence inward, toward the interior, if we never remember ourselves because we are identified precisely with the appearances of life?

The Fifth Gospel · The False World Of Appearances

All the mistakes that the human being makes in life are due to forgetting oneself

What follows from that instant: attention without the one attending, energy wasted, and in the worst case the insulter struck down.

All the mistakes that the human being makes in life are due to forgetting oneself, becoming identified, fascinated and falling into sleep.

Fundamental Education, 1970

When we identify with people, things, and ideas, we forget ourselves and then waste our creative energy in a most pitiful way.

Fundamental Education, 1970

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.

Fundamental Education, 1970

When the student makes the mistake of becoming identified with people, things, and ideas…when he makes the mistake of forgetting himself, he then falls into fascination and sleep.

Fundamental Education, 1970

Discipline does not teach students to consciously pay attention. Discipline is a true prison for the mind. Students must learn to handle conscious attention from the very school desk, so that later on, in practical life, outside of school, they do not commit the mistake of forgetting themselves. The man who forgets himself when faced with an insulter becomes identified with that person, he becomes fascinated and he falls into the sleep of the consciousness and hurts or kills that person and inevitably goes to jail.

Fundamental Education, 1970

So when one forgets oneself, one makes terrible, frightful mistakes. What is most serious is to forget oneself.

The Fifth Gospel · The Metaphysical Value Of Knowing How To Listen

The personality must become more and more passive and receptive to the word that comes from above, from on high. That word comes through the superior centers of the Being and reaches the mind. But if we are not receptive, if we do not learn to relax, if we forget ourselves, how could we receive the messages coming through the superior centers of the Being, in what way?

The Fifth Gospel · The Metaphysical Value Of Knowing How To Listen

Master: Of course, that is obvious: to not forget oneself. The individual who forgets himself falls in the sleep of the Consciousness, that is clear. But, I repeat, it is here that we need to awaken; whoever awaken here, awakens everywhere. What were you going to tell me?

The Fifth Gospel · Gnostic Discipline For Awakening

So, when I speak of organizing the psyche, one must know how to understand it: we have to manage the energies, to know how to use them, not to identify ourselves so as not to waste our energies clumsily, not to forget ourselves. When one forgets himself, he gets identified, and when one gets identified, then one cannot give shape to the psyche, one cannot make the psyche to be intelligently structured, because he wastes energies clumsily. This is urgent to understand, my dear brothers.

The Fifth Gospel · The Power Of Intuition Of The Psychological Man

Moments in life exist which are too complicated. In those moments we have the marked tendency of identify easily with the events and completely forgetting about ourselves. In those instances, we do foolish things, which lead nowhere. If, in those moments, we are alert, if instead of losing our minds we remember our own selves, we then would discover with astonishment certain "I's" whose possibility of existence we never suspected in the least.

Treatise of Revolutionary Psychology, 1975

As one works on oneself, one understands more and more the need to radically eliminate from one's inner nature everything that makes us so abominable. The worst circumstances of life, the most critical situations, the most difficult events are the most favorable for intimate self-discovery. If one, instead of losing one's head, identifying, being fascinated with the things of life, were to remember himself, he would discover with astonishment, certain "I's" of which he never had the slightest idea or suspicion.

The Fifth Gospel · The Balance Of The Energetic Centers

Because of forgetfulness of the Being, in reality and in truth, people make many mistakes and have so many wrong theories. If Laplace –the great French astronomer and mathematician– had not forgotten himself, his own Being, he would never have conceived in his mind his theory, the famous Laplace theory. This theory is false, absurd, completely absurd. When Laplace presented his theory to Napoleon Bonaparte, explaining how from a nebula comes a planet or a solar system, then Napoleon told him:
"And what is the place that you have left to God?"
Cynically he responds: "No, sir, I have not needed God to elaborate my theory."

The Fifth Gospel · The Metaphysical Value Of Knowing How To Listen · new to the shelf, judged for this work

It is enough for one to forget oneself for an instant

Even one who has dissolved the I's is not safe.
The fallen angels forgot themselves for a moment;
the Kundartiguador's residue needs only a second.

It is necessary to dissolve the "I's", but it is also necessary not to create more "I's". Someone could have the luxury of dissolving all the "I's", but if he forgets himself, he creates new "I's" again; that is the serious thing.

The Fifth Gospel · Intelligent Assimilation Of Impressions

Master: What would happen, simply, is that which has happened to all the fallen angels. Why did they fall? Because they forgot themselves for a moment. And that has been more than enough for certain new psychic aggregates to arise or for the old ones that had already been disintegrated to resurrect, and that is how they fell. An instant that an Initiate forgets himself is enough to begin to create new aggregates or to resurrect those that were already dead. Because the Ego also resurrects like the Phoenix bird from its own ashes, unfortunately. It is enough for one to forget oneself for an instant, for the dead "I's" to begin to resurrect.

