

Fear

He calls it humanity's worst enemy, and he does not mean a mood — he means a creature living inside us, with a name and a form and a way of being killed

136 PASSAGES · 31 BOOKS · 30 PRACTICES · 5 SHARED · 22 LECTURES · 8 SECTIONS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, so anything on this page can be found again in the source.

He does not treat fear as a feeling. He treats it as a thing with a shape — *the psychological aggregate of fear* — that lives in us, keeps our problems alive, disguises itself as love, and goes on existing after the body stops. That is why the last third of this page is instructions rather than teaching: something with a shape can be worked on.

And he also said it out loud. 34 of these passages come from *The Fifth Gospel* — his lectures, taken down from the tape — and each carries the name of the lecture it was spoken in, and where and when he gave it. It is the lectures that give this work the two things the books do not have: what a newborn child is screaming at, and what happens to a man who is good because he is afraid. Where the transcribers marked a place the tape had lost, that passage is not printed at all.

The sentence the whole page turns on is a disciple's question and his answer to it. *"Master, you said that fear is humanity's worst enemy, why?" — "Nations, out of fear, arm themselves and go to war… We become murderers out of fear; the assassin fears that another will kill him and tries to be the first… Out of fear, the thief steals… out of fear, the miser hides his money and like that he becomes in fact a beggar."*

How this edition is arranged. By where fear works: in each of the five centres of his psychology — intellectual, emotional, motor, instinctive and sexual — and in the will, with what fear is before them and what is born in its place after — the balm for all of it, set apart at the end so it is not missed. The grouping is ours, made on 18 September 2026 at the editor's request; each section opens with one line of his, and every passage keeps the number it has always had, so the numbers no longer run in order down the page.

What is in it

A practice, in a frame — something to do

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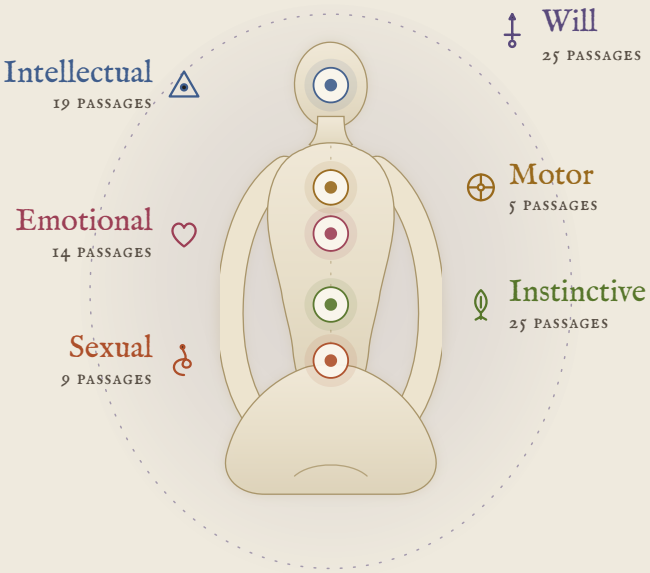
7 In the will 25

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THE MAP

Where fear works

He teaches that every defect lives in the five centres of the machine, and that the work on it is done by the will.



Each of these centres has an inferior part and a superior part, and he works with both.

Begin with *What fear is* 34 · End with *What is born in its place* 5



WHAT IT IS

What fear is

34 PASSAGES

What fear is

"When the human being lost his clairvoyance, then he knew fear."

The Revolution of Beelzebub, 1950

Nonetheless, the human being was developing the intellect and it withdrew him from the internal worlds. When the human being lost his clairvoyance, then he knew fear. Fear did not exist in the past, because the human being was contemplating the action of the Gods and he was seeing the unraveling of all things.

The Revolution of Beelzebub, 1950

In a remote past, the Essence was not trapped, it was free, it manifested itself fully through our daily life, through our senses. At that time humanity was innocent, sublime, and beautiful; neither good nor evil was known, everything belonged to everyone and everyone could eat from the neighbor's tree without any fear.

The Fifth Gospel ·The Organization of Our Inner World ·*Public Lecture – 1975*

07

The psychological aggregate of fear must be radically eliminated from our nature. The existence of fear is impossible in the Logos. Fear serves as a base for many errors.

Pistis Sophia Unveiled, 1983

07

Fear is our worst enemy. The demon of fear does not like us to resolve problems. Are you afraid that you will be thrown out on the street because of not having money to pay the house rent? And if they throw you out? So what? Do you by any chance know what new doors shall open for you? Intuition knows it and that is why the intuitive is not afraid. Intuition dissolves problems.

The Revolution of the Dialectic

07

It has been absolutely verified that fear dulls the mind and hardens the heart.

Fundamental Education, 1970

07

Fear is the worst enemy of Pistis Sophia. Men kill each other because of fear. Nations arm themselves and go to war because of fear. We mistrust people because of fear. Espionage and perversity exist because of fear. There exist thieves and prostitutes because of the fear of life. The aspirants flee and part from the real Path because of fear. Frontiers, documents and restrictions of all types, which interrupt the journeys of people, are due to fear. Fear is the cause of thousands of personal and collective conflicts.

Pistis Sophia Unveiled, 1983

07

> *One of them changed itself into the form of a great serpent another again changed itself also into the form of a seven-headed basilisk; another again changed itself into the form of a dragon. And moreover the first power of Self-willed, the lion-faced, and all his other very numerous emanations, they come together and oppressed Pistis Sophia and led her again into the lower regions of the chaos and alarmed her again exceedingly.*

Pistis Sophia Unveiled, 1983

07

Disciple: Master, you said that fear is humanity's worst enemy, why? Master: It is clear that fear is the root of many problems. Clearly, we can say the following: nations, out of fear, arm themselves and go to war; a nation fears that the other nations will invade it, and it arms itself and goes to war. We become murderers out of fear; the assassin fears that another will kill him and tries to be the first, shooting him and, eventually, mortally wounding him. There is no doubt that those who have no fear do not need revolvers or knives. Out of fear, the thief steals: he fears misery, fears hunger, nudity, etc. Out of fear, the woman prostitutes herself: she has fear of life, fear of misery, etc. Out of fear, one lies; out of fear, the greedy covers; out of fear, the miser hides his money and like that he becomes in fact a beggar. What is a miser? Is he not perhaps a beggar? What would be the karma for the miser? To be born in misery in the new existence, in his future existences.

The Fifth Gospel ·Clarifications About the Psychological Work

07

The Being is pure; the "I" is a horrible larva. The Being is transparent like crystal; the "I" is monstrous like Satan. The Being is not offended by anything; the "I" is offended by everything. The Being is indifferent before pleasure and pain, before praise and insult, before victory and defeat. The "I" is offended by everything; it suffers and cries, enjoys and seeks pleasures. The "I" always seeks security; the Being is never afraid and that is why he never seeks securities. The "I" is afraid of life, afraid of death, afraid of hunger, afraid of misery, etc. Men exploit each other out of fear; they go to war out of fear; they steal and accumulate out of fear; they kill out of fear; they arm themselves out of fear. The Being is beyond desires, beyond attachments, beyond cravings and fears, beyond death and the intellect, beyond the human will, beyond intelligence; the Being is the Tree of Life.

The Greater Mysteries, 1956

07

This demonstrates that fear and the search for security are always closely associated.

Fundamental Education, 1970

07

All wars are rooted in fear.

Fundamental Education, 1970

07

All crimes, wars and transgressions have their origin in fear and in the search for security.

Fundamental Education, 1970

07

All the bitterness of this world has its origin in fear and the search for security.

Fundamental Education, 1970

07

Nowadays, fear and the search for security have converted our planet Earth into a frightening hell. The whole world is fearful; the whole world desires security.

