

The Transformation of Impressions

The third food, what becomes of it when we forget ourselves, and what to do in the instant it arrives, that evening, and with the impressions of years ago

135 passages · 3 books · 46 practices · 9 lectures · 13 sections · 4 parts

Samael Aun Weor · in his own words

What is in it

A practice, in a frame — something to do

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Part One – The third food

I There is a third food, and it is impressions

We live on three foods: what we eat, the air we breathe, and the impressions that reach us through the senses. This section sets out the third, the finest of the three, and asks whether we ever transform it as the body transforms bread and air.

Master: Unquestionably, we have three classes of food: the first food corresponds to the stomach; the second food is related to respiration; but there is a third food, and it is impressions: it is the finest, the most delicate.

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In Gnosis we consider man to be like a factory of three floors which normally absorbs three foods. Ordinary food corresponds to the inferior floor of the factory, is a matter of the stomach. Air, which is naturally in relation with the second floor, corresponds to the lungs; and impressions, which indubitably are associated with the third floor or cerebrum.

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And, finally, there is a third type of nourishment that is even more important. I am referring, in an emphatic way, to impressions. Unquestionably, we could not last even for a second in existence if impressions did not exist. We cannot live a second without receiving impressions.

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Our organism is fed very specially by impressions. If the air did not make an impression on our lungs, on our blood, we would not live. If the food did not get to impress the stomach and intestinal tract, we would not be able to live either. So, impressions are fundamental. Unfortunately, unlike breathing and the first nourishment, which enters the stomach through the mouth, we do not have in this case an organ to digest the impressions, and this is lamentable.

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Master: No, impression is this glass that I am drinking here –which by the way is delicious, this "Tehuacan" [carbonated drink]–; impression is, for example, that mechanical device; impression is that which you eat, that which you drink, that which reaches your mind through the senses. All that is impression. Impression is to exist, is to live, the happiness, the sadness, that which brings us worries, that which brings us longings, that which brings us hope, that which brings us despair; all that is impression.

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The digestion of food brings about as a result, the assimilation of vital principles for the blood. The result of respiration is the assimilation of oxygen which is so valuable for human life. The

assimilation or digestion of impressions, brings about as a result, the absorption of energy finer than the other two.

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The five senses correspond to impressions. There are two types of impressions: pleasant and unpleasant.

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The fire of the chimneys, that which warms us during winter days, is the result of transformation. Digestion in us is entirely a process of transformation by means of which it is possible to exist. The transformation of air within the lungs is another process of transformation; and if we want to transform ourselves psychologically, we also need to transform impressions, that is, the third kind of nourishment.

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See how important that nourishment called "impressions" is. You could not live even for a second without impressions, not even for a thousandth of a second. So, it is worth transforming them into something different: into powers, into light, into fire, into harmony, into beauty. But if we do not transform them, these become, simply –I repeat, even if I tire you with the repetition– new psychic aggregates, new "I's".

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It is clear that physical foods are transformed, but there is something which invites us to reflection: Does an educated transformation of impressions exist within us?

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For the purpose of nature itself, there is no need whatsoever for the intellectual animal, mistakenly called man, to really transform impressions. But a man can transform his impressions by himself, by possessing, naturally, an in-depth knowledge, we would say, and he has to comprehend the reason for that necessity.

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II Life, certainly, are our impressions of it

Here the Master turns the ordinary view around. We never meet the person, the table or the tree itself, only our impressions of them, and so life as we live it is made of impressions, which can be changed.

It is magnificent to transform impressions. The majority of people, as seen in the field of practical life, believe that this physical world will give them what they yearn for and seek. Really, this is a tremendous error. Life, in itself, enters in us, into our organism, in the form of mere impressions. The first thing that we should comprehend is the significance of the esoteric work intimately related with the world of impressions. That we need to transform them? That is true! One could not really transform one's life unless one transforms the impressions which reach the mind.

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If we see a person that pleases or displeases us, the first thing that we obtain are impressions of that nature, isn't that true? This we cannot deny. Life is a succession of impressions, and not as is believed by the learned ignoramuses, a physical thing of an exclusively materialistic type. The reality of life are its impressions!

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It is clear that the ideas that we are emitting are not very easy to grasp, to apprehend. It is possible that readers have the certainty that life exists as such and not as its impressions. They are so influenced by this physical world that, obviously, that is how they think The person that we see seated, for example, on a chair, there, with this or that colored suit; the one who greets us, the one who smiles at us, etc., are for us, really true.

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But if we meditate profoundly on all of them, we arrive at the conclusion that what is real are the impressions. The latter arrive, naturally, at the mind through the windows of the senses.

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We all live in a world of impressions; what we see arrives to our senses and from there it goes to the mind. Those are the impressions. Seeing a person gives us an impression; seeing another is another impression. Certainly, we do not see the thing in itself – as Mr. Immanuel Kant, the philosopher of Konigsberg, said– only the impressions of things arrive at our brains; we never see people in themselves, but the impressions of people do arrive at our mind. All the events are impressions; any event, however insignificant, implies impressions which arrive at the brain.

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The world is formed by impressions, for example: The image reaches our mind through the senses. We cannot say that the table has arrived or that the table has entered our cerebrum, that is absurd, but the image of the table is inside, then our mind reacts immediately saying: This is a wooden or metal table, etc.!

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No one could say that he is seeing a tree in itself. He may be seeing the image of a tree but not the tree. The thing in it, as Emmanuel Kant said, is not seen by anyone; one sees the image of things, in other words, the impression of a tree, of a thing, surge in us and these impressions are internal, they are of the mind.

