

Skepticism

The mind that doubts: the sceptic bottled in his skepticism, the learned ignoramus who denies what he has never investigated, the doubt that sinks the practice, the path of wisdom that is neither belief nor disbelief, and the conscious faith born in its place, in his own words from all fifty-two books

100 PASSAGES · 20 BOOKS · 22 PRACTICES · 16 SECTIONS · 5 PARTS

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 carries that book and the paragraph it came from. Where he was speaking rather than writing, it also carries the name of the lecture, with the place and year where the volume records them.

"The mind of the one who doubts the existence of God is bottled in skepticism and this is not the truth." "Doubt engenders confusion and craziness."

He finds it most of all in the clever, who deny what they have never examined: *"learned ignoramuses are a hundred per cent sceptical."* And he finds it in the practice, where a single doubt is enough to undo the work, as it was for Peter on the water: *"In the moment when he doubted, he went out of the astral plane, and he was close to sinking."*

He does not answer doubt with belief. *"The mind that believes, the mind that does not believe or the mind that doubts is an ignorant mind." "The path of wisdom consists in inquiring, analyzing, meditating, experiencing."*

What is born in its place is the matter of the last part of this book. *"Faith is direct perception of the real"*; *"Faith is a marvellous Solar power."*

What is in it

A practice — something to do, framed and labelled

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THE MAP

Five parts: the poison of skepticism, the learned ignoramus, the doubt that sinks the practice, the path that is neither belief nor disbelief, and conscious faith

Tap a part to go to it.



The disgusting poison of scepticism

PART ONE · 26 PASSAGES · 2 PRACTICES



Learned ignoramuses are a hundred per cent sceptical

PART TWO · 18 PASSAGES · 2 PRACTICES



The sceptics fail totally

PART THREE · 20 PASSAGES · 9 PRACTICES



Neither belief nor disbelief nor skepticism

PART FOUR · 21 PASSAGES · 3 PRACTICES



Faith is a marvelous solar power

PART FIVE · 15 PASSAGES · 6 PRACTICES

Part One – The disgusting poison of scepticism

7 PASSAGES

1 Doubt engenders confusion and craziness

Doubt is set out here as a state that breeds confusion and, in the end, craziness. The reader caught between contradictory authors, the scholar grown old among libraries and the student who wanders from school to school all lose their faith and their occult powers, and the skepticism poured out by the press leaves the mind ill.

Authors contradict themselves in their works. The poor reader has to drink from the bitter cup of doubts.

CHRIST CONSCIOUSNESS, 1952

Doubt engenders confusion and craziness.

CHRIST CONSCIOUSNESS, 1952

07

The man who has exhausted all his life amongst the dust of libraries falls into the confusion of doubts and the only thing he can get to know is that he does not know anything.

CHRIST CONSCIOUSNESS, 1952

> *The press fills the mind with skepticism and the latter alters the equilibrium of the mind, because it makes it ill.*
>
> THE REVOLUTION OF THE DIALECTIC

Doubt destroys occult powers.

CHRIST CONSCIOUSNESS, 1952

07

An intellectual lives choping and changing from school to school, from sect to sect, from book to book, and after so many contradictions and theories, ends up losing his faith. This kind of people, after forty and fifty years of spiritual studies,

are more miserable than any illiterate person. Doubt shatters their occult powers, and their esoterical practices fail flatly because they are lacking in faith.

Christ Consciousness, 1952

07

It seems to me that in order for there to be true mental health, one needs conscious faith. The press fills the mind with skepticism and the latter alters the equilibrium of the mind, because it makes it ill.

The Revolution of the Dialectic

07

The skepticism of journalists is contagious and destroys the mind.

The Revolution of the Dialectic

11 The forms of skepticism are varied

Incredulity takes many shapes: the materialist wounded by dogmatism, the atheist who prays when death comes near, the churchgoer who is a materialist at heart, the one who simply wants to cease to exist. All these forms, he teaches, belong to the mind and not to the Being, and the one who has gone beyond the mind can be neither materialist nor atheist.

A trauma is what the skeptical materialists have in their psychological depth. The cause of that trauma is Roman Catholic dogmatism. They became disappointed by the Roman sect; thus, the outcome of their disappointment was a psychological trauma. They are the enemies of Hegel.

Endocrinology & Criminology, 1957

Now, anything that smells as spirituality, unconsciously seems, for these skeptical materialists, as being from the Roman Catholic Church. This is their psychological trauma.

Endocrinology & Criminology, 1957

07

We knew the case of a sceptical, atheistic woman who, because of a conclusive and definite metaphysical event, became a magnificent exponent of practical esotericism. In the name of truth we must declare that the true and absolute materialistic atheist is a sham, is nonexistent.

The Great Rebellion, 1975

07

Faced with the proximity of inevitable death; faced with an instant of indescribable terror, the enemies of the eternal, the incredulous ones and the materialists, instantaneously pass to the other extreme of the pendulum and end up praying, weeping and crying out with infinite faith and enormous devotion.