The Fifth Gospel · Intelligent Assimilation Of Impressions

Master: Putting an end to the seed of the "I" does not mean being exempt from the possibility of falling. It is enough for one to forget oneself for an instant to fall again. Upon resurrecting the already disintegrated psychic aggregates, there is a fall.

The Fifth Gospel · Intelligent Assimilation Of Impressions

Master: Well yes, we already said it: the incipient bone residue that remains in our anatomy, the abominable Kundartiguador Organ. But it is enough that we forget ourselves for a second, for this organ to take advantage of the opportunity given to it and to transform any impression into a new "I". Let's see, brother...

The Fifth Gospel · Intelligent Assimilation Of Impressions

One should select impressions in the same manner that one chooses the things of Life. If one forgets oneself at a given instant, before a new event, new I are formed, and if they are very strong, they become new personalities within the personality. Therein lies the cause of many traumas, complexes and psychological conflicts.

The Revolution of the Dialectic

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".

The Fifth Gospel · Intelligent Assimilation Of Impressions

Not forgetting oneself means not forgetting one's profound inner Being

He is emphatic about what it is not: not affirming the machine, not thinking "here I am". It is the third state of Consciousness, and it is the Being that is remembered.

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. This is what I am referring to in an emphatic way and it must be understood in the light of a revolutionary transcendental psychology. Any other question?

The Fifth Gospel · Intelligent Assimilation Of Impressions

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. Any other question, brothers?

The Fifth Gospel · Intelligent Assimilation Of Impressions · new to the shelf, judged for this work

> 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. That is why it is written: "Blessed are the pure in heart, for they shall see God". We have to cleanse the heart so that emotional understanding arises in us, which is much more elevated than the cerebral intellect. Any cerebration, however great, turns out to be very poor compared to the emotional understanding.
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> The Fifth Gospel · Intelligent Assimilation Of Impressions · new to the shelf, judged for this work

There is a third state of Consciousness that we could say is the one of self-remembering –of remembering the Being, the Consciousness, oneself, the Being–. This third state of Consciousness is very precious. We need to enter this third state of Consciousness, which is that of plenitude, of bliss, and it is not possible to pass to this state of Consciousness while we are trapped in the false personality. But if we manage to separate ourselves from the false personality, then we enter the third state of Consciousness, that of remembering ourselves, our own Being, the Consciousness of the Being. Thus we achieve the awakening of the Consciousness.

The Fifth Gospel · Psychological Foundations Of The False Personality

Master: This is a case of intellectual derangement. That is a case of intellectual derangement of the intellectual center; in the center of the intellect; that is all. But let's think about what the false personality really is. If we manage to liberate ourselves from that false personality, we actually establish ourselves in the third state of Consciousness, which is that of remembering ourselves, our own Being.

That said, all of us have the birthright to the third state of Consciousness. Observe the new born babies:

they live in the third state of Consciousness, that of remembering themselves, their own Being. Unfortunately, all of us, due to the false education received, the bad examples from our family members, we fall from the third state of Consciousness to the second state, which is like falling from heaven to hell.

We are born in the third state of Consciousness and soon we fall into the second, in the misnamed "vigil state", that is equal to falling –I repeat– from heaven to hell. It is in this hell of the second state of Consciousness where the "I's" are born, where the psychic aggregates manifest themselves, where all the inhuman perverse elements that we have inside us, are strengthened. The second state of Consciousness is a true hell.

The Fifth Gospel · Psychological Foundations Of The False Personality · new to the shelf, judged for this work

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. Any other question?

The Fifth Gospel · Intelligent Assimilation Of Impressions

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.

The Fifth Gospel · The Seven Minds And The Seven Truths

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.
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.

The Fifth Gospel · Intelligent Assimilation Of Impressions
· lengthened here with a paragraph

When one gives to oneself the shock of "Self Remembering," then indeed, a miraculous change in the entire work of the body is produced, so that the cells receive different nourishment.

Treatise of Revolutionary Psychology, 1975

When one remembers oneself and works upon oneself, when one does not become identified with all the problems and sorrows of life, it is a fact that one is traveling along the Vertical path.

Treatise of Revolutionary Psychology, 1975

Inner self-remembering is more than self-analysis

The division of attention inside the exercise itself: one part on the effort, one part on the pluralized I, and the discovery that while observing oneself one forgets oneself.

Inner self-remembering is more than self-analysis. It is a new state that can only be known through direct experience.