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The exterior world as such does not exist. What exist are impressions and impressions are interior, and the reactions of such impressions are completely interior.

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It is a great error to think that what is called life is a fixed, solid thing, and the same for each person. Certainly, there is not a single person who has the same impressions which, with respect to life, exist in the human species, because they are infinite.

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Life, certainly, are our impressions of it and it is clear that we can, if we so resolved it, transform such impressions. But as it was said, this is an idea which is very difficult to understand or comprehend because the hypnotism of the senses is very powerful.

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Life is our impressions and the latter can be transformed. We need to learn to transform our impressions. However, it is not possible to transform anything in us if we continue attached to the world of the five senses.

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It is indispensable to reflect on what I am saying. Things, persons, are nothing but impressions within us, within our minds. If we transform those impressions, we transform our life radically.

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Part Two – How an impression becomes an "I"

III Imagine the mind as a lake

A stone falls into a lake and the water answers with waves. So the mind answers every impression with a reaction, and our days are mostly made of these reactions. The mind has no organ to digest what it receives, and a new one has to be built.

I will try to simplify this. As an example, let us use the following: If we throw a stone into a crystalline lake, impressions are produced in the lake and the response of those impressions produced by the stone manifest in the form of waves which go from the center to the periphery.

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Now, imagine the mind as a lake. Suddenly, an image of a person appears, that image is like the stone of our example, which reaches the mind. Then, the mind reacts in the form of impressions. The impressions are those which the image that reaches the mind produces and the reactions are the responses to such impressions.

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Normally, impressions hurt the mind, and the mind, then, reacts against the impact coming from the exterior world. If they hit us, we hit; if they insult us, we insult; if they invite us to drink, we drink, etc. The mind always reacts against the impacts coming from the exterior world. We must avoid such reactions, but this would only be possible by interposing the Consciousness between the mind and the impressions.

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You will comprehend, naturally, that life continuously demands that we react. All of those reactions form our personal life. To change one's life is to really change our own reactions. Exterior life reaches us as mere impressions which incessantly force us to react, we would say, in a stereotype manner. If the reactions which form our personal life are all of a negative type, then our own life will be negative also.

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One finds out in observation that numerous characteristic reactions exist which are produced by the impressions which reach us. These mechanical reactions, unfortunately, govern us. It is clear that each person in life is governed by life itself, it does not matter if he calls himself liberal or conservative, revolutionary or Bolshevik, good or bad in the sense of the word.

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If we do not learn to transform impressions, simply, we become victims of our fellow men. It is sad to see how people do what other people want them to do: if they hit us, we hit back; if they

flatter us, we smile; if they insult us, we insult. We are, truly, machines driven by external impulses; and we are like that because we have not learned to transform the impressions.

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When one learns to transform the impressions, he stops being a machine; he does what flows out from inside him, he does not let himself be moved by external forces; he acquires true individuality.

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The air relies on the lungs, the food relies on the stomach, but which organ do impressions rely on? They go to the mind and we cannot deny this, but we have no way of digesting impressions, there is no organ for the digestion and the transformation of impressions.

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In actuality, one needs to transform the mind, to move on to a new mental level or otherwise, impressions will continue arriving at the same wrong places of always. People believe that they are able to see things from different angles and that they are sovereign, but, they do not realize that the human mind is limited by preconceptions and prejudices. In these modern times, we need to transform the mental apparatus, we need to be different. The fabrication of a superior intellectual apparatus, which is adequate to transform and digest impressions, becomes urgent and necessary.

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Before digesting impressions, we have to transform them. The Gnostic Teaching permits and facilitates the creation of said stomach, in order to make of the intellectual animal something different.

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Only the Masters of the Occult Fraternity can immediately transform impressions, whereas human machines do not transform them.

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IV Not digesting impressions is equivalent to creating "I's"

What is not digested does not simply pass. It settles in the psyche as an "I" of anger, lust, greed or drunkenness, and it happens whenever we forget ourselves. The Master also speaks of the Kundartiguador, the old organ whose residue still turns impressions into new "I's".

If we do not digest the bad impression that we receive, for example, from an insulter, then this impression becomes an "I" of revenge within us. If we do not digest the impression that a glass of wine provokes in us, obviously, such impression becomes the "I" of drunkenness. If we do not digest the impression that a person of the opposite sex provokes in us, unquestionably, such impression will become, for the same reason, an "I" of lust. If we do not digest the impression that reaches the mind related to a fortune, obviously, such impression can become an "I" of greed.

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So not digesting impressions is equivalent to creating "I's". The undigested impressions –I repeat– become new "I's".

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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".

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The impressions which are not digested become new psychic aggregates, and what is more serious, they become new personalities. The personality is not homogenous but rather heterogeneous and plural.

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An impression which is not digested which gets to form a personality within the personality, and which is not accepted, becomes a source of frightening conflicts. Not all the personalities which one carries in the personality are accepted, the latter giving origin to many traumas, complexes, phobias, etc.

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If we do not transform impressions, nothing will change in us. Lust, covetousness, pride, hatred, etc., exist in the form of impressions within our psyche which vibrates incessantly.

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The mechanical result of such impressions have been all of those inhuman elements which we carry within and which we have normally called 'I' which in the ir mass, constitute the myself, the oneself Let us suppose, for example, that an individual sees a provocative woman and that he does not transform those impressions; the result will be that the same impressions, of a lustful type, produce in him the desire of possessing her. Such a desire is the result of the impression received and it crystallizes, it takes shape in our psyche and becomes one more aggregate, in other words, an inhuman element, a new type of lustful I which comes to add itself to the sum of inhuman elements which in their totality constitute the ego. Anger, covetousness, lust, envy, pride, laziness and gluttony exist in us. Why anger? Because many impressions reached us, our interior, and we never transformed them The mechanical result of such impressions of anger form the I's which exist and vibrate in our psyche and which constantly make us feel anger.