Fundamental Education, 1970

07

Life is feared, death is feared, other people's opinions are feared, what other's may say about us is feared, the loss of social or political position is feared, the loss of prestige, money, a beautiful home, a beautiful woman, a good husband, a job, a business, a monopoly, furniture, a car, etc., is feared.

Fundamental Education, 1970

07

Everything is feared. Cowards, timid, fearful and weak people are everywhere. However, no one believes oneself to be a coward, everyone presumes to be strong, courageous, etc.

Fundamental Education, 1970

07

The human being is rarely truly awake in life, and when he does awaken for a brief moment, as in times of great fear, he momentarily sees himself in a complete way. These moments are unforgettable.

Fundamental Education, 1970

The existence of fear is impossible in the Logos.

Pistis Sophia Unveiled, 1983

The adults believe that the child is asleep, and they are regrettably mistaken; it is the adults who are asleep. Have you not seen how children suddenly smile delightfully? Have you not seen how children are suddenly terrified, get frightened alone? They smile delightfully when they contemplate, in the psychological space, the noble beings of the Superior Worlds. They scream and are horrified while contemplating their own psychic aggregates that struggle to get inside them, but cannot.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

You see how beautiful a newborn child is. The only thing that is expressed through the child is the Essence –but I speak of a newborn child– Those who think that a newborn child is in a

state of unconsciousness, asleep, are profoundly mistaken. A newborn child sees you with pity, he is more awake than you. If you think that he is not aware of your life, you are perfectly wrong. Not only does he realize how you live, but even worse, the horrors that you carry within you; and this is the most lamentable part.

The Fifth Gospel · The Objective Knowledge of the Essence · *Lecture given to Gnostic students – 1976*

07

Master: That is right! The "I's" have different forms. There are monstrous "I's" that look like gruesome beasts. Any clairvoyant who observes them is horrified. You have seen that newborn babies are often scared, that they suddenly scream for no reason. Well, it is because they see some of their own "I's" that pass near the cradle, and this causes them terror. If that happens to newborn children, what will happen to the people who live in the Abyss? They have before their eyes their own "I's", and then these "I's" cause indescribable terrors and horrors. But as one is dissolving the "I's", here in the world, they get smaller.

The Fifth Gospel · The Objective Knowledge of the Essence · *Lecture given to Gnostic students – 1976*

07

When I am in meditation, brothers, and, suddenly, someone comes to visit me, I realize it because the horrible, sinister vibrations of the visitor reach me; I realize that whoever comes, brings the Ego. With what could we compare the ones who have Ego? Not Frankenstein, because Frankenstein is a fiction that has no scientific value. Then who? Count Dracula! That is the kind of vibrations that any person that has Ego carries. Now you will understand why the creatures of the elements are horrified when they see someone who has Ego, and flee in terror. Have you understood me?

The Fifth Gospel · The Objective Knowledge of the Essence · *Lecture given to Gnostic students – 1976*

07

Sometimes the visions are so frightening that the child cannot help but cry in terror; the genitors, the parents, do not understand these occurrences of the infant. Sometimes they go to the doctor; in the worst case scenario, they go to see if, out there, some spiritist or some ill-omened medium is able to fix the case. That is the unusual state in which the suffering humanity lives.

The Fifth Gospel · Didactics for Buddhist Annihilation · *Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

07

And at last, when the one who was a child becomes an adult, things change: he is no longer that playful, self-conscious child of past times, no; now he is the scoundrel of the bar, the businessman, the lustful person, the jealous man, etc. In short, he has become that which the child looked at with horror. It is clear that the child is horrified upon seeing the adult; now the child has become an adult, and the worst part is that his Consciousness has fallen asleep, he is no longer able to look at himself with horror.

The Fifth Gospel · Didactics for Buddhist Annihilation · *Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

07

Obviously we are full of infinite psychological contradictions. If we could see ourselves in a full-length mirror the way we are internally, we would feel full of horror at ourselves. The type of mind that at a given moment is expressed in ourselves through the various brain functions depends exclusively on the quality of the Ego in action (see Chapter 3, paragraph entitled: the Ego).

The Three Mountains, *1972*

07

If those wretched people o comprehend the lamentable state within which they dwell, they would tremble with horror...

Treatise of Revolutionary Psychology, *1975*

07

Wills collide against wills within us, and many minds against minds. We live in eternal conflict within ourselves, we are full of terrible contradictions. If we could see ourselves in front of a full-length mirror, just as we are, we would flee in terror.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

The time has come, then, to seriously self-explore to truly know ourselves. When one has truly illuminated the hidden part of oneself, the invisible side that he carries within, he discovers with horror psychological factors that he would in no way accept having, factors that he would immediately reject, factors that he thinks he does not have. For an honorable man, for example, to be called a thief is an insult. Why would an honorable man get offended if he is called a thief? The Ego immediately has the tendency to say: "Because I have been labelled wrongly." On top of that, the offended person could resort to violence to try to justify himself. The very fact that an honorable man gets offended when he is called a thief demonstrates that he is not honorable. There is the crux of the matter, for if he were truly honorable, he would not get offended because he is called a thief; if he gets offended, he is not honorable. If that man, for example, were to illuminate with his own light of the Consciousness that part of himself that one does not see, that hidden part of his psychological moon, he would discover with horror what he did not want to accept: he would discover "I's" of theft, thieves. What a horror! Impossible! But it is so.

The Fifth Gospel ·The Hidden Facets of Our Lunar Psychology ·*Third Chamber – Mexico City – 1976*

07

When I observed them with the sense of psychological self-observation, I saw them fleeing: the thief who steals and flees terrified, horrible faces of theft! I was horrified, yes, of myself, but I have no problem confessing it, because if I did not confess it, it would be a sign that those "I's" were still alive in there; because the hypocrite has the tendency to hide his own defects. So, I have no problem confessing that I had that kind of "I's". Even leading an honorable life, I had

them; even paying the debts of others, I had them. What did I have to do? To disintegrate them, to reduce them to cosmic dust. And this caused me horror.

The Fifth Gospel ·The Hidden Facets of Our Lunar Psychology ·*Third Chamber – Mexico City – 1976*

07

On one occasion, an Initiate was born in Atlantis. That man grew up in a delightful home where only harmony, happiness, wisdom, wealth, perfection and love reigned. But the time came when that man, through the various techniques and disciplines of the mind, achieved self-discovery. Then, with horror he realized that he carried inside himself abominable elements; he understood that he needed a special gymnasium, a psychological gymnasium, and it is clear that in that environment of perfection such a gymnasium did not exist.

The Fifth Gospel ·Didactics for Buddhist Annihilation ·*Conference at the end of the Missionary Course – Guadalajara, Jalisco. Mexico – From June 15 to August 30. 1976*

07

The "I" is a bundle of memories, cravings, fears, hatred, passions, experiences, selfishness, envy, lust, etc.

Fundamental Education, 1970

07

The "I" does not possess any individuality whatsoever; it is a sum of psychic aggregates which personify our psycho logical defects, a bunch of errors, passions, hatreds, fears, vendettas, jealousies, anger, lust, resentments, attachments, covetousness, etc. These diverse aggregates have various animal-like forms in the hypersensible regions of nature. When one dies, this entire mass of quarrelsome and vociferous "I's" that entire gamut of varied psychic aggregates, continue beyond the sepulcher.

Yes, There Is a Hell, a Devil and Karma, 1973

07

Dread! Terror! Fright!... These were sub-lunar human states from the human infraconsciousness, and I, who have died within myself... I was ignoring the existence of these psychic aggregates within my own atomic infernos....

Parsifal Unveiled, 1970

07

Fright! Terror! Astonishment! Human sublunary states of the human infraconsciousness and I, who believed to have died in myself, ignored the existence of these psychical aggregates inside my own atomic hells...