The Buddha's Necklace, 1967

Every human being has had moments like this time of inner self-remembering, perhaps in an instant of infinite terror, possibly in childhood or on some trip when we exclaim, "And what am I doing here? Why am I here?" Simultaneous self-observation and inner remembering of one's own "I" is terribly difficult, but it is, nevertheless, indispensable if one is to truly know oneself.

The Buddha's Necklace, 1967

During inner self-remembering, during the tremendous effort to be conscious of one's "I", one's attention is obviously divided. Here, we return once again to the division of attention. One part of our attention must be directed, although it seems scarcely logical, towards the effort, and the other part towards the ego, the pluralized I.

The Buddha's Necklace, 1967

During meditation, the pluralized I always does the opposite [what we do]. It enjoys fornicating when we try to comprehend lust; it creates thunder and lightning in any of the forty-nine subconscious levels of Yaldabaoth when we try to comprehend anger, it covets not being covetous when we wish to reduce covetousness to dust. Inner self-remembering is the complete awareness of the entire subconscious processes in oneself, of the ego, of the pluralized "I"

The Buddha's Necklace, 1967

What we are saying seems foolish. People ignore the fact that they are asleep and that they don't remember themselves even when they are looking at their whole body in a mirror, not even while observing themselves in minute detail. This forgetting of self, this lack of self-remembering, is really the "causa causorum" of all human ignorance. When a person arrives at a deep understanding that he cannot remember himself, then he is very close to awakening consciousness.

The Buddha's Necklace, 1967

It may seem incredible, but when the student observes himself, he does not remember himself. Aspirants, without a doubt, do not feel themselves; they are not conscious of themselves. Improbable as it may seem, when the Gnostic aspirant observes his way of laughing, speaking, walking, etc., he forgets himself. This is incredible, but true. It is essential, however, to try to remember ourselves while observing ourselves. This is fundamental if we wish to awaken our conscious ness. To observe and to know ourselves, without forgetting ourselves, is terribly difficult, but is urgent if we wish to awaken our consciousness.

The Buddha's Necklace, 1967

> *Our readers must think about this. People are unable to feel their own I while selfobserving; they are unable to pass it from one center to another, etc. In order to awaken consciousness, we must observe the way we speak, laugh, walk, etc., without forgetting ourselves, and while feeling the I inside: this is a difficult but fundamental step. The great master Ouspensky said, "When I made the effort to be conscious of my Being; to be conscious of myself as 'I'; to tell myself, 'I am walking, I am doing'; to try to keep alive this feeling of "I" to feel it within: these efforts produced the first impression that thoughts remained asleep when I grasped the 'I,' that I could not think or speak, and that even the intensity of emotions diminished. Besides, I could stay in that state for only a very short time."*

The Buddha's Necklace, 1967 — *quoted, not his own words* · printed in Identification · also Awakening

> Observing how we think, speak, laugh, walk, eat, feel, etc., without forgetting ourselves, without forgetting the intimate processes of the ego, always remembering what is occurring deep inside in the forty-nine subconscious levels of Yaldabaoth: this is frightful difficult, but fundamental, nevertheless, to the awakening of consciousness.
>
> The Buddha's Necklace, 1967

I am going to tell you the key

The insulter, the glass of wine, the person of the opposite sex, the large sum of money: the same instruction every time, and Ouspensky in the cigarette shop to show how easily it is lost.

> 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.
>
> The Fifth Gospel · Intelligent Assimilation Of Impressions

> Very well, but then we have to work on ourselves, right? The most important point you must reflect on tonight is that one must never forget himself. For example, if you forget yourself in the presence of a glass, you end up having a thousand drinks. If one forgers oneself in the presence of a person of the opposite sex, one ends up fornicating. If one forgets oneself in the presence of an insulter, one ends up insulting.
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> The Fifth Gospel · The Binary Serpentine Power

> First: subject. Not to forget oneself. When one forgets oneself, one makes very serious mistakes in life. For example, if we forget ourselves before a glass of wine, what happens? Not only do we drink the glass of wine, but we can drink many more and get drunk. So it would be serious to forget oneself in front of a glass of wine.
>
> The Fifth Gospel · Gnostic Discipline For Awakening

> Now, if we forget ourselves before a person of the opposite sex, what would happen? We could end up fornicating, right? Or committing adultery. So, therefore, one [must] never forget oneself. If we forget ourselves, for example, before an insulter, surely we also end up insulting, even exchanging blows with the insulter.
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> The Fifth Gospel · Gnostic Discipline For Awakening

It is therefore indispensable to never forget one-self. But it is very easy to forget oneself. Ouspensky, for example, set out one night to go walking awake on the streets of Saint Petersburg –I say "walking awake" to differentiate this from "walking asleep", which is what all ordinary people do; that is what everybody does–. That man walked and walked watching himself, observing himself, controlling the mind and the senses. This man walked everywhere. Suddenly, he wanted to prepare his cigarettes –he was a smoker–, he saw a cigarette shop and entered to have them prepare not some cigarettes, but simply some cigars. When he left the shop smoking, he no longer remembered the exercise that he was practicing. He walked along many streets of Saint Petersburg until he arrived at his house. Upon entering his room, he remembered himself again. Then, with grief, he realized that he had forgotten the exercise and that his Consciousness had fallen asleep upon entering that cigarette shop. After that he had walked along many parts truly like a sleepwalker, he had entered a dream.