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As we are, we are nothing but programmed robots. Those undigested impressions were deposited in our three brains and those impressions are repeated from instant to instant, from moment to moment, throughout the entire life. That is the mechanics of the Law of Recurrence: pure repetition of old impressions.

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Master: You know very well as a doctor that the spinal column, in its coccygeal vertebrae, finally ends in a kind of "tail" –that is how people call it vulgarly–. This little piece of bone is a residue of the abominable Kundartiguador Organ. In the past, humanity possessed the fully developed Kundartiguador Organ. At that time, all of us, the human beings, had –why am I going to become an exception? [Laughs]– the famous tail that monkeys, gorillas and apes have today. This tail or Kundartiguador also has the power to transform impressions into new "I's".

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Unfortunately, it was because of that abominable organ that all existing impressions were transformed into the multiple psychic aggregates that emerged into existence. Since then, the Consciousness remained bottled up in such aggregates.

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Well, that organ disappeared thanks to the restless activity of Angel Looisos –a great cosmic engineer– but a residue remained here and it is that "tail bone". Such residue still has the power to transform impressions into "I's", into new "I's".

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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...

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A PRACTICE

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.

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v Learn to open and close the doors of our psyche

Some impressions come to us already charged with anger, gossip, drink or lust. These passages show what they do to the emotional center and to a person in a crowd, and they end with the plain instruction to choose which doors to open.

Master: Well the impressions of any kind penetrate the organism through the senses of the machine. Obviously, there are impressions that relate directly to the emotional center. I want to refer, in an emphatic way, for instance, to the impressions related to negative emotions. There are impressions that are related to the intellectual center. I want to refer, in a clear way, to the things or impressions that have to do precisely with the intellect, with the mind. There are impressions that are directly related to sex, the impressions of lust, etc. There are merely motor impressions that impel us to action.

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On a certain occasion, a whole audience ended up boxing when two boxers, in the middle of the ring, were fighting against each other. There you have people, then, who do not know how to digest impressions. In this case the impressions of the motor center acted in a tremendous way and the public, without being boxers, ended up boxing.

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Let us look at negative impressions. How much misfortune they spread around the world! From the moment that one is born one sees nothing but negative impressions at home; human beings hurt each other, they scream at them, whisper about them, slander them, etc. Of course, all that provokes abnormal developments in the emotional center.

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However, we don't do the same with impressions: we open the doors to all the negative impressions of the world. They penetrate our psyche and cause damages in there. They become psychic aggregates and develop in us the negative emotional center, and, in conclusion, they fill us with mud. But we do open the doors to them...

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

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When one opens the doors to negative impressions, he not only alters the order of the emotional center which is in the heart but he also makes it negative. One opens his doors, for example, to a negative emotion that a person brings full of anger because someone hurt him. Then, we end up aligning ourselves with that person, against the other who hurt him and also full of anger, without playing any role in the matter.

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When in a group, the human being behaves very differently. He does things that he would never do when alone. What is this due to? It is due to negative impressions to which he opens the doors and he ends up doing things that he would never do alone.

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Let us suppose that one opens the doors to the negative impressions of a drunkard, one ends up accepting a drink, then two, three, ten. In conclusion, one ends up a drunkard also.

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Let us suppose that one opens the doors to the negative impressions of a person of the opposite sex, one ends up most probably fornicating and committing all types of transgressions.

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If we open the doors to the negative impressions of a drug addict, we end up maybe smoking marijuana or consuming some type of enervators. As a conclusion, failure will come.

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I told you at a past meeting that we should not open the doors to negative impressions because this is harmful; that we should only open the doors to positive impressions. If we open the doors to negative impressions, to the gossip of someone who comes to speak against someone that we cany here in the mind, the result will be fatal. The effigy or mental representation that we carry about that person –against which they come to speak to us– can be altered, precisely, by the negative emotions that are also coming from the negative impressions. Such a figure, then, assumes tenebrous characteristics, turns against us and attacks us violently. That is clear: we carry a multitude of representations and, naturally, any of them that is altered, becomes yet another inner enemy in addition to those already in existence.

The Fifth Gospel ·The Danger of Mental Effigies ·*Third Chamber – Mexico City – June 1977*

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A PRACTICE

Would that be correct? Would it be correct for us to welcome a person who comes, for example, full of negative impressions –that emanate from the negative emotional center–, for us to open the doors to all the negative impressions of that person? It seems that we do not know how to select impressions. And this is very serious! We must learn to open and close the doors of our psyche to impressions: open the doors to noble, clean impressions; close them to negative and absurd impressions. That is to say, negative impressions cause harm, they develop the negative emotional center in us, they harm us. Why should we open the doors to negative impressions?

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

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A PRACTICE

Let us select the emotions! If someone brings us positive emotions of light, harmony, beauty, wisdom, love, poetry, perfection, then let us open the doors of our heart; but if someone brings us negative emotions of hate, violence, jealousy, drugs, alcohol, fornication and adultery, we do not have to open the doors of our hearts. Let us close them, let us close the doors to negative impressions! When one reflects on all this, he can modify himself perfectly, his life becomes better.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

VI A terrible secretary who is in the front office

Between the world and the centers sits the personality, which receives impressions but cannot transform them. Like a bad secretary with a shelf of reference books, it sends each one to the wrong place and we act on the mistake.

