

Envy

The defect he says is the hidden motor of a civilisation — and the one form of it nobody suspects, which is envy of a virtue

90 passages · 22 books · 8 sections · 11 practices · 12 lectures · 21 shared

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 this as a small sin of the heart. *"Envy is the secret trigger of the whole social machine."* He writes that sentence, in those words, in five books over twenty-five years, and he means it as a description of how the world runs: the reason people want a better car, a better house, a better position — not need, and not ambition, but regret at somebody else's well-being. *"Almost always, the best efforts of citizens have envy as their secret trigger."*

The form he gives most room to is the one nobody suspects: coveting a virtue. He runs the same litany in two separate books — people covet gentleness, chastity, humility, diligence, the happiness of others — and each time the answer is the same and is not the one that is wanted: the virtue is not acquired, it is *born*, and only as its opposite dies. *"Do not covet virtues; they are going to be born in you as the defects are dying."*

And then the sharpest thing in it. *"The desire to be holy, to be virtuous, to be great, has envy as its basis."* Envy of saints. Envy of masters. Envy of titles, of powers, of initiations and degrees. The philanthropist who strives to outshine other philanthropists. The envious who flog themselves because they also want to reach sainthood. This is a work about a defect that hides most successfully inside the spiritual life.

Where it is planted. *"Envy begins at the school desk."* The longest single source here is *Fundamental Education*, a book written for teachers, and its fourteenth chapter is the closest thing in the whole corpus to a treatise on envy: the mind whose whole structure is comparison, the word *more* that he says creates time, and the teachers who breed it without knowing.

Jealousy is not in this work, and that is his ruling, not ours. *"It is only by thorough and intimate comprehension of the infinite processes of envy that we manage to do away with all the various kinds of jealousy."* Envy is the root and jealousy the branch, so envy is built first. Jealousy has a booklet of its own and it follows this one.

What it turns into. His cure is not suppression, it is transmutation, and he names the thing envy becomes in four books in almost the same words: *"Envy, which is also frustrated desire, is transmuted into happiness for our neighbour's good fortune."* The work runs through the centres and the will — the neighbour used as a mirror, the sentence

that refuses to divide us in two, the analysis of an aggregate in the three centres, and the words he gives for saying it aloud.

How this edition is arranged. By where envy works: in each of the five centres of his psychology — intellectual, emotional, motor, instinctive and sexual — and in the will, with what envy 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 instinctive centre holds two passages and the sexual three, because that is what this work's passages give them. 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

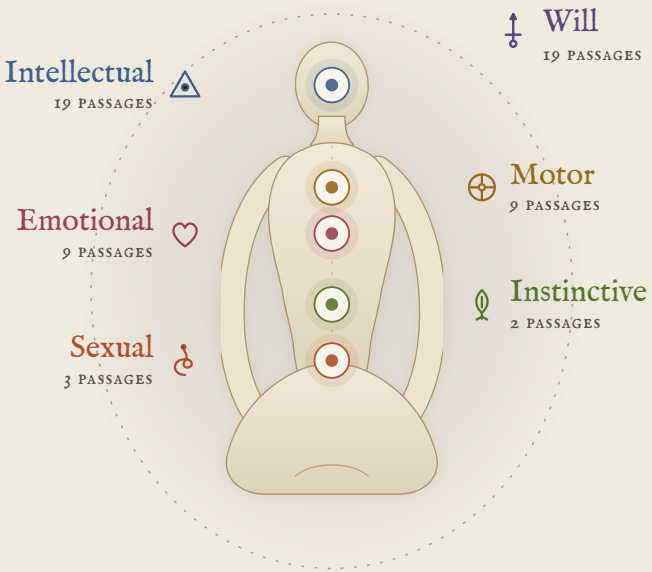
▭ a practice, in a frame — something to do | quoted, not his own words

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THE MAP

Where envy 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 envy is* 20

End with *What is born in its place* 9



WHAT IT IS

What envy is

20 PASSAGES

What envy is

"Envy is the secret trigger of the whole social machine."

Fundamental Education, 1970

The principal cause of psychological disintegration is envy, which sometimes manifests itself in exquisitely subtle and delightful ways. Envy is multifaceted and there are thousands of reasons to justify it. Envy is the secret trigger of the whole social machine. Imbeciles delight in justifying their envy.

Fundamental Education, 1970

Unfortunately for the world, the entire social machinery is based on envy and the propensity of acquisition. Everybody envies everybody. We envy ideas, things, people, and we want to acquire more and more money, new theories, new ideas that we accumulate in our memories, new things so as to dazzle our neighbors, etc.