The Three Mountains, 1972

07

The first test that the disciple has to endure is the test of the Guardian of the Threshold. Certainly this test is really horrible, the one who is not prepared feels an indescribable terror before the larva of the threshold. The Guardian of the Threshold is the very root of our animal

"I," whose Mantric name is Satan. It is, we could better say, the internal depths of our "Satan." It is the personification of our past, with all its horrible defects.

The Elementary Level Perfect Matrimony, 1950



THE INTELLECTUAL CENTRE

In the intellectual centre

19 PASSAGES · 5 PRACTICES

In the intellectual centre

"Fear is one of the barriers to intelligence."

FUNDAMENTAL EDUCATION, 1970

Normally, it has been seen that problems obey fear; the "I" of fear keeps the problems alive. One fears life, one fears death, one fears what people will say, gossips, misery, hunger, nakedness, imprisonment, one fears everything; and due to this, problems become increasingly unsolvable, stronger. In an economic problem, what do we fear? The bankruptcy or that we have to pay a certain debt, because if we do not pay, they will put us in jail, etc. In a family problem, what do we fear? The gossips, the forked tongue, the scandal, the vested interests, etc. But if the "I" of fear is eliminated, what's left of the problem? Everything vanishes, it turns to nothing!

THE FIFTH GOSPEL · THE FALSE WORLD OF APPEARANCES · *Third Chamber – Mexico City – 1976*

Unfortunately, people, because of fear –which is humanity's worst enemy–, do not abandon the problem. If people were not afraid, they would stop sustaining the problem with their mind, they would forget it. Obviously, the succession of events and mechanical causes would continue and they would have some outcome, but the problem would cease to exist.

THE FIFTH GOSPEL · GNOSTIC DISCIPLINE FOR AWAKENING · *Interview – Mexico City –1970*

07

Fear is one of the barriers to intelligence. Fearful students do not dare to disagree, and accept as articles of blind faith whatever different authors say.

FUNDAMENTAL EDUCATION, 1970

07

The true aim of education should be to awaken consciousness and to put an end to fear.

FUNDAMENTAL EDUCATION, 1970

07

It is necessary for students to do away with fear so as to be able to think for themselves. It is urgent for students to do away with fear so that they can analyze the theories they study.

FUNDAMENTAL EDUCATION, 1970

07

A person full of fear does not dare to disagree with other people's opinions. A person full of fear cannot have free initiative.

FUNDAMENTAL EDUCATION, 1970

07

Free creative power can only manifest itself when we do not fear criticism, when we do not fear what people might say, "the teacher's paddle", rules, etc.

FUNDAMENTAL EDUCATION, 1970

07

New things can only happen where there is no fear, where there is no imitation, where there is no attachment to things, money, people, traditions, customs, etc.

Fundamental Education, 1970

07

Human beings are not able to think with true freedom, because they are full of fear.

Fundamental Education, 1970

The true aim of education should be to awaken consciousness and to put an end to fear.

Fundamental Education, 1970

People are terrified of everything; they fear escaping from old established norms, being different from other people, thinking in a revolutionary way, smashing all the prejudices of a decadent society, etc.

Fundamental Education, 1970

07

In this world which we could call "intellectual", I always felt a certain aversion against opinions, because I have understood that an expressed opinion is nothing more than the intellectual exteriorization of a concept with the fear that another may be true. This, naturally, indicates utter ignorance; voicing an opinion that is in the antithesis.

The Fifth Gospel · The Pendular Conduct of Humanity · *Third Chamber Mexico City July 13th, 1977*

07

Would it be possible to have a complete, unitotal mind, not divided by the process of options, not divided by the process of conceptual choice, an unconditioned mind, a free mind, a mind free of preconceptions, prejudices and fears? Yes, it is possible! But, in truth, we would have to annihilate the undesirable psychic elements that we carry inside us.

The Fifth Gospel · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

There are many pseudo-occultists and pseudo-esotericists who spread fear-mongering rumours against voluntary projection of the astral body. It is false and harmful to the Great Work of the Father to make people fearful of projecting the astral body. In fact, projecting the astral body is not dangerous because every human being projects the astral body during the hours of normal sleep. Unfortunately, people walk in their astral body with the consciousness asleep. Peo ple do not know how to project at will their astral bodies. There is no danger whatsoever in becoming conscious of ones own natural functions, which are eating, drinking, marrying and

projecting the astral body. These functions are completely natural. If travelling in the astral body were dangerous as the fear mongers state, by now there would be no one living on the Earth because everybody projects the astral body, and still worse, they do so with the consciousness asleep. Nevertheless nothing happens. And so...?

The Perfect Matrimony, *1966*

07

At the moment, the planet Mercury is coming out of a cosmic night. As it leaves its state of rest, the hierarchies of this planet will be come more and more active. The Lords of Mercury propose to teach the inhabitants of the Earth, in a practical way, the art of entering and leaving the physical body at will. In the future all humans must consciously project the astral body. This then, is a Law of Nature, a Cosmic Commandment, and everything opposed to this law is a crime. Really, those who spread this kind of fearmongery, unconsciously act as black magicians when they do so. The special objective of the Universal Spirit of Life is to become conscious of itself in all dimensions of space. In principle, the Uni versal Spirit of Life does not know itself. It is happy, but it does not have consciousness of its own happiness. Happiness without con sciousness of it, is not happiness. The Universal Spirit of Life de scends into matter to become conscious of itself. The Great Reality arises from its own bosom in the dawn of the whole universe, and contemplates itself in the living mirror of nature. That is how it comes to know itself. In this way a vibratory mental activity is created through which the Great Reality contemplates its infinite images on the cosmic stage. This activity moving from the periphery to the centre, is called Universal Mind. We all live submerged in the infinite ocean of the Universal Mind. The intellectual activity of the Universal Mind springs from a centripetal force. Every action is followed by a reaction. The centripetal force, on finding its resistance in the centre, logically reacts and creates a centrifugal activity called Cosmic Soul. This vibratory Soul becomes a mediator between the centre and the periphery, between the Universal Spirit of Life and matter, between the Great Reality and its cosmic images.

The Perfect Matrimony, *1966*

07

A PRACTICE

People are afraid to solve a problem, they are afraid to forget it, and that is very serious. They think, for example: “If I do not pay the rent of the house, they kick me out, I have to leave, and where do I go?” Therein lies fear. First of all, one has to learn not to fear; that is the most important thing: not to fear. When fear ends, life has many pleasant surprises in store for us. Sometimes, what seemed unsolvable, becomes solvable; what seemed like an extremely difficult problem turns out to be easier than drinking a glass of water. So, worries turn out to be useless, right? Worries damage the mind, the mind bottled in the problem creates worries. It is clear that the problem – with its two poles, positive and negative–, which is nothing more than a mental form, creates a conflict within and then worries come, which damage the mind and damage the brain as well.

The Fifth Gospel ·Gnostic Solution to Problems ·*Excursion – Xochimilco Forest, Mexico City*

07

A PRACTICE

When the mind besieges us with representations of hatred, fear, anger, cravings, covetousness, lust, etc., let us talk to it in this manner: “Mind, remove these things from me, I do not accept them from you, I am your master, I am your lord and you should obey me because you are my slave until the end of time!”

The Revolution of the Dialectic

07

A PRACTICE

Really, problems cease to exist when we forget them. We should not try to resolve problems, we should dissolve them. They dissolve when they are forgotten. The problem is an ultra-sensible mental form with two poles, one positive and the other negative. Do not have fear, forget the problem, and in this manner, the problem will be dissolved. Do you know how to play chess? A game of chess would not be a bad idea to forget the problem, or drink a cup of coffee or a good cup of tea and then go to the swimming pool and swim, or climb a mountain and laugh a little; it feels good to laugh and this causes you to forget the problem. At any moment, a hunch comes and the problem is resolved; perhaps the solution is not to your liking but the truth is that the problem is resolved, or better said, dissolved.