Unquestionably, this aspect of impressions deserves to be analyzed in a clear and precise manner. The personality that we have received or acquired, receives the impressions of life but does not transform them because it is practically something dead.

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If the impressions fell directly upon the Essence, it is obvious that they would be transformed because, the Essence would immediately deposit them exactly in the corresponding centers of the human machine.

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Personality is the term that is applied to everything that we acquire. it is clear that it translates impressions from all sides of life in a limited and practically stereotyped manner in accordance with its quality and association.

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In this respect, in the Gnostic Esoteric Work, the personality is sometimes compared to a terrible secretary who is in the front office, who is occupied with all the ideas, concepts, preconceptions, opinions and prejudices. It has many dictionaries, encyclopedias of all types, reference books, etc., and is not in communication with the centers, in other words, with the mental, emotional and the physical centers —intellectual, motor, emotional, instinctive and sexual—, in accordance with its unusual ideas. Consequently or as a corollary, it so happens that it almost always puts itself in communication with wrong centers. This means that the impressions that arrive are sent to wrong centers, in other words, to places which do not correspond to them, producing, naturally, erroneous results.

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I will mention an example so that I will be better understood. Let us suppose that a woman attends to a gentleman with much consideration and respect; it is clear that the impressions which the gentleman is receiving in his mind are received by the personality and the latter sends the m to wrong centers. Normally, it sends them to the sexual center and this gentleman gets to firmly believe that the lady is in love with him, and as is logical, it does not take long before he rushes to make insinuations of an amorous type to her. Indubitably, if that lady has never had that type of caring for the gentleman, with much reason, she cannot, but feel surprised. That is the result of a terrible transformation of impressions. Here we see how bad a secretary the personality is. Unquestionably, the life of a man depends on this secretary who seeks transformation in its reference books without comprehending in the least, what the event

means, and consequently transmits, without preoccupations for what could happen, but feeling only that it is fulfilling its duty.

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This Gnostic esoteric Work should be taken to the point where the impressions enter, because they are mechanically distributed to wrong places by the personality to evoke old reactions.

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It is from the sensorial point of view that this or that person of the exterior world whom one sees and hears through the eyes and the ears, has the blame; this person in turn will say that we are the ones to blame, but really, the fault is in the impressions that we may have about people. Many times we think that a person is perverse when in reality the person is a humble lamb.

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Part Three – The first conscious shock

VII An element of change at the place of entry of impressions

The work on impressions is what the teaching calls the First Conscious Shock. Nature does not require it of us and it cannot happen by itself; it asks for a conscious effort at the very point where life comes in.

Life reaches us in the form of impressions and it is there, precisely, where the possibility of working upon ourselves exists. Before all else, what should we do? We have to comprehend the work that we should do. How could we achieve a psychological transformation of ourselves? Well, by carrying out a work upon the impressions that we are receiving at each instant, at each moment. This first work receives the name of First Conscious Shock. This is related with these impressions which is everything that we know of the exterior world. What size do true things, true persons have?

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Why do we call the work of the transformation of impressions, the First Conscious Shock? Because the "shock" is something that we could not observe in a merely mechanical manner. This could never be done in a mechanical manner, one needs an auto-conscious effort. it is clear that when one begins to comprehend this work, one begins to cease being the mechanical man that serves the purposes of nature.

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If you now think about the significance of everything that you are taught here, by means of your own efforts, beginning with the observation of oneself, you will see that on the practical side of the esoteric work everything is intimately related with the transformation of impressions and with what naturally results from them.

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The work, for example, on negative emotions, on angry states, on identification, on selfconsideration, on the successive 'I' on lying, on self-justification, on excuses, on the unconscious states in which we are, is all related with the transformation of impressions and what results from all of it. It will be convenient that, in a certain manner, the work upon oneself be compared to dissection, in the sense of what a transformation is. It is necessary to form an element of change at the place of entry of impressions; do not forget it.

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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.

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If one does not carry out one's own, internal modifications, the result will not make itself wait: the birth of new 'I' is produced which come to enslave our essence, our consciousness, even more, which come to greater intensify the sleep in which we live. When one really comprehends all that exists within oneself with relation to the physical world, that they are nothing but impressions, one also comprehends the necessity of transforming those impressions, and upon doing it, the transformation of oneself is produced.

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The conscious man can modi1 situations brought about by past, present and future impressions. If people are not capable of transforming circumstances, they will continue being toys of circumstances and of others.

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A PRACTICE

This first conscious shock lies, precisely, in the transformation of the impressions that reach the mind. If one does not manage to transform the impressions that reach the mind at the very moment of their entry, one can always work on their result and prevent them, of course, from producing their mechanical effects, which are always disastrous within our psyche.

The Fifth Gospel ·Psychological Protection Against Impressions ·*Lecture given to the brothers of Colombia – Mexico City – 1974*

VIII The Consciousness belongs to the Being

Only one thing in us can digest an impression, and that is the Consciousness. When it receives what comes in, the heavy Hydrogen-48 of ordinary impressions becomes the finer hydrogens that feed the superior bodies of the Being.

To stop creating "I's" is indispensable. But that is only possible by digesting impressions. How to digest them? In what manner? In what way? How to transform them into something different? Is this possible? Yes, it is possible! How? By means of the Consciousness. If we interpose between the impressions and the mind that which is called Consciousness, the impressions are digested.

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Because when the Consciousness receives impressions, it inevitably digests them, it transforms them into something different. But when it is not the Consciousness which receives the impressions, but the mind, then the mind reacts against the impacts coming from the exterior world, it reacts violently in a mechanical way.