Fundamental Education, 1970

07

We do not need effort to comprehend that envy is one of the most powerful triggers of the social machinery. Why do many people want to progress? Why do many people want to have beautiful residences and very elegant cars? The entire world envies what belongs to others, envy is regret for others' well-being.

The Revolution of the Dialectic

07

It is well worth reflecting on all these things; seeing that hidden side of ourselves, having the courage to see it. Everyone suspects it, but no one dares to truly see, face to face, that hidden side of oneself where lie, precisely, the factors that produce discord in the world, where censure and criticism are, where violence is, where envy is, etc. Envy, for example, has become the mechanics of this civilization, the basic factor of action. How lamentable is that! If someone has a small car and suddenly sees that someone else passes by with a more beautiful car, a brand-new car, he says: "Man, I want to improve a little, I will

see how I can get a better car." But it does not occur to him to know why that occurred to him, why he longs for a better car. In this way, many times it can happen that the little car he is using serves, but why did he long for a better one? Simply, out of envy. And that envy is over there in the hidden side that one does not see, in the hidden side of our own psychological moon, there it is. Obviously, envy has become –I repeat– the secret motive behind the action, and that is really lamentable.

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

07

For example, hate is something that is out of place because the natural thing is love. Envy is something that is out of place. Why should we feel envious of the good of others? On the contrary, we should be happy for the good of our fellow human beings. Unfortunately, envy has become the axis of our entire social organism in these times of human degeneration.

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

07

> *The ancient sages said: "Nosce te ipsum" –"Man, know thyself and you will know the universe and the Gods"–. When one knows oneself, he can eliminate the inhuman elements that he carries within: the prejudices of race and nation; the hatred which leads to so many wars; the selfishness, which will all of a sudden become violent; the envy, which has become the basic factor of this ultramodern life; the jealousy which exasperates; the lust which degenerates, etc.*

The Fifth Gospel ·A Call to Intelligent Rebellion

07

We need to reduce to ashes the monstrous cruelty of this day and age: envy which has unfortunately become the secret trigger of action, the unbearable covetousness that has made life so bitter, the disgusting slander; the calumny which gives rise to so many tragedies the drunken revelries, the filthy it that smells so hideously, etc.

Treatise of Revolutionary Psychology, 1975

07

> *And those who die in the war are honoured here in the world; this is why many wish this death. Many envy the ones who die like this and all wish this death, for the ones who die like this are praised.*

The Secret Doctrine of Anahuac, 1974

07

People have their consciousness asleep and do not realize that they are envious, cruel, covetous and jealous, and if they happen to realize all of this they justify themselves, they condemn and look for excuses, but do not comprehend.

Fundamental Education, 1970

07

188. It is necessary to eliminate envy, because the Judas who sell the Master for thirty silver coins are the outcome of envy.

Igneous Rose, 1954

Envy is a poisonous flower that is greatly abundant among the tenebrous swamps of all the spiritual schools of the world.

Igneous Rose, 1954

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189. Envy is a poisonous flower that is greatly abundant among the tenebrous swamps of all the spiritual schools of the world.

Igneous Rose, 1954

07

190. Envy is often disguised with the cloak of the Judge.

Igneous Rose, 1954

07

> *14. "But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth.*

Logos, Mantram, Theurgy, 1959

07

> *15. This wisdom descendeth not from above, but is earthly, sensual and devilish. 16. For where envying and strife is, there is confusion and every evil work."*

Logos, Mantram, Theurgy, 1959

07

(Envy converts the disciple into a Judas. Generally, the envious one feels more wise than his Master and gets to the point of selling his Master for 30 coins)

Logos, Mantram, Theurgy, 1959

07

Every paladin of a great cause is mortally hated by the envious. The envy of the impotent, of the vanquished, of the mean person, is disguised with the judge's toga or with the robe of sanctity and of mastery, or with the sophism of applause, or with the beauty of humility.

The Revolution of the Dialectic

07

Poor Brutus... The EGO of envy had devoured his insides and the outcome could not have been otherwise.

The Mystery of the Golden Blossom, 1971

07

> *Now at the feast he used to release for them one prisoner whom they asked. And among the rebels in prison, who had committed murder in the insurrection (because the Ego is always homicidal and wicked), there was a man called Barab'bas (the Demon of Perversity that everyone carries inside). And the crowd came up and began to ask Pilate to do as he was wont to do for them. And he answered them, "Do you want me to release for you the King of the Jews?" For he perceived that it was out of envy that the chief priests (the authorities of all kinds) had delivered him up. But the chief priests stirred up the crowd to have him release for them Barab'bas instead (the authorities of every type defend the Ego. They say: first I, second I, third I). And Pilate again said to them, "Then what shall I do with the man whom you call the King of the Jews?" And they cried out again, "Crucify him." And Pilate said to them, "Why, what evil has he done?" But they shouted all the more, "Crucify him." (Crucifix! crucifix! crucifix!)* >>.