The Great Rebellion, 1975

07

There is another type of materialism and atheism, the incredulous, skeptical, Marxist-Leninist type. Behind it all, there is something that that materialistic atheist is seeking, he simply wants to disappear, to not exist, to annihilate himself

integrally, he does not want to know anything about the divine Monad, he hates it. Obviously, upon proceeding in this manner, he will disintegrate as he wishes. That is his choice; he will cease to exist, he will descend to the infernal worlds, towards the center of gravity of the planet. That is his choice: to self-destruct. He will perish, but in the end, he does continue, the Essence will liberate itself, will return to new evolutions and will go through new involutions. He will return again and again in different cycles of manifestations to fall into the same skepticism and materialism. In the end, the result will appear. What result? On the day when all the doors definitely close, when the three thousand cycles come to an end, then that Essence will be absorbed in the Monad and the latter will in turn enter the Universal Spiritual Bosom of Life, but without mastery. What is it that that Essence really wants? What does it look for in its atheism? What is its aspirations? Its aspirations is to reject mastery. Behind it all that is what it wants, what it gets, it does not value it and it finally ends up as a divine spark but without mastery.

The Revolution of the Dialectic
Reincarnation, The Human Soul

When someone has gone beyond the mind, he has made himself conscious of the Truth which is not of time.

The Revolution of the Dialectic

The forms of skepticism are varied. There are people that call themselves Catholic, apostolic and Romanic, however, in their expositions they are crudely materialistic and atheists; but they go to Mass every Sunday, go for Communion and confess their sins; this is another form of skepticism.

The Revolution of the Dialectic

07

If we analyze all the forms that have been and are to be of skepticism and materialism, we discover that there is not a sole skepticism; there is not a sole materialism. The reality is that there are millions of forms of skepticism and of

materialism; millions because simply they are mental, things of the mind. That is, skepticism and materialism are of the mind and not of the Being.

The Revolution of the Dialectic

07

When someone has gone beyond the mind, he has made himself conscious of the Truth which is not of time. Obviously, it cannot be materialist nor atheist.

The Revolution of the Dialectic

07

Atheism is of the mind, belongs to the mind that is like a fan. All the forms of materialism and atheism are so many and so varied that they resemble a great fan. What there is that is real is beyond the mind.

The Revolution of the Dialectic

07

The atheist and materialist are ignorant; they have never listened to the Verb. They have never known the Divine Word, they have never entered the current of sound.

The Revolution of the Dialectic

9 PASSAGES · 2 PRACTICES

III Skepticism goes beyond the Ego, it corresponds to the Antichrist

Faith was lost when the Essence became trapped in the Ego, and since the eighteenth century the poison of skepticism has spread until even the Jinn island of the Spanish coast is no longer seen. The sceptical attitude is traced to an "I" that must be disintegrated, to the spiders and dark birds the mind itself has created, and finally to the Antichrist within, who worships only matter.

Everywhere exist many rogues of the intellect without positive orientation and poisoned by the nauseating scepticism. Certainly, the disgusting poison of scepticism infected human minds alarmingly in the 18th century and since.

The Great Rebellion, 1975

A PRACTICE

Example: An esotericist student could be let down by his instructor and consequently such neophyte would become sceptical. In this particular case, the cause-"I" which originated such error, could only be disintegrated through supreme intimate regret and with very special esoterical negotiations.

The Great Rebellion, 1975

07

When the first symptoms of atheism, skepticism and materialism began to appear in Babylon, the degeneration of the five senses accelerated in a frightening manner. It is perfectly demonstrated that we are what we think, that if we think as materialists, we degenerate and fossilize ourselves.

The Revolution of the Dialectic

07

When the Essence was free, it was awake; at that time, there was only light within us, it was said that we were in Eden. But when the Ego arose in us, the Essence got bottled up in it. When the Essence was free, there was true faith, the product of true knowledge. But when the Ego appeared and the Essence was

trapped in it, undoubtedly, faith was lost. Today, skepticism reigns supreme on the face of the Earth.

The Fifth Gospel ·The Wonders of Awakened Consciousness ·*Public Lecture – 1975*

When the Essence was free, there was true faith, the product of true knowledge.

The Fifth Gospel

It is good to know that, from the 18lh century to the present, skepticism gained a lot of strength among all humanity; it poisoned the human mind. Before the 18th century, people in Spain could perceive clearly, off its marvelous coasts, the famous island Nontrabada or Encubierta; there are many legends about this island. It is an island in the fourth vertical, an island that is found in the Jinn state. But since skepticism has "rotted" the human mind, from the eighteenth century to the present, Nontrabada became invisible. No one sees it any longer; it exists, but no one sees it.

The Fifth Gospel ·The Wonders of Awakened Consciousness ·*Public Lecture – 1975*

07

These spiders are psychic aggregates that personify skepticism, materialism. They indicate to us with clarity that, in a past existence, you were very skeptical, very incredulous, and in this very existence it could not be said that you have been such a believer so to speak. As a sequence or corollary, those horrible spiders exist in your mind created by you. As for those big ugly ill-omened birds, they are also creations of your own mind, "I's" of skepticism, of materialism.

The Fifth Gospel ·Didactic Synopsis of Mystical Death

07

A PRACTICE

In the present existence that you have, you must disintegrate those spiders and those birds of mental materialism. To that end, you have to work a lot on yourself, to devote yourself to work with the Divine Mother Kundalini, beg her to disintegrate those spiders and those ill-omened birds. You made those creations yourself; that is the result of skepticism and materialism. Faith will arise in you when you will destroy those horrible spiders and those frightful big ugly birds.