The Fifth Gospel · Gnostic Discipline For Awakening

> See how difficult it is to not forget oneself. It is easy to forget oneself. But when I say "to not forget oneself" I want to refer to watching the senses and the mind, because if one does not control the senses and the mind, one falls into the sleep of the Consciousness; self-observing your feelings, your internal and external impulses, your emotions, your instincts, your habits, etc.
>
> The Fifth Gospel · Gnostic Discipline For Awakening

He who does not let himself become fascinated with someone who insults him, he who does not become identified with that person, he who does not forget himself, he who knows how to pay conscious attention would be incapable of giving any value to the words of an insulter, or of hurting or killing him.

Fundamental Education, 1970

If one does not forget oneself in the presence of an insulter, if one does not forget one's own Being, then he transforms those perverse impressions into Hydrogen-24, which is useful to fortify the Astral Body, and into 12 to nourish the Mental one, and into 6 to nourish the Causal one; that is, one transforms the words of the insulter into a different force.

The Fifth Gospel · Intelligent Assimilation Of Impressions

If one does not forget oneself in the presence of a glass of wine, he transforms that impression, that Hydrogen-48, into Hydrogen-24, and 12, and 6. If one does not forget oneself in the presence of a large sum of money, he transforms that impression into Hydrogen-24, 12 and 6.

The Fifth Gospel · Intelligent Assimilation Of Impressions

So not forgetting ourselves is the key that allows us to intelligently use the Consciousness. When one does not forget oneself, he interposes between the mind and the impressions that which is called Consciousness.

The Fifth Gospel · 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.

The Fifth Gospel · Intelligent Assimilation Of Impressions

> So, we must transform impressions by means of the Consciousness. It is very easy to interpose the Consciousness between the mind and the impressions, between the impressions and the mind. 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.
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> The Fifth Gospel · The Word And The Sacerdotal Magisterium

The most serious in life is to forget oneself. So, it is necessary to transform the impressions, and this is only possible by interposing one's own Consciousness between the diverse vibrations of the exterior world and the mind, one's own Consciousness. When one interposes between the impressions and the mind that which is called Consciousness, it is obvious that the impressions transform into forces and powers of a superior order.

The Fifth Gospel · The Word And The Sacerdotal Magisterium

> But to digest that harmful impression that they have brought to you, you must not forget yourself. If you forget yourself and you identify with what they are telling you, you will not be able to digest the impression. But if you do not identify with what they are telling you – due to the fact that you are not forgetting yourself–, then you will digest what they tell you, you will digest the news and a new aggregate will not form in you. But a new aggregate of great anger could form in you if you do not digest those harmful news. Understood? What other question do you have out there?
>
> The Fifth Gospel · The Need To Crystallize The Soul

> For example, a person who is desperate about some sentimental, economical or political problems has obviously forgotten his Inner Self. If such a person would stop for a moment, observe the situation, try to remember his Inner Self and then try to understand the reason for this attitude...
> If he would reflect a little and think that everything passes away, that life is fleeting, illusory, and that death reduces all the vanities of the world to ashes...
> If he would understand that his problem in reality is nothing more than a worthless flame and soon dies, he would suddenly see with great surprise that everything has changed. It is possible to transform mechanical reactions through logical confrontation and the Intimate Auto-Reflection of the Being.
>
> Treatise of Revolutionary Psychology, 1975 · new to the shelf, judged for this work

Only the Superlative Consciousness of the Being can transform impressions

Why remembering oneself is the key: the Consciousness belongs to the Being, and it only works when the Being is not forgotten. Even the lecture itself is an impression to be digested.

Master: Well, certainly, it is not the brain that transforms impressions. The brain does not have the power to transform impressions, it leaves them untransformed, and that is why they become "I's", psychic aggregates. Only the Superlative Consciousness of the Being can transform impressions. But for the Consciousness to work, it is necessary not to forget ourselves, our own Being. What was our brother here going to ask me?

The Fifth Gospel · Intelligent Assimilation Of Impressions

What do the deceased gentlemen have to do with all this? Nothing, right? When it is said that we have to transform impressions, I mean that we have to use an instrument. Which one? The Consciousness. But the Consciousness, whose is it, what is it made up of, why does it exist? The Consciousness belongs to the Being, and when one does not forget one's own Being, obviously, the Consciousness is working.