The Three Mountains, 1972

07

> *"Love is patient, love is kind. Love is not envious, works not evil, knows not pride; is not rude, neither selfish; is slow to anger, imagines no mischief, rejoices not in injustice, but delights in justice. Love defends all, love believes all, love hopes all, love bears all". When they officiate as judges, the Masters of Karma use the sacred mask in the form of the head of a jackal or a feathered wolf; and with it they appear to the Initiates in the internal worlds. That is the cruelty of the law of love.*

Tarot and Kabalah, 1978

07

The one who envies, covets what he does not have. The one who covets is envious of his neighbor. When someone covets, he desires. When someone envies, he covets what he does not have and feels distress because of his neighbor's goods.

Endocrinology & Criminology, 1957



THE INTELLECTUAL CENTRE

In the intellectual centre

In the intellectual centre

"The structure of the mind is based on envy and acquisition."

FUNDAMENTAL EDUCATION, 1970

The pluralized "I" always finds justifications even for the worst of crimes and for the process of envying, acquiring, accumulating, obtaining, even when it is at the expense of another's labor; such is what we call evolution, progress, advancement, etc.

FUNDAMENTAL EDUCATION, 1970

Those people that want to base all of their actions in life on ideals, theories and all kinds of memories accumulated in the warehouses of the mind, always go about comparing this to that, and where there is comparison there is also envy. People compare themselves, their children and their families to the neighbors and the neighbors' children and relatives. They compare their homes, their furniture, their clothes and all their material things to those of their neighbor or neighbors or anybody else. They compare their ideas, the intelligence of their children, etc., to the ideas and the intelligence of other people, and this turns into envy that is then transformed into the secret cause of action.

FUNDAMENTAL EDUCATION, 1970

07

The mind, envious by nature, thinks only in the function of "more". "I can explain better, I have more knowledge, I am more intelligent, I am more virtuous, more sanctimonious, more perfect, more evolved, etc." The whole manner in which the mind functions is based on "more". This "more" is the innermost secret trigger of envy.

FUNDAMENTAL EDUCATION, 1970

07

This "more" is the mind's comparative process. Every comparative process is detestable. For example: "I am more intelligent than you," "So and so is more virtuous than you," "So and so is better than you, wiser, kinder, more beautiful,"

etc., etc. This “more” creates time. The pluralized ego needs time to be better than the neighbor, to demonstrate to the family that he is very kind and that he can be someone in life, to show his enemies or those whom he envies that he is more intelligent, more powerful, stronger, etc.

Fundamental Education, 1970

07

Comparative thinking is based on envy and produces that which is called discontentment, restlessness, bitterness. Unfortunately, people go from one opposite to another opposite, one extreme to another; they do not know how to walk down the center. Many people struggle against discontentment, envy, covetousness, jealousy, but this struggle against discontentment never brings true contentment of the heart.

Fundamental Education, 1970

07

The mind bottled up in the pluralized “I” makes a virtue out of envy, and it even gives itself the luxury of giving it delightful names such as progress, evolution, the desire for self-improvement, the struggle for dignity etc.

Fundamental Education, 1970

07

Envy is difficult to discover due to the concrete fact that the human mind is envious. The structure of the mind is based on envy and acquisition. Envy begins at the school desk. We envy the most intelligent of our classmates, the best grades, the best clothing, the best shoes, the best bike, the best roller blades, the best sports ball, etc., etc.

Fundamental Education, 1970

07

Simple mechanical memory of what we have learned by memorization without thorough comprehension mutilates the mind and heart and breeds envy, fear, pride, etc. When we truly know how to listen in a profound and conscious way, a marvelous power emerges inside us, a formidable, natural and simple comprehension, free of all mechanical processes, free of all reasoning, free of all memory.

Fundamental Education, 1970

07

The teachers who are called to shape the personalities of pupils must comprehend what the infinite processes of envy are and establish inside the psyches of their students an adequate foundation for comprehension.
Fundamental Education, 1970

The desire to be holy, to be virtuous, to be great, has envy as its basis.