The Revolution of the Dialectic

07

A PRACTICE

Establishing the correct basis for meditation means to be free of ambition, egotism or selfishness, fear, hatred, greed for psychic powers, desire for results, etc.

Fundamental Education, 1970

07

A PRACTICE

When the Mind is still, within and without, when the Mind is in Silence within and without, when the mind has freed itself from dualism, then the novel comes to us. It is necessary to empty the mind of all kinds of thoughts, desires, passions, appetites, fears, etc. in order for the experience of what is Real to come to us.

Esoteric Treatise of Hermetic Astrology, 1967



THE EMOTIONAL CENTRE

In the emotional centre

14 PASSAGES · 1 PRACTICE

In the emotional centre

"It is necessary to comprehend that fear destroys sympathy, puts an end to the generosity of the heart and annihilates within us the delicious perfume of love."

FUNDAMENTAL EDUCATION, 1970

It is necessary to comprehend that fear destroys sympathy, puts an end to the generosity of the heart and annihilates within us the delicious perfume of love. Fear is the root of all corruption, the secret origin of every war, the mortal poison that degenerates and kills.

FUNDAMENTAL EDUCATION, 1970

Everything has two sides, and one, located in the center, reconciles the opposites. One no longer fears economic failure, one is no longer capable of blowing up his brains because one has lost his fortune from one day to the next –like many of the gamblers at the Casino of Monte Carlo have done: they lose their fortune and commit suicide–; one will no longer suffer due to the betrayals of his friends, one becomes invulnerable to pleasure or pain.

THE FIFTH GOSPEL ·THE PENDULAR CONDUCT OF HUMANITY ·*Third Chamber Mexico City July 13th, 1977*

07

Disciple: Well, Master, there is no objection. We would only like you to clarify or expand, if you would do us the favour. There are people who are very convinced that a moment of joy is followed by one of sadness. That is, they program themselves in this sense, they do not place themselves within the protective circle. Evidently, this happens to those people in an infallible, mathematical manner. Such is the case that they do not enjoy the moments of joy because they already, fatally, dread the moment of sadness. I would like you to clarify that a little for us.

THE FIFTH GOSPEL ·THE PENDULAR CONDUCT OF HUMANITY ·*Third Chamber Mexico City July 13th, 1977*

07

Now, in practice, we have been able to see clearly that really others are not the ones who cause us the pains, the sufferings. We cause the sufferings ourselves. For example, let us suppose that a thief steals the wallet from one of you, he "lifts" it. Then you say: "Man, I just got robbed, I lost my money!" Then comes the anguish: "I've got no money!", the terrible suffering: "I've got no money! And now, what do I do?" But let us see: did the thief cause us the pain or who? And clearly, you would say: "the thief". But if you self-explore yourselves, you will discover that within you there is the "I" of attachment to money, or attachment to the wallet; behind it the "I" of fear can also be there and exclaim: "And now, what will I do without money?" So, there are the "I" of attachment and the "I" of fear; these "I's" cause anguish. If meditation comes and pain is sacrificed, if one understands that money is transient, that material things are vain and illusory; if one becomes conscious of that truth, if that truth does not remain simply in the intellect, but remains in the Consciousness; if one reaches the understanding that he was attached to his wallet and money; if one reaches the understanding that he is afraid of finding

himself without money before the problems of life, then he naturally sets out to put an end to these two "I's": that of fear and that of attachment. One says: "I will sacrifice that pain, because this is vain and illusory", and he dissects that pain, he reaches the understanding that it is vain and illusory, because a wallet, some money, all of that, are perishable things. Then one ends up disintegrating the "I" of attachment to money and the "I" of fear, and in this way, he sacrifices his pain and the pain disappears. Upon reaching these heights, one comes to realize, in truth, who was the one who was causing the pain. It was not the thief who caused the pain, but the "I" of attachment to material things and the "I" of fear. And one confirms it after he sacrifices the pain, after he disintegrates the "I's" of fear and of attachment; he comes to understand it because the pain disappears completely. So, it was not the thief who caused the pain. One carries the causes of pain within oneself; not outside oneself, but within. If one does not sacrifice pain, one will never be happy. And the causes of pain are not outside oneself, but within oneself. I have reached these reflections.

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture-Interview – Mexico City – 1976*

07

From the psychological point of view, it is rather curious and interesting to see how fear often disguises itself in love's clothing.

Fundamental Education, 1970

07

The fearful boy searches for his dear mama, and becomes attached to her in search of security. The fearful husband becomes attached to his wife and feels that he loves her far more. The fearful wife searches for her husband and children and thinks she loves them much more.

Fundamental Education, 1970

07

The slave believes that he loves, when in reality he is only fearing. The slave does not know what true love is.

The Revolution of the Dialectic

The slave believes that he loves, when in reality he is only fearing.

The Revolution of the Dialectic

Fear and dependency are often confused with love, but they are not love.

Fundamental Education, 1970

07

This is showing us that there is no real trust between children and their parents, that there is no true love. It is urgent to understand that there is a radical difference between love and that

which is respect, fear, dependency and anxiety.

Fundamental Education, 1970

07

We depend on our employer, the boss. We fear poverty, becoming unemployed, and thus we believe we love our boss, and we even watch out for his interests; take care of his property. However, that is not love, it is fear.

Fundamental Education, 1970

07

Psychological slavery, dependency, depending on someone, is not love. It is only fear and that is all. The child at school depends on his teacher and it is obvious that he fears getting low grades, being reprimanded, and often believes that he loves the teacher, but what happens is that he fears him.

Fundamental Education, 1970

07

What happens is that people do not comprehend what love is, and every fear, all psychological slavery, all passion, etc., is confused with love. People do not know how to love. If they did, life would be a paradise.

Fundamental Education, 1970

07

Therefore, one does not win anything with violence. What to do? Well, we hold on a bit, and if you really want to disintegrate the "I" of anger, then go to your house. There, one concentrates, but really concentrates. In whom and in what? Well, man, in what happened; reconstruct it in the mind, visualize well what happened, the scene: when she was talking to a guy, when the guy had his arm on top of her, etc., and so on. And then what? Since one has visualized well the scene, then meditate on what jealousy is, try to understand it. Thus, what is jealousy? The fear of losing something that is adored. Well, if she already adores another guy, what? So, what? The case is already lost, we are living it.

The Fifth Gospel · Magic and Experimental Psychology · *Public Lecture – 1976*

07

A PRACTICE

To normalize the motor center, it is advisable to completely relax the body. Start by relaxing the nerves of the brain, the muscles of the face, the corners of the mouth, the neck, the arms, the hands, the trunk, the stomach, the legs, the feet; and breathe deeply and profoundly. The recommended asana or the recommended posture for this relaxation is lying down on one's bed or to sit in a comfortable armchair. Thus, relaxed and breathing in a rhythmic and deep way, the motor center is under control. As for the intellectual center itself, we have to ignore that process of reasoning and of antithesis. If we remember our own inner Being and we concentrate on our inner God, obviously, we forget all those

intellectual processes, the mind remains suspended. Once this pair of elephants –which are the motor center and the intellectual center– is subdued, then, through them, we can subdue the emotional center. It is clear: a serene, calm mind, and a relaxed body, in fact, are crucial so that they influence the emotional center. The latter ceases its disordered movements, that is, the emotions become calm, they are put in abeyance and the worry passes. Let us think about what a still and silent intellectual center is, about what a still and silent emotional center is, and about what a completely relaxed physical body is. In these circumstances, the worry has ceased to exist; in these circumstances, the problem has been forgotten. A forgotten problem is a dissolved problem; then peace comes. After this practice, we are different. If we look at that event that caused the worry, that originated the problem, we no longer see it as we were seeing it before the practice; we can observe it in a distinct, different way. The problem has ceased to exist, the worry has ended. That which may happen afterward no longer matters to us, the fear has also been cancelled.