The Fifth Gospel · Didactic Synopsis of Mystical Death

07

That is why before the Christ comes to the heart of man, the Antichrist manifests himself. The latter has all the powers and even bears close resemblance to the Christ, he is the antithesis within man. We could say that the Antichrist bears close resemblance to the Great Kabir Jesus, and each one has his own Antichrist armed with formidable powers, as hard as stone and terribly materialistic. Man being entirely Spirit, the Antichrist is his antithesis, and he only worships matter; that is why he is skeptical. Thus, skepticism goes beyond the Ego, it corresponds to the Antichrist.

The Fifth Gospel · Joining the Being and the Knowing · *Interview – Mexico City – 1977*

07

And the Antichrist is the root of the Ego. Inside all of you, you will notice that there are centers of mystical effervescence and high spirituality. However, from time to time, something emerges that is made of stone, something that you are not able to vanquish. That something is the Antichrist, as each one carries him within. That is why skepticism is not advisable, it comes from the Antichrist, and he only worships matter and works for matter, and he accepts nothing that could be interested in what is spiritual.

The Fifth Gospel · Joining the Being and the Knowing · *Interview – Mexico City – 1977*

Part Two – Learned ignoramuses are a hundred per cent sceptical

8 passages

1 Materialistic scepticism is the particular characteristic of ignorance

The sceptic denies because his mind is fed only by the five senses, the leaven of the Sadducees. Those who reject extrasensory perception are called rogues of the intellect bottled in the sensual mind, and the passages teach that skepticism ends only when the inner mind is opened.

Such schools are nothing else but a theoretical 'cage of parrots', because in reality these 'know-it-ails' of materialism truly do not know anything else but the most gross states of matter. For example, what do they know about occult chemistry, the anatomy and ultrabiology of the internal bodies of the human being? Materialistic skepticism is the result of a cerebral dementia. This has already been confirmed by the psychiatric doctors of Paris, when they were analyzing the brain of an existentialist.

The Revolution of Beelzebub, 1950

Having looked at this question from another angle, we will say that materialistic scepticism is the particular characteristic of ignorance. There is no doubt that learned ignoramuses are a hundred per cent sceptical. Faith is direct perception of the real; fundamental wisdom; personal experience of that which is beyond the body, affections and the mind.

The Great Rebellion, 1975

07

Those who deny the reality of sensory extraperceptions are a hundred per cent ignorant, rogues of the intellect bottled in the sensual mind.

The Great Rebellion, 1975

07

The fanatical Sadducees, materialists, and incredulous ones are born in time and they are lost in time. They do not know the Reality.

Pistis Sophia Unveiled, 1983

When one opens the inner mind, skepticism ends.

The Fifth Gospel

Jesus the Christ said: "Beware of the leaven of the Sadducees and the Pharisees." What is the leaven of the Sadducees? It is the doctrine of the materialists, the doctrine of the sensual mind, the doctrine of the five senses, the doctrine that denies the Divine, the doctrine that blasphemes against the Eternal; doctrines that only believe in what they can see with their five senses, in what they can touch, in what they can feel.

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

07

Master: Well skepticism is based on ignorance. As humanity has not opened the inner mind, as humanity is basically trapped by the sensual mind, which elaborates its concepts of content exclusively with the data provided by the five senses, unquestionably, it can know nothing about the real.

The Fifth Gospel ·The Wonders of Awakened Consciousness ·*Public Lecture – 1975*

07

How could the sensual mind know the real if it is not programmed for the real? It is programmed for the external noustic-sensorial world, but not for extra-perceptions, not for the evidence of the Being. Skepticism is a peculiar characteristic of the Ego and of the sensual mind, the basic functionalism of the sensual mind and the Ego. When one opens the inner mind, skepticism ends.

The Fifth Gospel ·The Wonders of Awakened Consciousness ·*Public Lecture – 1975*

07

I do not want to tell you that the intellect is not useful. I am far from making such a statement; what I am doing is clarifying concepts. Every faculty is useful within its orbit, outside its orbit it is useless. Any planet is useful within its orbit,

outside its orbit it is useless and catastrophic. The same happens with the faculties of the human being, they have their orbit. Wanting to take reason out of its orbit –the sensorial-ist reason– is absurd. Why do many people fall into materialistic skepticism? Why is it that even students of pseudo-esotericism, of pseudo-occultism, so in vogue these days, are always fighting against doubts? Why do so many wander, flitting from school to school, and in the end, reach old age without having achieved anything?

The Fifth Gospel · Secret Functionalisms of the Enlightened Mind · *Conference given to Gnostic students – 1975*

5 passages · 1 practice

11 He who laughs at what he does not know

Here the subject is mockery: the self-sufficient person who smiles sceptically at anything spiritual, the know-it-alls who deny every spiritual possibility, and those who deny the Jinn state without ever having studied it. Laughing at what one does not know is named the road to idiocy.

The skeptics of materialism laugh about all of these things. Therefore, leaving aside the fanaticism of the materialistic sect, we, the Gnostics, say the following: "The one who laughs at what he does not know is an ignoramus who walks the path of idiocy."