Fundamental Education, 1970

Anger disguises itself in a judge's robe or in a sarcastic smile. There are many people who don't covet money, social position, etc., but who covet virtues, honors, heaven, psychic powers, etc.
The Buddha's Necklace, 1967

07

Many people who don't covet money, social position, posts, honors, or material things envy the saints and covet their virtues so they can also become saints.
The Buddha's Necklace, 1967

07

Envy, with all its infinite aspects and nuances, hides behind sublime objectives. Envy exists in someone who desires to become a saint after learning about the existence of sublime Saints, Mahatmas and Gurus. There is envy in the philanthropist who strives to outshine other philanthropists. There is envy in every individual who covets virtues after having learned about them, after having learned of the existence of sacred individuals full of virtue. The desire to be holy, to be virtuous, to be great, has envy as its basis.
Fundamental Education, 1970

07

Wanting to improve one's self is foolish; desiring sanctimoniousness amounts to envy; craving virtues means strengthening the ego with the poison of

greediness.

Fundamental Education, 1970

07

Many people have aspired to sanctity when they found out that authentic cases of true saints do exist. Many are those who envy the holiness of others and due to this also want to be saints.

Esoteric Treatise of Hermetic Astrology, 1967

07

In its more complicated forms, the "I" becomes subtly covetous; it no longer covets nobility titles, but it covets divine titles. It wants everyone to call it a Master, it wants hierarchic and esoteric titles, and it loses very long infinite eternities caught up in the karma of the worlds. It no longer covets gold or silver, but it covets occult powers. It no longer covets honors and greatness, but it covets initiations and degrees. It no longer covets lordships or earthly kingdoms, but it covets internal kingdoms, lordships and majesties in the superior worlds. It enjoys governing paradises and although it may seem incredible to you, it even gets to feel jealous of its own divine hierarchy arid becomes an ineffable tempter. It enjoys governing worlds and suns, and offers its edens to the bodhisattvas of compassion. It no longer wants to rest on soft beds and in comfortable earthly mansions, but it longs to rest in the ineffable bliss of Nirvana. These beings do not like the narrow, hard and difficult path. It enjoys itself in nirvanic, celestial rests, while poor humanity suffers and cries. They also offer us their seductive paradises in order to impede for us the entrance to the Absolute.

The Greater Mysteries, 1956

07

Nowadays, the whole world wants to be a great lord and sit in the front seats of the synagogues; they all want to be great avatars and great Masters; no one feels like being a child. They all know too much; they preach those teachings but they do not apply them. None of them wants to have a child's mind; it does not please them. The brothers of the different schools, orders, lodges, etc. are bookworms; they believe that they know a lot and becoming a child even seems

ridiculous to them. But, they auto-declare themselves to be like children, just out of pride; that is the present humanity. They all say that they are famous reincarnations. No one wants to be less, no one wants to be the least of all. In order to receive the Crown of Life, one must have a child's mind.

The Greater Mysteries, *1956*

07

To you who have opened the seven churches remember that the hidden powers are very divine, yet also very dangerous. If we do not dissolve the "I then, when it is armed with all of these powers, it will desire to do something with them, this "I' will desire to be great and almighty.

The Aquarian Message, *1960*

07

> *Thought and action should always march totally united. Materialization of a project is only possible when the circumstances are favorable. Learn how to determine favorable circumstances for your business. Freud, the great psychologist, said that everything that man does in life has two fundamental causes: (1) sexual impulse (2) the desire to be great.*

Introduction to Gnosis ·Favorable Circumstances

07

A PRACTICE

27. When the mind pursues you with perverse representations of hatred or passion, envy or selfishness, etc., speak to the mind as follows: 28. "Mental body, I do not accept this representation. Take it away from me. I do not accept this from you. You must obey me because I am your lord."

Igneous Rose, *1954*



THE EMOTIONAL CENTRE

In the emotional centre

9 PASSAGES · 1 PRACTICE

In the emotional centre

"The poor one suffers, torturing herself in life; nobody is provoking it to her, it is she who torments herself."

THE FIFTH GOSPEL

Have you seen an envious person? How they suffer, they deserve pity! He has got a little car somewhere, any, a humble "old wreck", and suddenly, a childhood friend appears, he passes by in a brand– new car, the latest model; the poor wretch sees it and almost cries. He says: "Someday, I'll also have another car like that; it is not fair that I continue with this 'old wreck'", and he cries terribly. Later on, he uncovers the radiator and the water rises like a jet to the clouds and the poor man suffers, he embitters life terribly.

THE FIFTH GOSPEL ·ANALYSIS OF THE HUMAN PSYCHE ·*Public Lecture – 1977*

An envious woman, have you seen her? How much she cries! She sees another woman passing by, down the street, shining in a nice dress, with a pearl necklace, some delightful rings; she looks at her from toe to head and from head to toe; sees herself in a humble dress and says: "So much work and, yet, see what kind of clothes I wear, I do not know why I am so miserable, poor me! Woe, woe, woe!" The poor one suffers, torturing herself in life; nobody is provoking it to her, it is she who torments herself.