The Fifth Gospel · Clarifications About the Psychological Work



THE MOTOR CENTRE

In the motor centre

5 PASSAGES · 3 PRACTICES

In the motor centre

"The brave man does not carry weapons because he does not fear anyone."

The Revolution of the Dialectic

Fear brings all types of inferiority complexes. Fear of death cause men to arm themselves, and assassinate one another. The man who carries a revolver at his waist is a coward, a fearful man. The brave man does not carry weapons because he does not fear anyone.

The Revolution of the Dialectic

Let us take a case: of a son, someone comes to run over his mother, they come to kill her. Is he going to let them murder his mother? Would he not be capable to resort to using a weapon to defend the life of the one who brought him into the world, or would he only bless those who want to murder his own mother? Obviously, if he, in that case, becomes so tolerant and starts to bless and embrace those who come to murder the author of his days, then, he is a coward and becomes an accomplice to the crime. What to do in that moment? Defend his mother. If one has to resort to weapons, there is no other choice, but he has to defend her. Otherwise, he would acquire karma for not defending her.

The Fifth Gospel · The Mind and Ethics of Resurrected Masters · *Third Chamber – Mexico City – December 31. 1975*

If we toss ourselves into fearless flight, then we can travel upon the clouds to any place of the world.

Occult Medicine and Practical Magic, 1978

A PRACTICE

The devotee will lie down in the position of the flaming star, opening the arms and legs to the right and left, with the body well relaxed; we have the figure of the five pointed star. This is the position of Masters. The Great Masters use this position for internal meditation. In the presence of this figure the tenebrous ones flee in terror. When the Master gets up, he leaves his resembling flame there, which flows to the tenebrous ones. The devotees should not meditate on a full stomach. It is necessary for the devotees to do away with the sin of Gluttony. They should have three meals daily.

The Magnum Opus

07

A PRACTICE

It is obvious that imagination and willpower, united in a vibrating harmony, and when they are accompanied with actions, produce the astral inebriation. Then, the physical body, tremendously saturated with imponderable fluid, really takes the shape of the eagle. When reaching this point of High Magic, the physical body penetrates into the fourth vertical. If we toss ourselves into fearless flight, then we can travel upon the clouds to any place of the world.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

It is fundamental not to panic, that is, not get frightened, not be afraid. Afterwards, leave the room with courage, really go out into the street; float about the surrounding environment within the unknown dimension, within the fifth coordinate.

The Fifth Gospel · The Reality and Fantasy of Our Psychology · *Public Lecture – 1976*



THE INSTINCTIVE CENTRE

In the instinctive centre

25 PASSAGES · 5 PRACTICES

In the instinctive centre

"The fear of death is due to ignorance."

BEYOND DEATH

The fear of life, the fear of death, the fear of hunger, the fear of misery, the fear of cold and nakedness, engender all types of inferiority complexes. Fear leads men to violence, hatred, exploitation, etc.

THE REVOLUTION OF THE DIALECTIC

24. The fear of life, the fear of death, the fear of hunger, the fear of poverty, the fear of cold and nakedness, engenders all kinds of inferiority complexes.

CHRIST WILL, 1959

07

The fear of death is due to ignorance. One always fears what one does not know. When the consciousness awakens, ignorance disappears, and then the fear of the unknown ceases to exist.

BEYOND DEATH

07

The ego does not have much to gain in dying. The ego desires to continue. The ego is quite afraid of death.

FUNDAMENTAL EDUCATION, 1970

07

Those who desire to perpetuate themselves fear death; their beliefs and theories are useful to them only as narcotics.

FUNDAMENTAL EDUCATION, 1970

07

The observation and experience of many years has allowed us to comprehend that people are not really interested in comprehending the profound meaning of death. The only thing that people are really interested in is continuing in the afterlife and that is all. Many people want to continue through their material goods, prestige, family, beliefs, ideas, children, etc., and when they understand that any type of psychological continuity is in vain, transitory, ephemeral, impermanent, then they feel they lack any guarantee, they are uncertain, terrified, horrified, and they become filled with boundless fear.

FUNDAMENTAL EDUCATION, 1970

07

Death in itself has nothing that inspires fear. It is something quite beautiful, sublime and ineffable. However, the mind imprisoned in the known merely moves inside the vicious circle that goes from belief to skepticism.

FUNDAMENTAL EDUCATION, 1970

07

Fear of absolute death is an obstacle to the realisation of radical change. Each of us has a mistaken creation in our interior. It is essential to destroy what is false so that a new creation can come forth. We would never try to promote the evolution of falseness; we prefer Buddhist annihilation.

The Secret Doctrine of Anahuac, 1974

07

It is very hard for a soul to live within a tomb which is believed to be a hail or bedroom. This is the cause of the horror which the living ones have towards the cemeteries, because as long as the body continues existing, it will attract the soul towards the tomb, and the soul will suffer the unutterable.

Occult Medicine and Practical Magic, 1978

07

At that time, in my youth, I had not yet undergone the Buddhist annihilation, and obviously, as I drew near to the Great Reality, my consciousness boundlessly expanded. It is obvious that in that situation, having not passed through the Buddhist annihilation, I felt unspeakable terror, because of which I returned to Einstein's universe of relativity. I repeat, I experienced the Illuminating Void three times, and while in Shunyata I knew that beyond the void there is… What?—That which is called the Tality. I knew it with an intuition of a transcendental type, because in the land of intuition, within the world of intuitionalism, there are different degrees of intuition.

For the Few, 1980

07

Thus, the Samadhi became extremely profound... The absolute absence of the 'I', the complete loss of Individuality, the more and more radical impersonalisation caused fear in me.

Runic Magic, 1969

07

Yes, fear...! I was afraid of losing what I was, my own particularity, my human affections...! What a terrible thing is the Buddhist annihilation...!

Runic Magic, 1969

Those who desire to perpetuate themselves fear death; their beliefs and theories are useful to them only as narcotics.

Fundamental Education, 1970

So, filled with fright and even terror, I lost the ecstasy, I entered time, I bottled myself up within the 'I', I fell into the mind.

Runic Magic, *1969*

07

Then, woe of me!... Woe! Woe! It was then when I comprehended the inconvenient joke of the ego. The ego was the one who was suffering, it was afraid of its life, it was crying. Satan, the 'Myself', my beloved ego, caused me the loss of my Samadhi. What a horror If I could have known it before...

Runic Magic, *1969*

07

Many years ago, during meditation, I experienced this truth. Unfortunately, in that epoch I had not yet dissolved the Pluralized 'I'. Therefore, terror damaged my experience. I definitively felt myself being lost within the void of the Buddhist annihilation, the infinite ocean of incomprehensible light beyond the body, the affections and the mind. This was a radical oblivion from myself.

My Return to Tibet, *1969*

07

47. If we deposit in the ABSOLUTE an ordinary man after desincarnation, this man would be full of horror before the profound darkness of the NOT-BEING and before the horrible void of the NOT-I. Then he would beg to be taken away from the ABSOLUTE and be taken to the world.

Christ Will, *1959*

07

The descent into the darkness of No Being used to scare the walkers of the lonely path. The virtuous ones slander the walkers who descend into the abode of Pluto.

Pistis Sophia Unveiled, *1983*

07

Obviously, my dear brothers, what is fundamental, in reality and in truth, is the Buddhist Annihilation. The Theosophists are terrified by the word annihilation. "To cease to exist", they say, "this is dreadful." It is necessary to go through the great Buddhist Annihilation, to cease to exist here and in all the worlds, to not fear death. Unfortunately, people fear death and they unconsciously resist these teachings.