Endocrinology & Criminology, 1957

Ignorant people who have never studied hypergeometry deny the Jinn state. These types of people deserve to be pitied because they are ignorant.

The Yellow Book, 1959

> *There exists violence against God in that self-sufficient person that smiles stupidly, in a skeptical manner, when he hears of matters that in some way have to do with the spiritual aspects of life.*
>
> Yes, There Is a Hell, a Devil and Karma, 1973

The arrogance and pride of the violent against the divine, in the seventh submerged infradimension, is the worst torture. There exists violence against the divinity when we do not obey superior orders, when we attempt against our own life, when we blaspheme wrathfully. There exist many subtle ways of violence against the divine; undoubtedly, the violent person against God is he who does not want anything to do with mystical or spiritual matters, he who assumes that he can exist without divine mercy and at the bottom of his soul

rebels against everything that has the smell of divinity. There exists violence against God in that self-sufficient person that smiles stupidly, in a skeptical manner, when he hears of matters that in some way have to do with the spiritual aspects of life.

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

07

There exists violence against God, in the intellectual rascals, in those know-it-ails that deny all spiritual possibilities to man; in those who believe that they have monopolized universal knowledge; in the models of wisdom; in. the learned ignoramuses who not only ignore but also ignore that they ignore, in the iconoclasts that raze to the ground when they analyze religious principles but who leave their followers without a new spiritual base. There exists violence against God in the Marxist-Leninists, pseudo-sages that have taken away the spiritual values from humanity.

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

07

A PRACTICE

Skeptics will laugh at all this, but what does it matter to science and to us? "He who laughs at what he does not know is on the way to becoming an idiot." I invite you to experiment so that you can see, touch and feel what is on the other side, in that which is called the "beyond".

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

5 PASSAGES · 1 PRACTICE

III I will study it. I will experience it. I will analyze it.

In place of denial these passages set investigation. Saying "I do not believe in that" is called superstition, the Brethren refuse to perform demonstrations for the curious, and ghosts are presented as a fact one may verify rather than something to believe, doubt or scoff at. Thomas, read in this light, is judged unjustly as incredulous: he accepted only what came to him directly from the Intimate Christ.

A PRACTICE

When any intellectual person states, “I do not believe in that,” they are demonstrating that they are superstitious. A cultured, studious, and investigative person states, “I will study it. I will experience it. I will analyze it.”

Endocrinology & Criminology, 1957

Many people would like to see demonstrations. We, the Brethren of the Temple, are not laboratory animals. Truth is what one experiences in oneself. We cannot experiment with other people’s bodies.

The Yellow Book, 1959

I do not need to believe, nor doubt,
nor laugh; for me ghosts are a fact.

Beyond Death

He is judged unjustly as being incredulous and sceptical for the mere fact that he does not accept any thing that does not come directly from the Intimate Christ.

Pistis Sophia Unveiled, 1983

07

Some people believe in ghosts, others doubt, and finally there are some that scoff. I do not need to believe, nor doubt, nor laugh; for me ghosts are a fact.

Beyond Death

07

This will seem to you, to the nonbelievers, to the skeptics, something out of little children's tales, but it will not seem the same to anyone who has experienced that terrible reality. Because it is one thing to conceptualize about something that you do not believe in, and it is another thing to experience it in your own flesh. What happened, did happen!

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

Part Three – The sceptics fail totally

8 PASSAGES · 5 PRACTICES

I If Peter had not doubted

Peter walked on the water while faith held his body in the astral plane, and began to sink the moment he doubted. The same rule governs the practice of leaving the body: the disciple rises at the moment of waking or falling asleep with no reasoning, hesitation or doubt, as birds fly, because only faith holds him up and a doubt loses the experiment.

> *And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?*

The Revolution of Beelzebub, 1950

Peter walked upon the waters because his physical body, by means of the force of faith, submerged itself within the astral plane. In the moment when he doubted, he went out of the astral plane, and he was close to sinking.

The Revolution of Beelzebub, 1950

07

A PRACTICE

We proceed in the following way: In the precise moment when we awake from our natural sleep, without giving time to any analysis, doubt or vacillation, and filled with a very intense faith, we get up from our bed, we leave our room, then we float within the atmosphere.

The Revolution of Beelzebub, 1950

07

Only our faith is what holds us while performing this. Consequently, any analysis, doubt or vacillation damages the experiment.

The Revolution of Beelzebub, 1950

Observe the birds: When they are going to fly, they do not reason about it, they do not harbor doubts nor preconceptions, but simply fly away instinctively; we can say: automatically.

Logos, Mantram, Theurgy, 1959

A PRACTICE

When Christ walked upon the waters, he did so while his body was in the Jinn state. This is precisely what is called "Jinn State". If Peter had not doubted, he would have also been able to walk upon the waters in the "Jinn State". One needs faith and a little sleep, that is all. With an intense faith and a little sleep, we can place our body in the Jinas State. Peter became an expert in the Jinas States with the help of an angel and a little sleep. Peter was able to free himself from the chains of his prison and put himself to safety.