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07

The beautiful thing is for the Consciousness to be the one that receives the impressions that come from the exterior world, because the Consciousness can transform them into something different, into elements that create, into superlative elements of the Being, into diamantine forces that are useful for the development of the chakras, into igneous forces that are useful for the development of certain powers that exist in our intimate constitution.

The Fifth Gospel · Intelligent Assimilation of Impressions

07

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

07

Disciple: When an impression is transformed into Ego because one is asleep, what happens in the brain basically, in the main transformer? 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

07

Impressions, in themselves, are Hydrogen-48, a hydrogen that is quite heavy. Digested by means of the Consciousness, they are transformed into Hydrogen-24, which is useful to nourish the Astral Body; this Hydrogen-24, in turn, can be transformed into Hydrogen-12 to nourish the Mental [Body]; and, finally, the Hydrogen-12 transforms into Hydrogen-6, with which the Causal [Body] is nourished.

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

We have to transform impressions if we truly want to know how to live. All impressions which reach the mind have Hydrogen 48. Unfortunately, the human being lives mechanically. Man can transform Hydrogen 48 into 24 to fortify the chakras, Hydrogen 24 into 12 to fortify the mind and Hydrogen 12 into 6 to fortify the will.

The Revolution of the Dialectic

07

But let us see the foundation, the beginning: the Hydrogen-48 of the physical world, the external sensory impressions that reach the mind through the senses. Those who do not learn to transform these impressions, undoubtedly, leave the animic and spiritual principles without nourishment.

The Fifth Gospel ·The New Generations Facing Gnosis ·*Message directed to the Gnostic youth – Mexico City*

07

Disciple: Who would be, Venerable Master, the transformer of Hydrogen-48 into Hydrogen-6? Master: The total transformer of Hydrogen-48 into Hydrogens-24, 12 and 6 is the Consciousness.

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

The 'I' is governed and nourished with Hydrogen 48. Each day, each hour, new 'I' are continuously being born. For example: mosquitoes bother us, the rain also, etc., there is always an addition and subtraction of 'I'

The Revolution of the Dialectic

07

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.

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

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?

Part Four – Transforming the impression

IX To never forget ourselves, our own Being

This is the key the Master gives for the moment an impression arrives: do not forget yourself. Then the Consciousness stands between the impression and the mind, and the insult, the glass of wine or the lecture itself is digested there and then.

A PRACTICE

Life consists of a successive series of negative reactions which happen as incessant responses to the impressions which reach the mind. Therefore, our task consists in transforming the impressions of life in such a manner that they do not provoke this type of negative response. But in order to achieve it, it is necessary to be observing oneself from instant to instant, from moment to moment. It is urgent, therefore, to be studying our own impressions.

The Revolution of the Dialectic

A PRACTICE

One cannot allow impressions to reach us in a subjective and mechanical manner. If we begin with such control, this is equivalent to beginning life, to beginning to live more consciously. An individual can give himself the luxury of impressions not reaching him mechanically. Upon acting in this manner, he transforms impressions and then, he begins to live consciously.

The Revolution of the Dialectic

07

Is there a way, a technique, some didactics that would allow us to use the Consciousness in order to interpose it between the impressions and the mind? Is there any key that allows us to use the Consciousness in that manner, so that the Consciousness is the one that receives the impressions and not the mind?

The Fifth Gospel · Intelligent Assimilation of Impressions

07

A PRACTICE

How to use the Consciousness? How to use it, in what way do we use it so that it is it and nothing else that receives the impressions and transforms them? 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

07

A PRACTICE

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. 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

07

A PRACTICE

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.

The Fifth Gospel · The Word and the Sacerdotal Magisterium

07

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. Like this, the impressions are completely transformed, and once those impressions are transformed into superior forces, they develop us wonderfully.

The Fifth Gospel · The Word and the Sacerdotal Magisterium

07

A PRACTICE

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

07

A PRACTICE

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

07

A PRACTICE

Master: It is clear that any undigested impression becomes an Ego. If someone comes and tells you, for example, that at this moment a brother of yours has been cheated, someone has stolen money from him, you get to be filled with great anger and you say: "I'm going to look for that evil person." But if you digest the impression consciously, no new aggregate is formed in you, nor are you going to look for anyone.

The Fifth Gospel · The Need to Crystallize the Soul · *Second Chamber – Mexico City – January 1977*

07

A PRACTICE

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 · *Second Chamber – Mexico City – January 1977*

07

A PRACTICE

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.

The Fifth Gospel · Intelligent Assimilation of Impressions

07

I repeat, all the events of life that reach the mind come in the form of impressions. I am talking to you, gathered here in this room, in this Lumisial... What is that which reaches your minds? The impression, a series of impressions; you see a man speaking to you, you listen. These impressions are reaching the mind.

The Fifth Gospel · Intelligent Assimilation of Impressions

07

A PRACTICE

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

07

A PRACTICE

There are people who take a long time to digest an impression. There are people who never digest an impression. We must learn to transform and digest impressions instantly. This is possible if we remain alert and vigilant as the sentry in times of war.

The Fifth Gospel · The New Generations Facing Gnosis · *Message directed to the Gnostic youth – Mexico City*

X Receive with gladness the unpleasant manifestations of our fellowmen

One postulate carries much of the practice: welcome what is unpleasant in other people. These passages show it at work with an offender, a slanderer, a drink offered at a bar, and someone we have come to dislike.