The Fifth Gospel · The Transvalorization of the Esoteric Work · *Third Chamber – Mexico City – 1975*

07

2. The Illuminating Void is the vestibule of the Tality. 3. He who experiences the Illuminating Void—if he does not go back in fear—enters into the Tality. 4. The mystic turns back frightened before the Illuminating Void if he has never passed through the Buddhist Annihilation.

The Science of Meditation

07

40. If the ego did not exist, all possibility of fear would be something more than impossible. 41. Unfortunately the ego still exists, and it fears the Buddhist Annihilation. 42. It is precisely the "myself" that transmits its perfidious vibrations to the superlative consciousness of the Being. 43. The mystic then exclaims, "and myself, what shall become of me!?" 44. The mystic is afraid to cease to exist… he is horrified… he knows that he must lose himself in the Tality, the Totality. 45. So it is that one loses the Satori, the ecstasy, the Samadhi, and one returns to the interior of the "myself."

The Science of Meditation

07

A PRACTICE

In all human beings there are subhuman instinctive forces, which paralyze the true spirit of love and charity. These demonic forces must first be comprehended, then subjugated and eliminated. These forces are criminal, instinctive and animalistic: lust, cowardice, fear, etc. We need to comprehend and subjugate these bestial forces before we can dissolve them.

Esoteric Course of Kabbalah

07

A PRACTICE

It is urgent, necessary and indispensable to make ourselves fully conscious of the profound meaning of death. It is only in this way that the fear of non-existence will vanish.

Fundamental Education, 1970

07

A PRACTICE

This picture has abundant life. The sun sets within its bed of purple. The craniums of the executed ones and the shadow of death are at the foot of the Calvary. Do not be afraid faithful devout, behold, the shadow of death is rising. Do not be afraid, rather, defeat it. Remember that the Lord defeated death. "Flee, Oh Death, before my steps even to the end of the world and evermore! You shall be my slave and I shall be your Lord!" Death has fled, but behold what is in the middle of the sanctuary. It is a gigantic spectrum dressed in the style of the princes of the Middle Ages. He is the Prince of this world, proud and perverse. He is your own "I". You must decapitate him with your Flaming Sword and then you must dissolve him with rigorous purifications. Thus, this is how you will reach the Venustic Initiation. Then you will incarnate the Truth. The VERB will be made flesh in you. You will incarnate the Son of Man and you will receive the Morning Star.

The Aquarian Message, 1960

07

A PRACTICE

33. The yogi who meditates in this chakra never fears water; he learns to command the elemental creatures of the waters and he conquers occult powers.

The Mysteries of the Fire, 1955

07

A PRACTICE

22. The yogi who awakens this chakra will never fear fire and will be able to remain alive within the flames.

The Mysteries of the Fire, 1955



THE SEXUAL CENTRE

In the sexual centre

9 PASSAGES · 1 PRACTICE

In the sexual centre

"They talk about Kundalini, but with much terror and fear."

The Fifth Gospel

Those who have not eliminated the Abhayan Samskara, the innate fear, will flee from the Ninth Sphere by telling to others that the work in the Forge of the Cyclops (sex) is worthless. These are the hypocritical Pharisees who "strain at a gnat, and swallow a camel." These are the failed ones who "neither go into the Kingdom themselves, neither suffer they those who are entering to go in." Indeed, sex is a stumbling rock and a rock of offence…

My Return to Tibet, 1969

They who have not eliminated the Abhaya Samskara, innate fear, will flee from the Ninth Sphere saying to others that the work in the Forge of Cyclops (sex) is useless.

Tarot and Kabalah, 1978

07

There are many people who have the habit of arousing fear in the brothers who begin to practice sexual magic. There are innumerable fearmongers. There are the fearmongers who say: That sexual magic is harmful, that the spouse becomes angry, that the Kundalini may go through other paths, that all of this has been invented by the black lodge in order to shut the door of Eden unto suffering humanity.

The Greater Mysteries, 1956

07

When the Kundalini begins to work with the second serpent, he is assisted by another specialist, and so on successively. No disciple is alone. These fear inspirers were invented by the black lodge in order to shut the doors of Eden to suffering humanity.

The Greater Mysteries, 1956

Those who spread fear against Kundalini are worse than war criminals.

The Perfect Matrimony, 1966

Many pseudo-esotericists have committed unspeakable genocides. When fear mongers act against Kundalini, really it is a true genocide. It is an indescribable crime against humanity to tell people in published books that the awakening of Kundalini is dangerous. Those who spread fear against Kundalini are worse than war criminals. The latter committed crimes against people, but pseudo-esotericists who spread fear, commit crimes against the Soul. Whoever does

not awaken Kundalini cannot incarnate his Soul. Whoever does not awaken his Kundalini remains without Soul; he loses his Soul.

The Perfect Matrimony, *1966*

07

People are filled with horror when they hear about Sexual Magic, hut they are not filled with horror when they give themselves over to sexual deviation and carnal passion. Here you have dear reader, the synthesis of all religions, schools and sects. Our doctrine is the Doctrine of the Synthesis.

The Perfect Matrimony, *1966*

07

They talk about Kundalini, but with much terror and fear. That is, they want people to know but not to do; they do not want anyone to develop the Serpentine Fire. Around the Serpentine Fire there are innumerable prejudices: sex is considered as taboo or sin, cause of shame, dissimulation, etc.

The Fifth Gospel ·Practical Solutions Against Collective Hypnotism ·*Third Chamber – Mexico City – 1976*

07

Why does the Ego talk like that? Well, to justify its own weakness. The Kundalini? No, no, developing the Kundalini is extremely dangerous! What do they want with that? To justify weakness, fear.

The Fifth Gospel ·Practical Solutions Against Collective Hypnotism ·*Third Chamber – Mexico City – 1976*

07

A PRACTICE

See the sacred fire that was detached from your chakra Muladhara rise upwardly, penetrating and enveloping your entire body; thus burning your negative habits like: laziness, assumption, fear, loquacity, anger, envy, malignity, vanity, etc. Then finish your meditation concentrating on the following words of the Apostle Paul: There is an animal body, and there is a spiritual body and repeat like him: Nevertheless I live; yet not I, but Christ lives in me. From now on try to make this state of consciousness the diapason that inspires all the acts of your life.

Christic Aztec Magic, *1973*



THE WILL

In the will

25 PASSAGES · 15 PRACTICES

In the will

"The desire for security enslaves the will, converting it into a prisoner of definitive self-barriers, within which all human miseries hide."

THE REVOLUTION OF THE DIALECTIC

Fear exercises over the mind the desire for security. The desire for security enslaves the will, converting it into a prisoner of definitive self-barriers, within which all human miseries hide.

THE REVOLUTION OF THE DIALECTIC

28. Through the Aeons, the fear and the search for security have enslaved the body of Will, making it into a barrier of personal self-defence.

CHRIST WILL, *1959*

07

A monk who is exclusively dedicated to penance, who fears hell horribly, who hits his head ceaselessly against the hard floor, who walks with grains of com in his shoes, who carries sack and sackcloth, who has his belly glued to his backbone, enduring hunger, undoubtedly, he has his struggle between yes and no. He opposes sexual temptations and inexplicably manages to do so, but he does not do it out of comprehension, but out of fear of the flames of hell. Although, clearly, you know that, from time to time, these monks have some tremendous falls, right? But then they repent and hit themselves harder against the ground, poor monks! He feels thirsty, he says "I don't drink"; hunger, then "I don't eat because I am fasting." Someone offends him, he blesses, out of true love? No, so as not to sin; fearful of what? Of the sorrows of hell. Obviously, he would willingly return a blow with another blow, but he remembers what is down there, the terrible infernal anguishes, and he restrains himself, even though inside he is dying of anger; he restrains himself. That struggle that exists between yes and no within a monk is terrible, but it is based on fear. Of course, from such a struggle between yes and no, a crystallization is born; all these "I's" merge into one, leaving an integration there, a negative crystallization based on fear. It is not possible that from a crystallization based on fear, dread, terror, a perfect creature can appear, or that there may be a superior development; that is to say, it is impossible. That monk then becomes something immortal, an individual who we find, after death, to be very much alive in the astral world; he has the appearance of being a sacred individual, but he is not. If he would want to make some inner progress, he would need to disintegrate that crystallization, and that would be very painful for him; he would have to start by annihilating fear, and he would not do that. Therefore, once his cycle of existences is completed, he will have to be incinerated in the Avitchi, in the submerged mineral kingdom. So you see what negative crystallizations are.