The Greater Mysteries, 1956

07

A PRACTICE

When the disciple is already falling asleep, when he finds himself in that precise state of transition between vigil and sleep, he should rise from his bed without hesitation, laziness, doubts, reasoning, naturally, like a reflex or in an instinctive manner, automatically, and absolutely childlike. Observe the birds: When they are going to fly, they do not reason about it, they do not harbor doubts nor preconceptions, but simply fly away instinctively; we can say: automatically. The disciple should proceed in that manner: imitate the birds. He should rise, therefore, from the bed and leave the room and head for any Corner of the infinite, or wherever he likes. When we say that the student should RISE from the bed, this should be translated into effective and immediate actions, without stopping to think.

Logos, Mantram, Theurgy, *1959*

07

A PRACTICE

During this practice, do not worry about your physical body. Let Nature perform it, and do not doubt, because if you do so the experiment will be lost.

Occult Medicine and Practical Magic, *1978*

07

A PRACTICE

No! One must get out from doubt. If upon making the jump, he does not float, then he must climb onto something and throw himself into space. But be careful! Do not climb onto a very high tower and throw yourselves from there and kill yourselves; or from a bridge, or down a staircase, and you become crippled or die, no! What I mean to say is that you climb on a chair, on a sofa, on one of those things, that is, an object that, upon jumping, you are not going to break a foot, right? And you will then see that if you are in astral, you will float. Let us see... Tell me, brother.

The Fifth Gospel · Gnostic Discipline for Awakening · *Interview – Mexico City – 1970*

4 passages · 1 practice

11 This science is not for skeptical people

The Jinn science is closed to the doubting. It asks for constancy, faith as strong as steel and experiment in one's own flesh, and those full of doubts are warned to stay away because the struggle with their own antithesis can drive them mad.

In these Jinn exercises, the first thing that the disciple needs, is to have a lot of faith. For the one whose mind is filled with doubts, it is better for him not to enter these studies, because he could become insane.

The Greater Mysteries, 1956

This science is not for the weak, or for unsteady, fickle or inconsistent people. This science is for people who have as much patience as Saint Job. This science is for tenacious, courageous, tireless people who are as strong as steel.

The Yellow Book, 1959

Jinn science is for those who have unbreakable faith, like steel.

The Yellow Book, 1959

This science is not for skeptical people. People like that are useless for Jinn science.

The Yellow Book, 1959

07

A PRACTICE

We give the keys in order that each one can experiment with one's own flesh. We advise those who are filled with doubts, who are skeptical, to not enter into these studies because they may become mad. The tremendous battle of the antithesis can destroy the brain of the skeptics and lead them into a mental home. Jinn science is for those who have unbreakable faith, like steel. This is not for people who are full of doubts.

The Yellow Book, *1959*

4 PASSAGES · 1 PRACTICE

III The occultist who doubts can easily go mad

Whoever doubts the teachings, these passages say, fails totally in practical occultism and is not ready for the path of the razor's edge. Such a person is told to avoid argument with the incredulous, to wait, and to ask the Great Reality for the solar power of Conscious Faith before entering.

No disbeliever or sceptic, no man without faith can enter into the new Jerusalem. Those who doubt had better prepare themselves to enter into the abyss.

The Aquarian Message, 1960

A PRACTICE

The initiate must carefully avoid all kinds of discussions or arguments with incredulous people who do not do and do not allow others to do; who want the world to revolve in accordance with their know-it-all affirmations, which are full of nonsense and malice of the worst kind.

The Yellow Book, 1959

Sceptical people should not come to our studies because occult science is very demanding.

The Perfect Matrimony, 1966

The Gnostic student should be infinitely patient and tenacious be cause powers cost a great deal. Nothing is given to us as a gift. Everything costs. These studies are not for the inconsistent, nor for people of little will. These studies demand infinite faith. Sceptical people should not come to our studies because occult science is very demanding. The sceptics fail totally. The incredulous will not succeed in entering the Celestial Jerusalem. THE FOUR STATES OF CONSCIOUSNESS The first state of consciousness is called Eikasia.

The Perfect Matrimony, 1966

07

People full of doubt who enter practical occultism, fail totally. Who ever doubts our teachings is not prepared for the Path of the Razor's Edge. For people like this it is best that they join some religion and beg the Great Reality for the solar power of Conscious Faith. When they have gained Conscious Faith, then they are ready to enter this strait, narrow and difficult path. Whoever doubts occultism should not walk this difficult path until such time as he receives the power of Conscious Faith. The occultist who doubts can easily go mad. Faith is a marvellous Solar power.

The Perfect Matrimony, *1966*

4 passages · 2 practices

IV Not even a single atom of doubt

In ceremonial and practical magic, the least doubt, even one buried in the subconscious, is enough to make a key fail to turn, an angel stay unseen or a planetary invocation come to nothing. The man who became a mule did so without admitting one atom of doubt.

Any subconscious or infraconscious doubt, as insignificant as it might be, is enough in order for the Key not to spin.

Occult Medicine and Practical Magic, 1978

The Angel can become visible in the physical world if not even a single atom of doubt exists within the invoker.

Occult Medicine and Practical Magic, 1978

Any doubt, as insignificant as it might be, even when it is unconscious or merely subconscious, will make the invocation a failure.

Occult Medicine and Practical Magic, 1978

A practice

The planetary invocation must be performed when the mandatory prerequisites have been accomplished. The corresponding invocation of that day will be used for this purpose. Any doubt, as insignificant as it might be, even when it is unconscious or merely subconscious, will make the invocation a failure.