A PRACTICE

There are impressions which are not so pleasant, for example: The words of an offender, isn't that so? Could we transform the words of an offender? Words are as they are, therefore, what could we do? Transform the impressions which such words produce in us and this is possible. The Gnostic Teaching teaches us how to crystallize the Second force, the Christ in us, through the postulate which says: "One has to receive with gladness the unpleasant manifestations of our fellowmen." In the previous postulate is found the way to transform the impressions which the words of an offender produce in us. Receive with gladness the unpleasant manifestations of our fellowmen. This postulate will naturally lead us to the crystallization of the Second Force, the Christ in us; it will cause the Christ to come and take shape in us.

The Revolution of the Dialectic

A PRACTICE

Do they want to see us happy? Give us a few pats on the shoulder and we are happy. But if that someone feels like seeing us sad, he tells us a few harsh words, hurts our self-love and we immediately make a long face. That is, we are not the owners of ourselves, we are mere puppets moved by everyone, victims of all our fellow men. Why? Because we have not learned to transform impressions. One has "to learn to receive with pleasure the unpleasant manifestations of our fellow men". Therein lies the ultimate key for the transformation of impressions.

The Fifth Gospel ·The New Generations Facing Gnosis ·*Message directed to the Gnostic youth – Mexico City*

07

A PRACTICE

People are victims of the circumstances because they do not know how to transform impressions. Someone offends them and they feel offended, because they do not transform the impression of the offense. Then they shoot or stab and end up in jail. Sometimes, they spend the rest of their lives in prison if a very skilled lawyer does not get them out.

The Fifth Gospel ·The New Generations Facing Gnosis ·*Message directed to the Gnostic youth – Mexico City*

07

A PRACTICE

The astral body, in itself, is a precious organism regulated by twenty-four cosmic laws. Whoever has the luxury of creating for himself the sidereal vehicle, needs to nourish it. It is possible to nourish that vehicle only through the transmutation of Hydrogen-48. All external sensory impressions, if properly transmuted by us, become Hydrogen-24, which serves to nourish the astral body. The external sensory impressions are Hydrogen-48, and we have already explained this before. One can transmute the Hydrogen-48 into 24. When one learns to control purely mechanical reactions, one transmutes 48 into 24. Learning to receive with pleasure the unpleasant manifestations of our fellow men; this is a key to transmute Hydrogen-48 into 24. Overcome the temptations coming from the sensory world, from the physical world; this is a system for turning Hydrogen-48 into 24. Never react violently in front of the impacts from the outside world; likewise, we turn Hydrogen-48 into 24.

The Fifth Gospel · The Objective Reason of the Solar Man

07

A PRACTICE

Did someone hurt us, insult us? Let us immediately transform that impression, let us receive with pleasure that unpleasant manifestation and its digestion will be instantaneous. Then Hydrogen-48 will have transformed into 24. We saw a bar, someone offered us a drink, we did not want to drink, magnificent! Let us transform that impression immediately. Let us become conscious of what alcohol means. Obviously, upon abstaining from drinking, we will have transformed an impression; like that, we will have transformed it into hydrogen-24. And if we go a little deeper, if we understand better the work that we have done, then, unquestionably, that Hydrogen-24 will transform into 12, and even into 6.

The Fifth Gospel · The New Generations Facing Gnosis · *Message directed to the Gnostic youth – Mexico City*

07

A PRACTICE

However, the little sister did not understand; she looked quite bored and, finally, she left. That is, she did not have the "special ticket" for the party. I want to refer, in an emphatic way, to the inner state required for it. A conflict, however serious, can transform into something different if we have an inner state that is superior to it. If they insult us, bless them! If they curse us, love them! We have to learn to kiss the whip of the executioner, as the Christ said; to return good for evil. In these conditions, it is clear that we transform impressions, obviously.

The Fifth Gospel · The New Generations Facing Gnosis · *Message directed to the Gnostic youth – Mexico City*

07

A PRACTICE

There is nothing that hurts more than calumny or the words of an offender. If one is capable of transforming the impressions which such words produce in us, well, they then remain without any value, in other words, they remain like a check drawn against insufficient funds. Certainly, the words of an insulter do not have any more value than that which the insulted person gives them. Therefore, if the insulted person does not give them any importance, I repeat, they remain like a check drawn against insufficient funds. When one comprehends this, one then transforms the impressions of such words, for example, into something different, into love, into compassion for the insulter and this, naturally, means transformation. Therefore, we need to be incessantly transforming impressions, not only the present ones but also the past and the future ones.

The Revolution of the Dialectic

07

A PRACTICE

Once we are conscious, we discover the error, and when we discover the error, we proceed to eliminate it. How? Interposing our Consciousness between the impression and the reaction. If the Consciousness takes over the impression, it prevents the reaction from acting mechanically, as always, creating antipathy. After a number of events in which we interpose our Consciousness between the impression and the reaction, the antipathy disappears. We can then simply see in that person the qualities that we had not seen before, we begin to feel sympathy toward that person.

The Fifth Gospel · The Reason of Being of Objective Justice · *Lecture-Interview – Mexico City – 1975*

XI By means of comprehension

Pride, vanity, lust and greed are each met here by a particular reflection that changes the impression as it arrives. The Master gives the thought to hold for each one.

A PRACTICE

By means of comprehension, it is convenient that we transform the impressions which emerge in the mind. It is highly logical that the exterior world is not so exterior as is normally believed. Everything that reaches us from the world is interior because they are nothing but internal impressions.

The Revolution of the Dialectic

A PRACTICE

For exa mple, when there is pride in one, the latter has ignorance as its basis; for a person, for example, to feel proud of his social position, of his money. But if this person, for example, thinks that his social position is a mere mental matter, that it is a series of impressions which have reached his mind, impressions about his social status, when he thinks that such status is nothing but a mental matter or when he analyzes the question of his worth, he comes to realize that his position exists in his mind in the form of impressions. Those impressions which money and social position produce, are nothing but the external impressions of the mind. With the simple fact of comprehending that they are only impressions of the mind, there is transformation of the same. Then, pride, by itself, declines, collapses and humility is born in us in a natural manner.