THE FIFTH GOSPEL · THE TWO TYPES OF METAPHYSICAL CRYSTALLIZATIONS · *Thud Chamber – Mexico City – 1975*

07

There are many schools of cheap pseudo-esotericism and pseudo-occultism, but it is difficult to find serious people. If we were to call to the path the five million people who dedicate themselves here, in Mexico, to cheap pseudo-esotericism and pseudo-occultism, if we really were to call them to the path, if we were to put on the table, in front of them, the postulates of Gnosis, if they were taught what the path of the intimate self-realization is, I am sure that most of them would flee terrified. Many of them are scholars in theosophy, in pseudo-rosicrucianism, etc. Unfortunately, it is difficult to find serious people, all of them are looking for a form of entertainment. What almost all those pseudo-sapients of cheap pseudo-occultism want, deep down, is to distract themselves a little, to entertain themselves. But when the postulates of self-realization are really put on the table and they are invited to work, they flee in terror. So, it is not self-realization which they are looking for, but some form of entertainment and that is all.

The Fifth Gospel · The Rescue of Our Inner Light

07

We need to abandon fear to have the joy of visiting the lands of paradise. We need to abandon fear to have the joy of entering the Temples of the Land of the Golden Light. There we shall sit at the feet of the Great Masters of the White Lodge. There we shail gain strength for the difficult Path. It is necessary that we strengthen ourselves on the Path, to take rest, receive direct instruction from the lips of our Guru. He, as a loving Father, always waits for us in the astral body to console us. The Adepts are true Flying Serpents.

The Perfect Matrimony, *1966*

07

The Guardian of the Threshold in the world of the mind evolves into a personification of the Ego. It is indispensable in the Fourth Initiation of Fire to confront heroically the terrible trial, to defeat the Terrible Brother, as it is known in Occult Masonry. With no fear I unsheathed the Sword of Fire. What happened then was extraordinary: the Larva of the Threshold ran away, terrified.

The Three Mountains, *1972*

07

Hour: Sixth Hour of Apollonius. “Here it is necessary to remain quiet, still due to fear (this signifies the terrible test of the Guardian of the Threshold, before whom one needs great valour to triumph.)

Tarot and Kabalah, *1978*

07

The creative forces of Ometecuhtli-Omecihuatl express themselves during the sexual coenobium. These creative forces descend into the human organs of procreation with a unique goal that a new being can appear in the physical plane. If the man and the woman unite themselves sexually only with desire, only for the animalistic desire of spilling the seminal

liquor, then his solar forces and her lunar forces sink into the atomic abysses of the Earth and both convert themselves into slaves of the abyss. However, if love is what impels their sexual union and if they do not fornicate in their sexual caress, then, the precious feathered (quetzalli) serpent awakens in them and agitates and ascends towards its place of origin converted into Quetzalcoatl. This is how the couple is divinized. In the threshold of the sanctuary of the temple, the Masters present the Initiate with a book within which is written all the laws of the Divine Mother. In front of this book, many withdraw in terror when they realize that they must kill their personality. Very few are they who pass the ordeal of the threshold of the sanctuary. Those who pass it receive a fine heavy gold ring, a symbol of power.

Christic Aztec Magic, 1973

07

Arcanum XV: 15—Electric hurricane. Typhon Baphomet. Sixth Hour of Apollonius. "Here it is necessary to remain quiet, still, due to fear." (This signifies the terrible test of the Guardian of the Threshold, regarding which much courage is needed in order to overcome it.)

Esoteric Course of Kabbalah

07

In the superior worlds the candidate finds himself between two enormous mountains that menacingly close in on him. If the candidate screams with horror, he returns to the physical body, having failed. If he is serene, he is victorious and is received in the Chamber of the Children with great festivity and immense happiness.

The Perfect Matrimony, 1966

07

A PRACTICE

We must be sincere with ourselves in order to observe and discover within us all the processes of fear.

Fundamental Education, 1970

07

A PRACTICE

Maybe the creditors would have taken away the objects they had sold to me, and then what? Since I am not attached to those objects... – because attachment is formed by other type of "I's"–. Why do we have to fear life? Why do we have to fear a humble, simple life? Fear is something we must abandon, my dear brothers, if we really want to live according to the philosophy of momentaneity. The only thing the mind is really good for is to torture our existence and nothing more.

The Fifth Gospel ·The Ephemeral Mechanisms of the Mind ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

...must neither fear anything nor anybody, but only fear itself.

Christic Aztec Magic, 1973

A PRACTICE

Our disciples must learn to conjure the tenebrous in order to make them flee in fright. Make use of the Conjurations of the Four and the Seven.

Tarot and Kabalah, 1978

07

A PRACTICE

Time passed. Wu Wen went to visit Hsianh Yen in the mountains for the summer. He relates that during meditation, mosquitoes bit him terribly, without mercy, but he had learned to confront Ursa Minor (obstacles, inconveniences, hunger, mosquitoes, etc). Then he thought, "If the old ones sacrificed their bodies for the Dharma, why do I fear mosquitoes?" Conscious of this, he decided to tolerate all the stings patiently, with tightly closed fists and compressed jaws. Tolerating the horrible mosquito bites, he concentrated his mind on the mantra "WU (U...U...)." Wu Wen chanted the mantra "WU"; with "U," he imitated the sound of the wind in a mountain ravine and the sound of the sea crashing against the beach. Wu Wen knew how to intelligently combine meditation and sleep.

The Buddha's Necklace, 1967

07

A PRACTICE

We recommend you choose a private place in any of your rooms, so that every week, in that place, upon a small desk or table, you can study these chapters. A white mantle, a small wooden or metallic cross and the light of two lit candles made of wax or paraffin must not be missing upon that desk. Choose the hour from any day of the week, for instance, Thursday from 9 to 10 or from 10 to 11 p.m. Before performing the invocation of Camazotz, the Bat God, you must during three days nourish yourself only with fruits, legumes, rye bread and milk. Do not be afraid to perform the invocation of Camazotz with whom you have to confront yourself to successfully continue on our studies. The soul purified by love and sincere devotion to his internal God must neither fear anything nor anybody, but only fear itself. Keep such an experience of the path of your life only for you.

Christic Aztec Magic, 1973

07

A PRACTICE

Do not be afraid. Speak with the invoked Angel in tranquillity.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

People who are fearful, fornicating, adulterous and criminal, etc., must not perform these invocations.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

Fearful people must abstain from performing these Theurgic invocations, because they could fall dead in the experiment.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

These type of invocations are for very courageous people. The invocation must be repeated thousands of times until the invoked Genie becomes present.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

Once the invocation is finished, then the invoker will sit in the middle of the circle, meditating on the King of the East, weeping, acknowledging to be a poor sinner and repeating the prayer with his mind and heart, until the physical body becomes sleepy. If the invoker performs this work correctly, then he will be assisted by the King of the East or by the Genii who are sent by him. One must not be afraid in the presence of these divine Beings.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

We must incline before the verdict of the Law. Fearful people must abstain themselves from making these invocations, because they can die of terror. The cardiac people must not perform these invocations either, because they can fall dead instantaneously.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

Faith is the foundation of this magical work. Without faith one fails with this experiment. If the invoker is afraid, then he must not perform this work.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

7th - It is terribly dangerous to invoke demons. We found ourselves in very serious and tremendous dangers, when we were carrying out the Investigation of the "CONJURATION OF THE SEVEN"! If the student is not armed with the Sword of Justice, if he is not absolutely Chaste, if he does not follow the Path of Sanctification, he could easily lose his life in those works, or just as well, could arrive at the most terrible despair, the most frightening fear with all its very serious consequences for the physical body, on risking himself by invoking demons.