Occult Medicine and Practical Magic, 1978

07

A PRACTICE

The formula was extremely simple: That man, filled with faith and without admitting a single atom of doubt within his mind, was walking on his feet and hands, while imitating a mule with his imagination and willpower. Then, while walking around the whole patio of his house, he was reciting the following magic prayer: "Here is where the lame mule has passed through, here is where it has passed through, through here, through here."

Occult Medicine and Practical Magic, 1978

Part Four – Neither belief nor disbelief nor skepticism

9 PASSAGES · 1 PRACTICE

1 The mind that believes, the mind that does not believe

Belief, disbelief and doubt are treated as one and the same ignorant mind, since accepting or rejecting shows that nothing has been comprehended. The way of wisdom is given instead as inquiring, analysing, meditating and experiencing, because the Truth is to be lived directly, beyond the mind and in the absence of the "I".

When we reject or accept something, it is because we have not comprehended it.

FUNDAMENTAL EDUCATION, 1970

Where there is comprehension acceptance or rejection become unnecessary.

FUNDAMENTAL EDUCATION, 1970

07

The mind that believes, the mind that does not believe or the mind that doubts is an ignorant mind.

FUNDAMENTAL EDUCATION, 1970

07

The path of wisdom consists not in believing, disbelieving or doubting.

FUNDAMENTAL EDUCATION, 1970

The path of wisdom consists in inquiring, analyzing, meditating, experiencing.

FUNDAMENTAL EDUCATION, 1970

A PRACTICE

The path of wisdom consists in inquiring, analyzing, meditating, experiencing.

FUNDAMENTAL EDUCATION, 1970

07

The Truth is unknown from moment to moment. Truth has nothing to do with what one believes or stops believing, nor does it have anything to do with skepticism.

Fundamental Education, 1970

07

Truth is not a matter of accepting something or rejecting it. The truth is something to experience, live and comprehend.

Fundamental Education, 1970

07

Jesus, the Great Kabir said, "Know the Truth, and this will set you free." However, I tell you that truth is not a matter of affirmation or negation, of belief or doubt. The Truth must be directly experienced while in absence of the 'I' beyond the mind.

Runic Magic, 1969

07

I beg you dear brothers, noble friends, distinguished ladies, to reflect a little. The mind can accept or reject what it wants to believe or doubt, etc., but it can never know the truth.

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

8 PASSAGES

11 One who doubts the existence of God is bottled in skepticism

The believer is bottled in belief, the atheist in incredulity and the doubter in skepticism, and none of the three has experienced the Truth. Capitalist and Marxist condemnations are weighed as opinions of equal value, and behind blind belief and incredulity alike the ego finds room to grow.

Many people believe in God and many people are atheists, they do not believe in God. There also exist many individuals who neither believe nor do not believe; these last ones try to behave well in life just in case there is a God.

CHRISTMAS MESSAGES, *1952-66*

We say that the belief in God does not mean to have experienced That which is the Truth, That which is called God. We say that to doubt the existence of God does not mean to have experienced the truth. We need to experience That which can transform us radically, That which many call God, Allah, Tao, Zen, Brahma, Inri, etc., etc.

CHRISTMAS MESSAGES, *1952-66*

07

The mind of the believer is bottled in the belief and this is not the experience of That which is the Truth, God, Allah, or whatever one wants to call it. The mind of the atheist is embottled in incredulity and neither is this the experience of That which is the truth, God, Brahma, etc, etc. The mind of the one who doubts the existence of God is bottled in skepticism and this is not the truth.

CHRISTMAS MESSAGES, *1952-66*

07

That which Is, That which is the Truth, God, Allah, or however we want to call it or That which has no name, is completely distinct to belief, to denial and to skepticism.

CHRISTMAS MESSAGES, *1952-66*

The mind can give itself the luxury of believing, doubting, forming opinions, conjecturing, etc., but that is not experiencing the Truth.

Fundamental Education, 1970

Capitalist society radically condemns atheists, those who do not believe in God. Marxist-Leninist society condemns those who do believe in God, yet, in essence, both things are the same, a matter of opinions, people's fancies and mental projections. Neither belief nor disbelief nor skepticism means to have experienced the truth.

Fundamental Education, 1970

07

The mind can give itself the luxury of believing, doubting, forming opinions, conjecturing, etc., but that is not experiencing the Truth.

Fundamental Education, 1970

07

We can also give ourselves the luxury of believing in the Sun or not, even doubting its existence at all, but the King Star will continue bestowing light and life to everything existent, without giving the least importance to our opinions.

Fundamental Education, 1970

07

Behind blind belief, behind incredulity and skepticism hide many nuances of morals and many mistaken concepts of false respectability, in the shadow of which the ego is strengthened.

Fundamental Education, 1970

4 passages · 2 practices

III We should dissect the doubt

A doubt that rises in meditation is neither fought nor pushed away; it is opened with the scalpel of self-criticism until it leaves no trace in the memory. Dissected in this way, a doubt can even clarify a concept and yield a truth.