THE FIFTH GOSPEL ·ANALYSIS OF THE HUMAN PSYCHE ·*Public Lecture – 1977*

07

Let us look at an envious person, suffering horribly because someone else is doing well. Maybe he saw a beautiful house and he does not have it, a friend owns it and he suffers because of that; he suffers terribly to see whether he gets a better one, or maybe he suffers for no reason because the other person drives a nice car. How he acts, how he looks! He is crazy, perfectly insane.

THE FIFTH GOSPEL ·CAUSES AND CONSEQUENCES OF THE KUNDARTIGUADOR ORGAN

07

Many times, someone suffers because he sees a friend who has a nice house and a beautiful wife and he is penniless. That is called envy, right? But if he does not have the "I" of envy, why would he suffer? On the contrary, he would be happy to see his friend doing well.

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

On the contrary, he would be happy to see his friend doing well.

The Fifth Gospel

It is urgent to comprehend that the true contentment of the tranquil heart cannot be bought or sold, and that it is only born in us with absolute naturalness and in a spontaneous way when we have thoroughly comprehended the very causes of discontentment: jealousy, envy, greed, etc.

Fundamental Education, 1970

07

Those who want to obtain money, high social status, virtues, satisfactions of all kinds, etc., with the purpose of achieving true contentment are totally mistaken, because all of that is based on envy, and the path of envy can never lead us to the gateway of a tranquil and content heart.

Fundamental Education, 1970

07

In our last chapter we thoroughly studied the processes of envy, and if we want to put an end to all the aspects of jealousy, be they religious, passionate, etc., we must become fully conscious of what envy really is, because it is only by thorough and intimate comprehension of the infinite processes of envy that we manage to do away with all the various kinds of jealousy. Jealousy destroys marriages, destroys friendships and produces religious wars, hate crimes of fratricide, murders, and suffering of every kind.

Fundamental Education, 1970

07

If we are full of envy and admit to having it, to carrying it in the hidden side of our psychological moon, then we learn to forgive the unpleasant manifestations of envy as they exist in other people.

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

07

A PRACTICE

When you are assaulted by a negative emotion, express yourself as best as possible with respect to it. If a negative emotion has arrived, a negative emotion of envy is eating us to the core, we must talk about it in a harmonious way, not in favor of envy, but for the good of others.

The Fifth Gospel · Secret Repercussions of the Rings of Alcyone



THE MOTOR CENTRE

In the motor centre

9 passages

In the motor centre

"The rich man envies the rich and wants to be richer."

Fundamental Education, 1970

Almost always, the best efforts of citizens have envy as their secret trigger.

4 The Revolution of the Dialectic

Many are the people who struggle in life to be rich. They work, save and strive for excellence in everything, but the secret trigger of all their activities is secret envy, which is ignored, which does not come out to the surface, which remains hidden in the sepulcher of the subconscious.

The Revolution of the Dialectic

07

It is difficult to find in life someone who does not envy the beautiful house, the brand new car, the intelligence of the leader, the beautiful suit, the good social position, the magnificent fortune, etc.

The Revolution of the Dialectic

07

The rich man envies the rich and wants to be richer. Poor people envy the rich and want to be rich also. The writer envies other authors and wants to write better. Someone who has a lot of experience envies the one who has more experience and desires to have more than him.

Fundamental Education, 1970

...one arrives at the greater mysteries
with a child's heart.

The Greater Mysteries, 1956

Elegant women are envied by other less elegant women and this serves to intensify struggle and pain. Those who do not have, want to have and will not

even eat in order to buy clothes and adornme nts of all types with the only objective of not being less than anyone.

The Revolution of the Dialectic

07

The ego loves itself so much that it gets to envy others' well-being. Women adorn themselves with many things, partly out of vanity and partly to awaken envy in other women. They all envy each other. They all envy the other's dress, the beautiful necklace, etc. They all adore themselves and do not want to see themselves as less than the others; they are one hundred percent narcissists.

The Revolution of the Dialectic

07

We need to be perfect, like our Father in heaven is perfect. One does not arrive at the great mysteries with vain intellectualisms; one arrives at the greater mysteries with a child's heart. We have known great Masters of the White Lodge who are totally illiterate. Another danger that assails the devotees of the path, is envy. Those who become filled with envy because of the progress of others, become like "Judas" who sell their instructors for thirty pieces of silver. In spiritual schools and lodges, the envious persons look at the clock and ring the bell in order to sabotage the speech of the good speakers and their teachings. This is how crime is hidden within the incense of prayers.