The Revolution of the Dialectic

07

A PRACTICE

No one could put a tree, a chair, a palace or a rock into his mind. Everything reaches our mind in the form of impressions, that is all; the impressions from a world which we call exterior and which is really not exterior as it is believed. It is undelayable that we transform impressions through comprehension. If someone greets us, praises us, how could we transform the vanity which this or that flatterer could provoke in us? Obviously, the praises, the flattery are nothing but impressions which reach our mind and the latter reacts in the form of vanity; but if those impressions are transformed, vanity becomes impossible. How could the words of a flatterer be transformed? By means of comprehension. When one really comprehends that one is nothing but an infinitesimal creature in a corner of the Universe, one immediately transforms by oneself those impressions of praise, flattery, into something different; one converts such impressions into what they are: dust, cosmic dust, because one comprehends one's own position. We know that the Galaxy in which we live is made up of millions of worlds. What is the Earth? It is a particle of dust in the infinite.

And if we were to say that we are some organic microorganisms of that particle, then what? If we were to comprehend this when were flattered, we would carry out a transformation of the impressions related to the praise and flattery or adulation and as a result we would not react in the form of pride. The more we reflect on this, more and more we will see the necessity of a complete transformation of impressions.

The Revolution of the Dialectic

07

A PRACTICE

Continuing the study of the processes of the transformation of impressions, I will proceed with something else. For example, the image of a lustful woman reaches the mind or surges in the mind. Such an image is an impression, that is obvious. We could transform that lustful impression through comprehension. It would be enough, in that instant, for us to think that that woman will one day die and that her body will become dust in the cemetery, and if with the imagination we saw her body in the process of disintegration in the grave, this would be more than sufficient to transform that lustful impression into chastity. If it is not transformed, it will be added to the other I of lust.

The Revolution of the Dialectic

07

A PRACTICE

Greed, undoubtedly, many things have awakened greed in us: money, jewels, material things of all kinds, etc. Those things, really, those objects, reached us in the form of impressions. We made the mistake of not transforming those impressions into something different: into admiration for beauty, or into altruism, or into joy for the owner of such and such things, anyway. And, so what? Well, such untransformed impressions naturally became the "I's" of greed that we now carry within us.

The Fifth Gospel ·Psychological Protection Against Impressions ·*Lecture given to the brothers of Colombia – Mexico City – 1974*

07

All that we see as external is interior. If we do not work with the interior we are treading the path of error because we will not modify our habits. If we want to be different, we need to transform ourselves integrally, and we should begin by transforming impressions. By transforming the animal and bestial impressions into elements of devotion, sexual transformation, transmutation then surges forth in us.

The Revolution of the Dialectic

XII We have to digest the impressions of the same day

What was not transformed in the moment can still be worked on before sleep. Here is the evening practice: honesty with oneself, rebuilding the scene, finding what hurt most, and the six steps of the system he gives for the impressions of the day.

A PRACTICE

In the path of the transformation of impressions, we have to be sincere with ourselves and we are not to persuade ourselves. In the beginning, there appears justification in us, but we need to study that such justification can be the fruit of selfesteem.

The Revolution of the Dialectic

A PRACTICE

We need to discover the causes and motives of our behavior before impressions. When impressions are transformed, everything becomes new.

The Revolution of the Dialectic

07

A PRACTICE

In order to be able to transform impressions, we need to reconstruct the scene just as it happened and find out what it was that hurt us the most. If there is no digestion of impressions, there will be any nourishment, if there is no nourishment, the existential bodies of the Being will languish.

The Revolution of the Dialectic

07

A PRACTICE

Good impressions should also be transformed. If during the day one has had three impressions which have affected one's mood, they should be studied and transformed at night, utilizing an orderly procedure. Each 'I' is linked with others and they are associated. The 'I' join together to form the same scene.

The Revolution of the Dialectic

07

A PRACTICE

We have to be analytical and judicious in order to transform impressions, so that as a result, new faculties will appear. When persons do not transform themselves, they continue having a shameful and ridiculous state. Where there is no digestion, one is involuting.

The Revolution of the Dialectic

07

A PRACTICE

We have to digest the impressions of the same day... Do not permit the sun to set on your anger! We have to see things as they are, we have to create the mental apparatus—the mental stomach— which is convenient in order to not be victims of anything.

The Revolution of the Dialectic

07

A PRACTICE

THE SYSTEM TO TRANSFORM THE IMPRESSIONS OF THE DAY 1.— Absolute relaxation. 2.--- Reach the state of meditation. 3.— Relive the scene just as it occurred. 4.— Seek within oneself the 'I' which caused the problem. 5.— Observing serenely, one places the ego in the defendant's bench and one then proceeds with the judgment 6.— Ask the Divine Mother Kundalini for the disintegration of the I-problem.

The Revolution of the Dialectic

XIII That bad impression that comes from a remote past

The "I's" we already carry are old impressions that were never digested. They too can be digested, by reflection, self-observation and meditation, and then handed to the Divine Mother to be turned to dust. The Master works through jealousy and a quarrel over money as examples.

Such work of our life consists in knowing how to transform impressions, and also, in knowing how to eliminate the mechanical results of impressions which were not transformed in the past.

The Revolution of the Dialectic

Within us exist many impressions with which we committed the error of not having transformed them in the past, and many mechanical results of the same impressions which are the so-called I which we now have to disintegrate, annihilate, in order for the consciousness to remain free and awake.