A practice

During meditation, we should converse with the mind. If a doubt crosses the mind, we should dissect the doubt. When a doubt has been properly studied, when it has been dissected, it does not leave any trace whatsoever in the memory, it disappears. But when a doubt persists, when we want to incessantly combat it, then a conflict is formed. Every doubt is an obstacle for meditation. But it is not by rejecting doubts that we are going to eliminate them, rather it is by dissecting them to see what they hide, that is real. Any doubt which persists in the mind becomes an impediment for meditation. Therefore, we need to analyze, tear to pieces reduce the doubt to dust, not by fighting it, but by opening it up with the scalpel of self-criticism, by carrying out a rigorous, implacable dissection on it. It is only in this manner that we will come to discover what was important in the doubt, what was real and what was unreal in the doubt.

The Revolution of the Dialectic

Therefore, doubts sometimes serve to clarify concepts. When one eliminates a doubt through rigorous analysis, when one dissects it, one discover a truth; from such truth something more profound comes, more knowledge, more wisdom.

The Revolution of the Dialectic

Once we have torn it to pieces totally, doubt disappears without leaving any mark in the mind, without leaving in the memory not even the most insignificant trace.

The Revolution of the Dialectic

During meditation, I repeat, there are two parts, that which is attentive and that which is inattentive. We need to become conscious of what is inattentive in us. Upon becoming conscious, we can evince that the inattentive has many factors: doubt, there are many doubts, many are the doubts which exist in the human mind. Where do those doubts come from? We see for example atheism, materialism, mysticism; if we tear them apart, we see that there are many forms of atheism, many forms of materialism. There are persons who say that they are materialistic atheists, and yet they fear spells, witchcraft. They respect Nature, but in their own way. When one talks to them about spiritual or religious matters, they declare themselves materialistic atheists; their atheism is nothing more than an incipient form.

The Revolution of the Dialectic

07

a practice

On paying attention to what is inattentive, we can see different forms of skepticism, of incredulity, of doubt, etc., since seeing any doubt of any type, we have to tear to pieces, submit it to dissection to see what it truly wants. Once we have torn it to pieces totally, doubt disappears without leaving any mark in the mind, without leaving in the memory not even the most insignificant trace.

The Revolution of the Dialectic

Part Five — Faith is a marvelous solar power

4 PASSAGES

1 Only by opening the Inner Mind is genuine faith born

Faith, in this teaching, is the direct experience of the real and not belief. It is born from comprehension once the inner mind is opened, and it is a conscious faith, distinct from blind faith and from the attitude of the sceptic.

To open the Inner Mind would be the suitable thing to do, in order to get out of the world of doubts and of ignorance. This means that only by opening the Inner Mind is genuine faith born in the human being.

THE GREAT REBELLION, 1975

FAITH is direct experience of the real; splendid episodes lived by the inner man; genuine divine cognition.

THE GREAT REBELLION, 1975

From direct experience and study comprehension is born, and comprehension gives us faith, but conscious one; not blind faith, but conscious faith.

THE FIFTH GOSPEL

What is it in us that gives us wisdom? Comprehension. It is neither mythomania nor skepticism. But one has to experience and comprehend. From direct experience and study comprehension is born, and comprehension gives us faith, but conscious one; not blind faith, but conscious faith.

THE FIFTH GOSPEL · SATANIC ORIGINS OF SKEPTICISM AND MYTHOMANIA · *Third Chamber – Mexico City – 1975*

07

Such type of knowledge, such type of thoughts is what is truly understood as faith, real faith. Distinguish that real faith from the belief which is completely

different. Faith is one thing, belief is another. It would be absurd to mistake faith for belief. He who doubts, the skeptic, is because he has not opened his inner mind, and has not opened it because he is trapped by the doctrine of the Sadducees, the doctrine of the five senses; or by the doctrine of the Pharisees, those who are content with visiting their temple or their church and do not do the work of the Father; and they always wash their hands, they are perfect, they take the first places in the synagogues, etc.

The Fifth Gospel · **The Need to Develop the Inner Mind** · *Interview – Mexico City – 1975*

6 passages · 4 practices

II A firm, unbreakable faith of a solar type

The student is told to build faith through prayer, meditation and practice, with patience, will, tenacity and absolute conscious faith. Faith works cures in the sick, and remembering one's past existence through the retrospective exercise gives a faith of the solar kind.

The student needs a lot of patience, willpower, tenacity, and absolutely conscious faith.

Endocrinology & Criminology, 1957

A PRACTICE

You must love and pray, meditate and supplicate. Build faith even the size of a grain of mustard seed and you will be able to say unto a mountain, "remove hence to a distant place", and it shall remove. Remember that doubt is the beginning of ignorance.

Runic Magic, *1969*

07

A PRACTICE

All incoherence, all lack of logic and of mortal equilibrium obstructs and damages the evolution and progress of the chakras, disks, or lotus flowers of the Astral Body. The student needs much patience, will, tenacity and absolute conscious faith. One day, in the midst of sleep a distant image will arise during the meditation, a vista of nature, a face, etc. This is the signal that one is progressing. Little by little the student elevates his imaginative knowledge. Little by little, the student will draw back the Veil of Isis. One day the plant upon which one is meditating will disappear to be replaced by a beautiful child. That child is the elemental of the plant, the Soul of the plant.

Tarot and Kabalah, 1978

Remember that doubt is the beginning of ignorance.