The Greater Mysteries, *1956*

07

Many envious people envy the saints and perform penitence and flog themselves because they also desire to reach sainthood.

Fundamental Education, 1970

07

Many envious people envy those who sacrifice themselves for humanity, and then, wanting also to be great, they ridicule those they envy and cast against them all their defamatory drivel.

Fundamental Education, 1970



THE INSTINCTIVE CENTRE

In the instinctive centre

2 passages

In the instinctive centre

"People are not satisfied with food, clothing and shelter."

Fundamental Education, 1970

People are not satisfied with food, clothing and shelter. The secret trigger of envy for someone else's car, for another's house, for the neighbor's fine clothing, for a friend or enemy's wealth of money, etc., produces the desire to better oneself, to acquire things and more things, dresses, suits, virtues, etc., in order to not be less than others.

Fundamental Education, 1970

Many lazy people covet the virtue of activity, but don't want to perceive that the birth of diligence requires comprehension of the processes of laziness in all levels of the mind. Many gluttons covet continence and temperance, but don't want to realize that only when they comprehend the processes of gluttony in the various corridors and recesses of the mind can eat and drinking moderately be natural and spontaneous.

The Buddha's Necklace, 1967



THE SEXUAL CENTRE

In the sexual centre

3 PASSAGES · 1 PRACTICE

In the sexual centre

"See the sacred fire that was detached from your chakra Muladhara rise upwardly, penetrating and enveloping your entire body;"

Christic Aztec Magic, 1973

People covet the virtue of chastity, but only by transmuting and sublimating the sexual energy and comprehending all of the processes of lust in all the hidden levels of the subconscious, does one annihilate this horrible vice and in a natural and sublime way the exotic flower of chastity is born in us.

Christmas Messages, 1952-66

Others covet the virtue of chastity. Those people don't want to understand that only by comprehending the processes of lust in all areas of the subconscious will the virtue of chastity be born.

The Buddha's Necklace, 1967

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

19 PASSAGES · 8 PRACTICES

In the will

"Do not covet virtues; they are going to be born in you as the defects are dying, as the 'I' is being disintegrated."

CHRISTMAS MESSAGES, 1952-66

If we reduce the secret agents of covetousness to cosmic dust, its problems will totally finish. If we annihilate the "I"s of lust, the scenes of brothel and of sexual morbosity will all finish. If we reduce the secret characters of envy to ashes, its events will radically conclude.

THE GREAT REBELLION, 1975

There are people who clean up on the outside, they do not eat meat, they do not drink, they do not smoke, they presume to be chaste, but at night they have pollutions. There are people who covet not being covetous, these people loathe covetousness and nevertheless they covet not being covetous. There are many people who covet virtues; the 'I' loves medals, honors, virtues. The poor people believe that by coveting the virtues they will succeed in possessing the virtues.

CHRISTMAS MESSAGES, 1952-66

07

People covet the virtue of altruism, but only by deeply comprehending the processes of egoism in the different levels of the subconscious, can we annihilate egoism. When egoism dies, without any effort the precious flower of altruism is born in us.

CHRISTMAS MESSAGES, 1952-66

07

People covet the virtue of sweetness, but only by comprehending all of the processes of anger in all the corridors of the subconscious mind, is then the precious virtue of sweetness born in us.

CHRISTMAS MESSAGES, 1952-66

07

People covet the virtue of diligence, but only by comprehending in an integral way all of the processes of laziness in the hidden levels of the subconscious, diligence is born in us, after laziness has been disintegrated.

Christmas Messages, 1952-66

07

The 'I' covets virtues in order to strengthen itself. Do not covet virtues; they are going to be born in you as the defects are dying, as the 'I' is being disintegrated.

Christmas Messages, 1952-66

07

People covet virtues, without understanding that any kind of covetousness strengthens the pluralized I, and many are those who deceive themselves when they covet not being covetous. Many are those who covet the virtue of gentleness. Those poor people do not want to understand that only by comprehending all the processes of anger in all areas of the subconscious can the virtue of gentleness be born within us.

The Buddha's Necklace, 1967

07

Pride often disguises itself in a tunic of humility, and there are many people who covet humility who do not comprehend that they must dissect pride, in all subconscious levels of the mind, before the exotic flower of humility will blossom in a natural and simple way.

The Buddha's Necklace, 1967

07

To covet virtues is absurd; it is better to make radical changes.

The Mystery of the Golden Blossom, 1971

Coexistence with the fellow man,
interacting with people is the mirror
where we can fully see ourselves.