The Revolution of the Dialectic

07

A PRACTICE

Therefore, today we have to work on the impressions which we may have in our interior and on its mechanical results. Within, we have impressions of anger, covetousness, gluttony, pride, laziness and lust. We also have within, the mechanical results of such impressions, a bunch of quarrelsome and vociferous 'I' which we now need to comprehend and eliminate.

The Revolution of the Dialectic

07

A PRACTICE

We need to digest impressions, transform them into different forces so that we do not create new "I's"; and we need to digest old impressions, those that gave rise to the "I's" that we currently have. This is possible through reflection, self-observation and meditation.

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

When one digests the old impressions that are deposited in the five cylinders of the machine in the form of habits, inferior emotions, negative thoughts, depraved instincts, sexual abuse, etc., then he disintegrates those inhuman elements, he turns them into dust.

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

A PRACTICE

So, not only do we have to digest the new impressions that reach the mind, but also the old impressions. And they are digested –I repeat and clarify– by self-observing from instant to instant, from moment to moment.

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

A PRACTICE

We need examples and I will give them. Let us suppose that suddenly we are jealous; a man discovered that his wife has another man and, of course, the "I" of jealousy jumped out there. What to do? He has discovered the "I" of jealousy, it is obvious. The Law of Recurrence says that in a past existence, the same triangle existed and that in the one before that, the same triangle existed. So, this jealousy that is felt is due to an undigested, untransformed impression.

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

A PRACTICE

If one then tries to digest that impression of jealousy into something different, if one, by means of reflection, reaches the conclusion that jealousy is absurd, that it has no real meaning, then that bad impression that comes from ancient times is digested. And upon doing that digestion, one is in the best position to disintegrate the Ego. The only thing missing is the prayer, the prayer to Devi Kundalini-Shakti so that she is the one who disintegrates that Ego, that is the result of an ancient undigested impression, and finally that Ego of jealousy turns to dust.

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

A PRACTICE

Let us suppose that we fight with another person because he does not want to return us a sum of money that we lent to him. Unquestionably, it is an undigested impression. If, at the time that we went to collect the money, that person did not want to pay us and we felt a great set-back and the desire to fight against that gentleman, we must be understanding enough to meditate once we get back home, and try by introspective means to digest that dreadful impression.

The Fifth Gospel ·Intelligent Assimilation of Impressions

07

A PRACTICE

Well now it will be necessary to completely digest that bad impression that comes from a remote past and that has now become an "I"; to digest it through reflection, to comprehend that money is vain, illusory, that at the time of death we do not take a single penny to eternity.

The Fifth Gospel · Intelligent Assimilation of Impressions

07

A PRACTICE

When we have become conscious of that, then we will beg Devi Kundalini-Shakti to disintegrate that Ego which is nothing more than the result of a series of undigested impressions; it is clear that the Divine Mother will turn it to dust and we will be free of that bad impression.

The Fifth Gospel · Intelligent Assimilation of Impressions

07

All our "I's" are nothing but the result of untransformed, undigested impressions. Once such undigested impressions are disintegrated, those forces of the impressions are transformed into something different: into Hydrogen-24, 12 or 6, and we become free.

The Fifth Gospel · Intelligent Assimilation of Impressions

07

A PRACTICE

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

How this was made. All fifty-two books were extracted, 73,105 paragraphs and 2,157,671 words, and swept for his vocabulary of the third food: *impression* itself, its transformation and its digestion, the three foods, the first conscious shock, the Kundartiguador, the hypnotism of the senses, and two phrases that carry the teaching without the word, the thing that *reaches the mind* and the Hydrogen 48 that is transformed. That returned **330 candidate paragraphs in 17 books.** Every one was read **twice, by independent readers** working from a written brief and from their slice alone. The two passes agreed on whether to print 90.6% of the time, and a third reader, who was not told what either had decided, settled the 36 they did not. 188 paragraphs were judged printable; they make 171 passages, and **135 are printed here.**

The subject lives in three places. Almost everything he says about impressions is in one chapter of *The Revolution of the Dialectic* and in the lectures of the two *Fifth Gospel* volumes. Nothing from the other fourteen books that the sweep reached survived two readers. And the chapter and one run of lectures are the same teaching in two English translations, sentence for sentence. **The book is printed where they say the same thing**, by the editor's ruling; a lecture paragraph stands only where it carries what the book does not, a question from the room and his answer, a step, an example.

Kept short on purpose. 36 printable passages were set aside when the sections were made, each because another passage in the work gives the same teaching more fully, with the fuller one named in the record. Seven of them are practices, and each of those seven is set aside only because another practice carries the same instruction whole.

No sentence of his is cut in half. 33 passages run over more than one paragraph, where his sentence or his exercise crosses the break. One of them was nearly lost: the six steps of *The system to transform the impressions of the day* carry the word *impression* only in their heading, and the passage was first cut after the first step. It is printed whole.

Nothing of his was corrected. The only thing done to his words is the line-end break in the two volumes, which are set in narrow columns: **141 broken words, 139 closed up and 2 keeping their hyphen**, decided against the corpus rather than by guess. Two scanner faults stand as the books print them, because no second copy in the library can settle them: *modi1* in *The Revolution of the Dialectic* ¶885, and *cany* in *The Fifth Gospel* ¶2064.

41 passages also stand in a finished work, and every one is marked where it stands — most of them in *Identification*, *Anger* and *The Mind*, and five, the evening system among them, in *The Science of Meditation*, finished the same day. An overlap is allowed wherever it is needed to get the teaching across; an overlap a reader cannot see is not.