The Fifth Gospel · Intelligent Assimilation of Impressions

> Let us not forget the Being, let us always put care into the tranquil heart, and thus, in reality and in truth, we will not create new Egos. But as long as we forget the Being, the impressions will reach the mind and will remain undigested; then they will become new "I's" or they will strengthen the "I's" already established in the five cylinders of the organic machine, this is obvious.
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> The Fifth Gospel · Intelligent Assimilation of Impressions

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.

The Fifth Gospel · Intelligent Assimilation Of Impressions

> In the moments that I am speaking to you, are you sure that you are digesting this impression, the impression of seeing a man who is speaking, who is giving you esoteric teachings? Are you already in the process of digestion or of transformation or not? If you are not in the process of digestion or of transformation of this impression, that of seeing Samael Aun Weor in front of you talking to you, you are wasting your time in this lecture. Why? Because you are not digesting the impression, you are not transforming it. If it is not digested, it does not transform. Before the transformation there is the digestion of the impression. 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.
>
> The Fifth Gospel · Intelligent Assimilation of Impressions

Master: Ashiata Shiemash, the Great Avatar of Babylon, had unquestionably achieved the total disintegration of all psychic aggregates. So, he was not forgetting himself. From instant to instant, from second to second, he digested impressions. Thanks to that, he became the "Essential Beloved". That is all. Any other question?

The Fifth Gospel · Intelligent Assimilation Of Impressions

By means of the comprehension of the work, you can accept life as work will then really enter a constant state of self-remembering, the terrible realism of the transformation of impression will naturally reach you. The impressions themselves, normally or supranormally better said, would lead you to a better life as far as you are concerned naturally and they would no longer act upon all of you as they did at the beginning of your own transformation. But as long as you continue thinking in the same manner, receiving life in the same manner, it is clear that there will be no change in you. To transform the impressions of life is to transform oneself. This totally new manner of thinking helps us to carry out such a transformation. This entire discourse is exclusively based on the radical manner of transforming ourselves. If one does not transform oneself, nothing is achieved.

The Revolution of the Dialectic
Transformation of Impressions

Subject, object and place

The exercise in its three parts, and the questions he asks in the presence of any representation: where am I, what am I doing here, am I outside the physical body?

> Subject: inner remembrance of oneself from moment to moment. Do not forget yourself when confronted by any mental images or by any event.
>
> The Buddha's Necklace, 1967

> Object: do not identify with anything, with any circumstance. Observe without identifying, without forgetting your own self.
>
> The Buddha's Necklace, 1967

> SUBJECT: Do not forget ourselves, watch ourselves at each second, at each moment. This implies a state of alertness in relation to our thoughts, gestures, actions, emotions, habits, words, etc., etc.
>
> Yes, There Is a Hell, a Devil and Karma, 1973

> Object: To observe everything, every representation, every fact, every event no matter how insignificant the latter may seem, in detail, without forgetting oneself.
>
> Esoteric Treatise of Hermetic Astrology, 1967

> Gnostic students should learn to divide attention into three parts: Subject, Object and Place.
> Subject: To not fall into the forgetting of oneself before any representation.
>
> Esoteric Treatise of Hermetic Astrology, 1967 · new to the shelf, judged for this work

> 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.
>
> Fundamental Education, 1970

> Master: Well, at that moment, what one has to do is to not forget oneself, that is all, just like that. There is no need to ask oneself who am I or anything like that. At that instant –I repeat– what one has to do is to never forget oneself. Object: to contemplate every object to see what strange and weird thing you can see. Place: why am I here? It is a question one has to ask oneself. If I live somewhere else, what am I doing here?
>
> The Fifth Gospel · Gnostic Discipline For Awakening

I also remember a very interesting case that happened thirty to forty years ago. Suddenly, I saw myself in a room; a group of people were there, we were talking about esoteric matters, etc. However, as I am not used to forgetting myself, firstly; secondly, I love to observe in detail everything that surrounds me: the objects, things; thirdly, I do not remain in a place in an unconscious way without having observed it first in detail and having asked myself: Why am I in this place, what am I doing here? It is clear that, on that occasion, these three aspects of the division of the Consciousness entered into activity. First I said to myself: "Well, what am I doing here?" I did not forget myself, I looked at the place. "Why am I here?" I looked at the people. "These people, why are they around me? Why am I talking to them?" Everything seemed physical, material; those friends had coats. Anyway, nothing showed that we were in the astral world. The objects, frankly, were normal, but I had not forgotten myself. Upon seeing the place, I said to myself: "Why do I have to be here in this place? And why in this meeting if I don't have an appointment with anyone? And why am I here in this room?" Looking at that, it was so physical, so material, that it seemed as though my interrogations, my questions were too much, as no detail showed that I was in the astral world. But, instinctively, I have always divided my attention in three parts: subject, object and place. What did I do? I asked for permission too. I pretended to go out over there, and I really went out; I pretended to maybe go to the bathroom, or to maybe go out and get some air, inhale some fresh air and then go back to the place; anyway, so many things, right?