The Fifth Gospel

A PRACTICE

The psychological "I" stupidly wastes the psychic material in explosions of anger, greed, envy, lust, etc. Eliminating the "I" is a difficult task. The "I" is dissolved on the basis of rigorous comprehension. Coexistence with the fellow man, interacting with people is the mirror where we can fully see ourselves. In interacting with people, our defects surface, and if we are vigilant, then we see them. Every defect must first be analyzed and then comprehended with the heart. When a defect is comprehended in all levels of the mind, its corresponding elementary is disintegrated, which means, a small "I" dies. Every time a defect dies, something new is born, a virtue, a power of the soul, a truth, etc.

The Fifth Gospel ·The Balance of the Energetic Centers ·*Conference given to Gnostic students*

07

A PRACTICE

The mistakes of the neighbor can be very useful to us; we can use them as an indication. If I discover that the brother so-and-so is full of envy, well I must be a little reflective: "Why am I censuring the envy of the brother so and-so? The fact that I am censuring the envy of the brother so-and-so indicates that I have it in the depths of my Consciousness, in that part that one does not see."

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

07

A PRACTICE

The important thing in the practical life that we are living, whether we are despicable, envious, selfish, covetous, etc., is to not presume to be holy but to start from absolute zero and understand ourselves deeply such as we are, and not as we want to become or presume to be.

Fundamental Education, 1970

07

A PRACTICE

Let us not say my 'I' has envy, hatred, jealousy, anger, lust, etc., it is best to not divide ourselves, it is better to say: I have envy, hatred, jealousy, anger, lust, etc. When we study the Sacred Books of India, we become enthusiastic thinking on the Supreme Brahatman and in the union of Atman with Brahatman; but really, as long as a psychological 'I' with its sophisms of distraction exists, we will be unable to achieve the bliss of uniting ourselves with the Universal Spirit of Life. Once the 'I' is dead, the Universal Spirit of Life is in us like the flame in the lamp.

The Revolution of the Dialectic

07

A PRACTICE

The analysis of psychological or parapsychological structures becomes necessary. What is the structure of any aggregate, be it anger, greed, lust, envy, pride, laziness or gluttony? We have to observe it. How does it behave in the intellectual center? What is its reasoning? How does it act in the heart center, that is, in the emotional center? What would be its feelings and emotions? How is it characterized in the motor-instinctive-sexual center?

The Fifth Gospel · Methodology for Mental Unification · *Public Lecture – July 1977*

07

A PRACTICE

Just as there are bank or commercial transactions, so too are there psychological and parapsychological transactions. How would this discovered aggregate behave in relation to the other aggregates that we possess inside our psyche? For example, if the aggregate is anger, how would this aggregate act? What would be its manner of conduct in relation to the other aggregates that we possess within: greed, lust, envy, pride, laziness, gluttony, etc.? What other aggregates would it associate itself with? Maybe with greed? In this case, we would have a greedy-angry manifesto. Or maybe with envy? In this other case, obviously, we would have an angry-envious one. Or with lust? Then it could be a sexually violent one.

The Fifth Gospel · Methodology for Mental Unification · *Public Lecture – July 1977*

07

Let us suppose that we want to dissolve an "I" of envy. At the beginning it will be a horrendous monster, but as we work on it, it loses volume, it gets smaller and becomes more beautiful. Finally, it takes the form of a child and the child shrinks more and more, until it disintegrates, already having turned into cosmic dust. Thus, fulfills what Christ says: "Unless you are converted and become as little children, you will not enter the Kingdom of Heaven." So, we need to disintegrate all the "I's" so that the Essence remains free and expresses itself in us with all its beauty, with all that naturalness, with all that spontaneity.

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

07

Though not being envious, the Intimate Christ has to eliminate from himself the psychic aggregates of envy.

The Great Rebellion, 1975

07

A PRACTICE

Get out from us, anger, greed, lust, envy, pride, laziness, gluttony! Get out from us, thorn that wounds the flesh! Get out from us, discord of gossip and slander! Get out from us, disgusting poison of envy! Get out from us, monster of lust!

The Fifth Gospel · Structure of the Gnostic Missionary · *1st International Council of S. – Guadalajara, Jalisco, Mexico – From October 27 to November 4, 1976*

07

A PRACTICE

"O precious Lodestone, you that ran along with the Samaritan woman, whom you gave beauty and luck to. I bring you gold for my treasure, silver for my house, copper so that I never lack but am always bountiful, coral so that in my house there never will befall envy or anything amoral. O Divine God, who gave to all men wisdom and power as the Lodestone. May none of these powers be lacking within my house."

Occult Medicine and Practical Magic, 1978



THE BALM

What is born in its place

THE BALM

What is born in its place

"Envy, which is also frustrated desire, is transmuted into happiness for our neighbours good fortune."