Esoteric Treatise of Theurgy, 1959

07

A PRACTICE

Commonly, during the practice of meditation, certain strange sensations occur that may sometimes fill the devotee with fear. One of these sensations is an electric shock in the chakra of the coccyx. Also, the lotus of a thousand petals, which is situated in the upper part of the brain, may often feel electric sensations. The devotee must defeat fear if he wants to progress in the development of his internal powers.

The Yellow Book, 1959

07

A PRACTICE

Every Initiate must learn how to dim his light when he descends to the Infernal Worlds. If the Initiate who descends to the infernal worlds does not learn how to dim his interior light, he will scare the demons. Then, he cannot help the lost ones.

Pistis Sophia Unveiled, 1983



THE BALM

What is born in its place

THE BALM

What is born in its place

"Love must be born in us, and it is only born when we have thoroughly understood the hatred, fear, sexual passion, psychological slavery and dependence we carry within."

Fundamental Education, 1970

Then the Golden Age will come. Already Virgil, the poet of Mantua, said: "The Golden Age has already arrived and a new progeny rules." In the Golden Age of the future Race, neither what is mine nor what is yours will exist and everything will belong to everyone, and everyone will be able to eat from the neighbor's tree without any fear. In the future Golden Age, there will be no borders nor nations, and the entire Earth will be one great nation. Then the solar dynasties will govern the innocent and pure peoples.

The Fifth Gospel · Transcendental Exhortation Addressed to the Missionaries

07

Love must be born in us, and it is only born when we have thoroughly understood the hatred, fear, sexual passion, psychological slavery and dependence we carry within.

Fundamental Education, 1970

...the force of serenity in him was superior to the violence of his attackers

The Fifth Gospel

Well, how about –I say to myself– if we did not have the Consciousness a little bit awake? Obviously, we would have perished. Now, how do you explain that men as brave as the firemen would have thrown themselves like this on the dynamite stockpiles? What use is it to be courageous there? Do you know what a dynamite explosion is? But why did they do it? All those firefighters perished –only the boot of a sergeant was found– they disintegrated atomically; there was no one to bury, and only the boot of a sergeant

was found. There is no doubt that they were asleep, because you cannot explain that in another way. If they had had the Consciousness awake, they would have never gotten themselves in there, in the dynamite stockpiles. No one does that except the people who are asleep. Of course, the justifications come: "No, courage, they have demonstrated their heroism." That is, we seek to wash away the thing and justify it as we can, but the reality was that they perished. That is the harsh reality of the facts, and they perished because of having the Consciousness asleep.

The Fifth Gospel ·Chaotic Consciousness and Intelligent Consciousness ·*Public Lecture –Torreón, Coahuila, Mexico*

07

Therefore, problems, in reality and in truth, are created by the Ego. If on that occasion I had not reacted that way against the Holy Office –as it was called–, against the Inquisition, against the blue monk, etc., then it is obvious that I would not have disincarnated that way. This does not mean cowardice, but simply that I would have remained calm, impassive; then I would have turned my back and I would have left without problems.

The Fifth Gospel ·The Exercise of Self-knowledge

07

If we carefully read Zanoni by Bulwer-Lytton, we find a valuable paragraph. It turns out that the artist called Viola, traveling in her carriage drawn by spirited steeds, was attacked by a group of hedonists, of evildoers. Zanoni was incapable of feeling anger; however, he unsheathed his sword in an energetic and virile manner, but full of great serenity at the same time, he faced the attackers and as the force of serenity in him was superior to the violence of his attackers, they looked at him, felt fear and ran off.

The Fifth Gospel ·The Mind and Ethics of Resurrected Masters ·*Third Chamber – Mexico City – December 31. 1975*

How this was made. Fifty-two books were fetched and extracted, and indexed as 73,105 paragraphs and 2,157,671 words. They were swept for the word itself and for the states of it — terror, dread, fright, panic, cowardice, anguish — and that returned 988 candidate paragraphs.

The hard part of a fear sweep is that his fear words are also his emphasis words. *Terrible* occurs in 804 paragraphs and it is the terrible *name* of the Eternal, a terrible and powerful magician, terrible tribulation. *Terrific* is always a power, never a fright: the terrific force of the Hierarchies. With *horrible*, *frightful*, *horrifying*, *terrifying*, *dreadful* and the rest they touch some 2,200 paragraphs. So they can never make a candidate on their own: a paragraph reaches judgement only if it also carries a fear word proper. That rule set aside 2,053 paragraphs, and the first build did the same work by hand for 520 of them. Three more terms were tested and thrown out on their own returns: the whole *tremble* family, which is the earth trembling and the columns of angels trembling; *dismay*, which is his word for perseverance — *"I did not dismay"*; and *bold* and *daring*, which never once mean courage against fear.

The word list could not see the fear mongers. He writes them *fearmongers*, *fear mongers*, *fear-mongering* and *fear inspirers*, and a term that refuses a following hyphen is blind to most of those — so the whole of the section that bore their name in the first edition would have been invisible to a plain sweep. Fourteen paragraphs were recovered by a rule written for them.

This work was rebuilt, not merely re-swept. It is the oldest in the series: it was built over *forty-eight* books, cut its passages by matching text rather than by paragraph number, and kept no record of what it had judged. So the ninety-one passages it printed were found again inside the paragraph index, one by one — all ninety-one, each in exactly one place — and carried forward, because that selection is the part a person made. The four books it never had are swept here: *The Yellow Book* and *The Science of Meditation*, both missed in August, and the two volumes of *The Fifth Gospel*.

Two hundred and forty-seven paragraphs were never offered to the sweep. They are the places where his transcribers marked that the tape had lost words, or could not make them out, and said plainly that what stands in the gap came from written copies rather than from his voice. A further 138 were held out because they are not his at all — the editors' front matter and the volumes' own contents and index. All of them keep their place in the index so that no reference moves.

No silent corrections. The first build listed fifteen — *hus- band*, *coura- geous*, *conscious- ness*, *sympa- thy*, *our- selves* and the rest. Every one of them was an artefact of how that build extracted the books, and not one survives into the paragraph index this build reads. What does survive is the damage in the books themselves — *hut they are not filled with horror*, *Peo ple do not know*, *psycho logical defects* — and that is printed exactly as the books print it. Nothing here invents a letter.

The line the typesetter broke. *The Fifth Gospel* is set in two narrow columns and hyphenates constantly, so a word broken across a line end reaches this page 103 times. One rule closes them, and it never invents a letter: where the two halves joined make a word the hyphen goes, and where the first half is a compounding prefix or both halves are words in their own right the hyphen stays and only the space closes — *self-explore*, *pseudo-occultism*. Every one is listed in the build record.

Checked twice. Every passage was proved against the raw extraction of its own PDF, and the text printed here was proved equal to those paragraphs. 136 passages, no failures.

5 passages also stand in another work of the series, and each is marked. Where a paragraph names more than one defect the rule is that the first work takes it; these are the ones where fear is plainly the subject, and a reader of this work should not be sent to another book for the line that names what he was afraid of.

Those who have no fear need no revolvers or knives