Runic Magic, *1969*

What is important is that the sick have faith, because it does miracles. The Christ already said it, "Have faith like a mustard seed and you will move mountains." Faith is a marvelous solar power with which many prodigies can be realized. Our system of spiritual healing is not at odds with the doctors; everyone can have faith in our methods and consult their physician in the physical world.

Beyond Death

07

A PRACTICE

Yes, miss, the Beatitudes can be read with true faith, so that the curative force may be sufficiently strong enough so as to remove the evil fluids accumulated in the organism of the sick, so that they are healed.

Beyond Death

07

A PRACTICE

And as we continue with our retrospective exercise, we will remember the last years of our past existence, the penultimate years, the ones before the last, youth, adolescence, childhood, the moment we were born in our past existence. When we will achieve that, we will have a firm, unbreakable faith of a solar type.

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

5 PASSAGES · 2 PRACTICES

III Conscious faith is developed from instant to instant

Conscious faith cannot become a habit, for once it turns automatic it becomes blind faith again. It must be kept alert like a sentry and is built moment by moment from study and direct experience, as when a doubt about a molecule or a poisonous plant is met by meditation until the thing is seen and a new faith is born.

So, above all, faith can never become a habit. Secondly, it is not possible for faith to become mechanistic, automatic, because if conscious faith becomes automatic, it is no longer conscious; it would be blind faith like that of a simple man, subjective, but not authentic conscious faith, which is the one we seek, which is the one we desire, which is the one we want.

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

A PRACTICE

In order to have conscious faith, one needs to be alert like the sentry in times of war, never to fall into the mechanism of existence, in habit, in custom, in what is atavistic. Conscious faith can only be elaborated, fabricated –as I said– based on study and direct experience. From that comes the comprehension which the Logos gives us and, as a final result, faith; it is obvious that it has its roots in the Logos.

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

In order to have conscious faith, one needs to be alert like the sentry in times of war, never to fall into the mechanism of existence, in habit, in custom, in what is atavistic.

The Fifth Gospel

Thus, conscious faith is developed from instant to instant, from moment to moment. It could be that you were laden with faith and, nevertheless, you would doubt that a copper molecule –in atoms, for example– has a very special gravitational center; that such a molecule serves as a center of gravity for the cosmic forces to evolve and involute there.

The Fifth Gospel · **The Power of Conscious Faith** · *Second Chamber – Mexico City – 1977*

07

At a given moment, with inspiration, on the least expected day, you get to see how the cosmic forces gravitate in that molecule evolving and involuting. Result: your faith would increase, you would have a new conscious faith in something that you did not have faith in, even if you had faith in many other things.

The Fifth Gospel · **The Power of Conscious Faith** · *Second Chamber – Mexico City – 1977*

07

A PRACTICE

But later on, it might be the case that you say: "Gentleman, plants are wonderful, but how can there be plants that heal and plants that kill? I cannot believe it" you would say, "that a plant that kills can have an innocent and pure elemental. How could that be possible?" You would be in doubt: "If it kills, how can the elemental be innocent?" You would say: "A plant that does not kill will be innocent, but one that kills?" Then you would not have faith in that plant; you would need to investigate it, concentrate on the hemlock, for example, meditate on it. With imagination, seeing the plant, seeing its roots inside the earth, its leaves, its branches; then, with your imagination, trying to apprehend, to see the elemental of that plant.

The Fifth Gospel · **The Power of Conscious Faith** · *Second Chamber – Mexico City – 1977*

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for skepticism under every name he gives it: *skepticism* and *scepticism* in both spellings, *doubt* (with the idiom *undoubtedly*, *no doubt*, *beyond all doubt* struck out first: 289 paragraphs), incredulity, disbelief, atheism, the doubting Thomas; and for the phrases he uses when he teaches it without naming it: believing, disbelieving and doubting; denying or mocking what one does not know; the learned ignoramuses; materialist incredulity; and conscious faith. Three of his own runs on doubt and faith were taken whole by position. That returned **410 candidate paragraphs in 39 books.** Every one was read **twice, by independent readers** working from a written brief; they agreed on whether to print 96.8% of the time and on the class 93.4%, and a third reader, who saw neither verdict, settled the 13 they did not. Eight paragraphs that open a sentence a printed passage finishes were read the same way. 111 were judged printable and **100 are printed here**, the rest carried inside them where his sentence ran on; every other paragraph is recorded with the reason it was set aside.

What was set aside. Most of it was the word *doubt* in its ordinary sense, or materialism criticised on another subject (medicine, evolution, the State). Blind belief as its own subject stayed with *Fanaticism*, the technique of the astral and Jinn states with *The Keys of Astral Travel* and *Elemental Magic*, and the formal intellect with *The Mind*.

Seven scanner errors were mended, each listed in the record: split words such as *spiritua l* and *el emental*, and misreadings such as *malting* for *making* and a zero for the *O* of *O thou of little faith*. Nothing else of his is changed.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 25 ranges run over more than one paragraph. One running head of the *Christmas Messages* that the scanner set inside his sentence was lifted out.

37 passages also stand in a finished work, and every one is marked where it stands, most of them in *The Keys of Astral Travel*. The editor ruled that shared passages print here too, so that this booklet stands alone.

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 22 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.