The human being who is fascinated does not remember himself. We must self-remember from moment to moment. We need to Self-Remember in the presence of every representation that could fascinate us. Let us pause before every representation and ask ourselves: Where am I? Am I in the physical plane? Am I in the astral plane? Then give a little jump with the intention of floating in the surrounding atmosphere. It is logical that if you float it is because you are outside the physical body. The result will be the awakening of consciousness. The object of asking this question in each moment is so that it becomes engraved in the subconscious, so that it may manifest later during the hours given to sleep, hours when the ego is really outside the physical body. You should know that in astral, things appear just as here in the physical plane. During sleep, and after death, people see everything there in a form so similar to the physical world, that because of this they do not even suspect that they are outside the physical body. No dead person ever believes himself to have died; he is fascinated and profoundly asleep. If, during life, the dead had made a practice of remembering them selves from moment to moment, if they had struggled against the fascination of the things of the world, the result would have been the awakening of consciousness. They would not dream. They would walk in the internal worlds with awakened consciousness. Whoever awakens consciousness can study during the hours of sleep all the marvels of the superior worlds. Whoever awakens the conscious ness lives in the superior worlds as a totally awakened citizen of the Cosmos. Then he lives with the Great Hierophants of the White Lodge.

The Perfect Matrimony, *1966*

In the presence of any interesting image or representation one must self-remember and ask oneself the following questions: "Where am I?" "What am I doing here?" "Am I outside of my physical body?"

Esoteric Course of Kabbalah

> Next, carefully observe all your surroundings. Look well at the sky with inquisitive eyes, and at the details of the inner worlds; at times a dramatic interplay of strange colors, at times some strange animal, the ghost of a deceased loved one, etc. These things will confirm to you that you are outside of the physical body, at that time the consciousness will awaken. In those moments of reflection and self-remembering, it is also very useful to take a small jump with the intention of floating in the surrounding atmosphere. It is logical that if we float it is because we are outside of the physical body. If during the dream state the sleeping person asks himself similar reflective questions, it is logical that he will awaken consciousness. If after death the "Ego" asks itself similar questions in the presence of any image or representation, it would awaken instantly. Unfortunately, it does not occur to the "Ego" to ask such questions, because never in life did it become accustomed to do so. It is necessary to take up this habit and live it intensely. It is only in this way that asking ourselves such questions—while dreaming and after death—can occur to us. The result of such a practice is the awakening of consciousness. All those who awaken consciousness become clairvoyant. All those who awaken consciousness live, during the sleep of the physical body, completely awake in the superior worlds. The Great Masters do not dream.
>
> Esoteric Course of Kabbalah

Would you be able to remain twenty-four hours a day without forgetting yourself?

Five minutes at first, then ten, an hour, a day. How the exercise is extended, what it does to the memory, and the reflection that sends Hydrogen-12 to the brain for the first shock.

> Therefore, what is most important is to never forget oneself. Would you be able to remain twenty-four hours a day without forgetting yourself? No, right? It seems difficult to you, and yet you must come to that. If I tell you that I, twenty-four hours a day, do not forget myself, it may seem exaggerated to you, right? It is that this already becomes instinctive in one. When it becomes a habit, it works on its own. In the beginning, great efforts are required not to forget oneself; it is obvious. In the beginning, a person cannot last more than about five minutes, and very good if he remains five, ten minutes remembering himself completely, without forgetting oneself a moment. Others may reach half an hour, others an hour.
>
> The Fifth Gospel · The Binary Serpentine Power

Ouspensky, in his first attempts, reached an hour and a half. After having walked through all the streets of Saint Petersburg for about an hour and a half without forgetting himself, he entered a cigarette shop to arrange for some cigars to be made. When he came out of that cigarette store, he had already forgotten himself. He walked for several hours through different streets, smoking his tobacco quietly. Hours later, he remembered his exercise, when he was already at home; he realized that his Consciousness had fallen asleep.

The Fifth Gospel · The Binary Serpentine Power

> Now, when one reflects on oneself, one withdraws into oneself. When you ask yourself: "Why shouldn't I forget myself? Why should I do this exercise and not forget myself? Why? Who am I to forget myself?", such a reflection implies a greater effort that makes Hydrogen-12 pass exactly to the capital center of the brain for the first shock of Consciousness, of awakened Consciousness. Because to do the exercise of "not forgetting oneself" is to be alert from instant to instant; that should be normal. But when one makes deeper self-reflections: "Why shouldn't I forget myself? Why do I have to remember myself? Who am I to be remembering myself?", in that personal self-effort to know who I am and why I have to not forget myself, in that tremendous effort to know who am I, to have consciousness of myself, in that instant of decision through one's own effort, well it is clear, then Hydrogen-12 rises to a certain special center of the brain to produce the first shock of Consciousness.
>
> The Fifth Gospel · The Binary Serpentine Power

> That is to say, I am going to give you weapons so that you can defeat Kali and reach Adepthood. It is hard to overcome Kali, but not impossible if you have the keys. The first thing to do is not to forget yourself. Why is that the first thing? Because Kali has us all hypnotized. Well, not me, frankly; I am out of that. Excuse me if, for a moment, I give up modesty to say that she does not have me, but she does have you, in dire straits, hypnotized. And it is a matter of breaking that hypnotic influence of the goddess Kali.
>
> The Fifth Gospel · The Binary Serpentine Power

> As you progress, you will be doing the exercise of self-remembering longer and longer; then you will continue having more consciousness of yourselves. There will come a time when, through this exercise, you will be able to know a few minutes and even hours of your life in a better way; that is to say, you will improve your memory, and also this exercise will allow you, to rectify many concepts that you have about yourself, mistaken concepts. Because as you extend this exercise of not forgetting yourselves, even if it is five minutes, ten minutes, fifteen minutes, during that interval, during those seconds, during that exercise you will know yourselves better. In this way you will rectify the concepts you have about yourself and the quality of your memory will improve. One day, you will be able to stay fully awake for twelve hours and for twenty-four hours. When you reach one hundred percent of awakened Consciousness, you will have triumphed, you will have achieved Adepthood; that is clear. We have to go about understanding that.
>
> The Fifth Gospel · The Binary Serpentine Power

> The one who wants to awaken consciousness should practice Inner Self-Remembering from moment to moment.
>
> Esoteric Treatise of Hermetic Astrology, 1967

This exercise of being in Self-Remembering from moment to moment, is in fact an intensive work.

Esoteric Treatise of Hermetic Astrology, 1967

If Inner Self-Remembering from moment to moment is fundamental to awaken consciousness, learning to use attention is no less fundamental.

Esoteric Treatise of Hermetic Astrology, 1967

To remember oneself

and to relax the body

The two capital things he pairs, and does himself every day: a while in an armchair, the body relaxed, the Being remembered.

> There are two capital things in our Gnostic studies. First: remembrance of ourselves, that is, of our own Being; and second: relaxation of the body. To remember oneself and to relax the body, we must do it continuously. Normally, the body is always under tension –nerves under tension, muscles under tension–. There is a need to learn to remember oneself and relax the body. I do it instinctively, every day: remembering myself and relaxing the body, whether in an armchair, in a bed or wherever. This is indispensable. During the day, remembering ourselves more and more of ourselves, that is, of our own Being.
>
> The Fifth Gospel · The Metaphysical Value Of Knowing How To Listen

> One has to remember oneself. One has to relax the body as many times as we can during the day.
> People commit many errors because of forgetting the Being. Great things happen to one when one remembers oneself.
>
> The Revolution of the Dialectic
> Identification · lengthened here with a paragraph new to the shelf

> Thus, my dear brothers, we must reflect more and more. Great things open up for one when one does not forget one's Being, when one profoundly remembers oneself.
> It is advisable that the brothers daily, be it for five, ten minutes, a while, half an hour, one [hour], remember themselves. Sitting in an armchair, relax your body totally. One day you will be able to reach the experience of the real that way; it is a way of acting upon the emotional center by means of the motor center. To again achieve that stillness of the mind, in full relaxation, experiencing the Being, feeling it, experiencing it, receptive to the Being; that is fundamental.
>
> The Fifth Gospel · The Metaphysical Value Of Knowing How To Listen · lengthened here with

> That we must relax daily and remember ourselves, our own Being. In this way we will advance triumphantly.
>
> The Fifth Gospel · The Metaphysical Value Of Knowing How To Listen

> Therefore, whoever wants to eliminate worry must, first of all, enter that psychological state that is called "the intimate remembrance of oneself". When one remembers oneself profoundly, then, in every case, the disordered flow of thoughts and of desires and emotions ceases; that is obvious.
>
> The Fifth Gospel · Clarifications About The Psychological Work

Prayer in the work

A correct prayer can only be made from the third state, the intimate remembrance of oneself.

> Then one has to resort to prayer in the work. What is meant by prayer in the work? Prayer in the work must be done on the basis of intimate remembrance of oneself.
>
> The Fifth Gospel · The Rescue Of Our Inner Light

> So, for the prayer to have an effective value in the work upon oneself, one has to place himself in the third state, which is that of the intimate remembrance of oneself, that is, of one's own Being. Immersed in deep meditation, concentrated in one's inner Divine Mother, he will beg her to eliminate from his psyche –to separate and eliminate from his psyche– that "I" that he wants to disintegrate.
>
> The Fifth Gospel · The Rescue Of Our Inner Light

> In these two inhuman or infra-human states it is impossible to make a correct prayer, obviously not. In order to make a correct prayer, one has to resort to a third state of Consciousness: to the remembrance of oneself, of one's own Being.
>
> The Fifth Gospel · The Metaphysical Value Of Knowing How To Listen

One arrives at objective consciousness

What it builds when it becomes continuous: the spatial sense, the awakened consciousness, and at last pure consciousness.

Self-observation or inner self-remembering initiates the development of our spatial sense, which becomes fully mature with the awakening of our consciousness.

The Buddha's Necklace, 1967

The awake person is in contact with the White Lodge, he visits the Temples of the Great Universal White Fraternity, and interviews with his Guru-Deva while his body sleeps. Inner Self-Remembering from moment to moment, develops the Spatial Sense and then, we can even see the dreams of people who walk the streets.

Esoteric Treatise of Hermetic Astrology, 1967

If this awakening of consciousness becomes continuous by means of inner selfremembering from moment to moment, then one arrives at objective consciousness, at pure consciousness, at the void aspect of mind. The illuminated consciousness is necessary to experience what is real and reduce the pluralized Ito cosmic dust, but this state is still on the edge of samsara (the painful world in which we live).

The Buddha's Necklace, 1967

When one who walks on the horizontal remembers himself, his own Being, when he asks himself "who am I?", "where do I come from?", "where am I going?", "what is the purpose of existence?", he undoubtedly enters the vertical path which is the path of revolution, the path that leads to the superman.

The Fifth Gospel · The Verticality Of Existence · new to the shelf, judged for this work

How this was sized. All fifty-two books were rebuilt and swept for every way he says it: *self-remembering* in all its spellings, *remember oneself*, the *remembrance* or *memory* of oneself, *not forgetting oneself*, remembering or not forgetting *the Being*, and *forgetting oneself*, which is the sleep it answers. That found **126 paragraphs in 15 books. 105 were already printed** on the shelf, 95 of them in *Identification*. So there is no separate work to be cut from the library, and this companion is the whole of it.

The 21 that no page printed. Two are chapter headings, five are a disciple's question standing alone, one is *forget ourselves in order to work disinterestedly for humanity*, which is self-sacrifice and not this practice, and several name it in passing. Some are real teaching, most of them spoken in the *Fifth Gospel* lectures (1A ¶2959, ¶3008; 1B ¶1532, ¶1551, ¶1612, ¶1832; *The Revolution of the Dialectic* ¶365; *Treatise of Revolutionary Psychology* ¶75). All 21 were then read by two independent readers, who agreed on 20 of 21 whether to print. A third reader settled the rest without seeing the first two verdicts. Ten were printed, as seven new passages and three lengthened ones. The other eleven were left out: the headings, the questions without an answer, the self-sacrifice sense and the mentions in passing.

What was read and set aside. The printed passages were grouped into 102. One became part of a new question-and-answer passage, and 7 were left out:

1. Parsifal Unveiled ¶1403 (printed in Anger): 'Remember that the human being kills' — the ordinary verb, not the practice.
2. Introduction to Gnosis ¶46–47 (printed in Imagination, Inspiration, Intuition): 'Forget about yourself' inside the business-concentration exercise — the opposite sense.
3. The Fifth Gospel 1A ¶3111 (printed in Identification): the lecture form of The Revolution of the Dialectic ¶798–799, which prints instead — the book prints over the lecture, by the Impressions ruling of 24 September.
4. The Fifth Gospel 1B ¶475 (printed in Identification): the three processes on seeing an object; forgetting oneself is named in passing and identification is the subject.

5. The Fifth Gospel 1B ¶559–565 (printed in Fear, Anger, The Mind, The Science of Meditation): the practice for calming the three centres when worried; remembering the Being is one step inside it.
6. The Fifth Gospel 1B ¶2826 (printed in Identification, quoted): a questioner quoting Gurdjieff; self-remembering is incidental.
7. The Revolution of the Dialectic ¶704–705 (printed in Identification): the heading of the retrospection exercise; retrospection is the subject.

Checked. Every passage was compared with the corpus over the paragraphs it claims, and all 100 stand there. Every section title is his own sentence, found in the books word for word. The title is his too: *"The remembrance of oneself is something interesting."*