The Aquarian Message, 1960

Envy is the secret spring of action in this society that considers itself civilized. There exist people who covet the virtue of being happy for the well being of others, but only by comprehending that envy is regret for the well being of others and that said regret is processed in all the subconscious departments of the mind, one disintegrates the aforementioned regret and happiness for the good of others is born in us.

Christmas Messages, 1952-66

07

Envy is the secret spring of the whole social machine. Many covet the virtue of enjoying others' well being, not wanting to understand that only by comprehending the infinite processes of envy in all subconscious areas of the mind can the virtue of enjoying others' well being be born.

The Buddha's Necklace, 1967

07

To comprehend envy in all the regions of the mind is sufficient for the feeling of cooperation and happiness for the well-being and progress of others to be born within us.

Fundamental Education, 1970

07

If one eliminates, for example, the defect or the "I" of anger, in its place the virtue of serenity will crystallize in our human person. If one eliminates the defect of selfishness, in its place the wonderful virtue of altruism will crystallize in our human person. If one eliminates the defect of lust, in its place the extraordinary virtue of chastity will crystallize in our soul. If one eliminates hatred from his nature, in its place love will crystallize in our personality. If one eliminates from the personality, for example, the defect of envy, in its place the joy for the good of others, philanthropy, etc. will crystallize in the human person.

The Fifth Gospel · The Exercise of Self-knowledge

...happiness for the good of others is born in us.

Christmas Messages, 1952-66

If you want to annihilate desire, then you must transmute it: Sexual desire is transmuted into willpower, and willpower is fire. Desire of accumulating (greed) is transmuted into altruism. Anger, in other words, frustrated desire, is transmuted into sweetness. Envy, which is also frustrated desire, is transmuted into happiness for our neighbours good fortune.

The Aquarian Message, 1960

07

The frustrated desire of envy is transmuted into intimate happiness for our neighbor's goods.

Endocrinology & Criminology, 1957

07

If you wish to annihilate desire, you must transmute. Sexual desire is transformed into Will and Will is Fire. The desire of accumulation (ava rice) is transmuted into altruism. Anger (frustrated desire) is transmuted into sweetness. Envy (frustrated desire) is transmuted into happiness for the good fortune of others. The words of desire are transmuted into the Verb of Wisdom, etc., etc., etc.

Tarot and Kabalah, 1978

07

Envy is transformed into happiness for the well being of others.

Esoteric Course of Kabbalah

07

If we comprehend in an integral manner that we are envious, it is logical that envy then ends and in its place appears the star that rejoices and shines for others' well being. There are persons who want to cease being covetous but who covet not being covetous, there you have a form of covetousness.

The Revolution of the Dialectic

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 on two halves — the word itself (*envy, envies, envied, envying, envious, enviable*) and the thing he says about it that no other word carries, the COVETING OF A VIRTUE, which hides under *covet* — and that returned 259 candidate paragraphs in 34 books. Every one was read and judged, and 90 are printed here; a further 14 were judged worth keeping and did not reach a section.

Why the second half of the sweep exists. *Covet* is everywhere else greed's word, and on goods it belongs to greed. But *"there is envy in every individual who covets virtues"* — and those passages, in the Christmas Messages and *The Buddha's Necklace* and *Fundamental Education*, are the most distinctive thing he says on this subject. Nineteen of them carry no word of envy at all and would have been invisible to a sweep of the plain family.

Six more families were admitted, sampled and thrown out before anything was judged. *Jealousy* is held for its own booklet on his instruction, printed in the emotional centre. *Covetousness of goods* is Greed's, which is not yet built. *Vanity* is Pride's. *Spite* stands in 105 paragraphs of which 101 are "in spite of". *Slander*, *calumny* and *gossip* are in 155 and 143 of those carry no word of envy — they are *Desire and Will*'s. *Comparison* is in 83 and 81 carry none, and *ambition* in 58 with 54 carrying none; both of those are already inside this work wherever he ties them to envy himself.

The judging was done in four slices, each by its own reader, each writing its own file and verifying its own range, and the merge then asserted complete, duplicate-free coverage of all 259 before anything was built. No judgement is made in a chat reply. That safeguard came out of the *Lust* build, where a session once claimed slices were classified when they were not.

One practice was judged and deliberately not printed. *The Fifth Gospel 1B* §1303 — Parsifal's lance, and the destruction of Klingsor's castle — is a named practice, but its subject is the instant of the metaphysical copulation and envy appears in it only as one of seven Red Demons of Seth in a list. Nothing in it acts on envy. It belongs to *Lust and Chastity*, which prints it. Every practice that does act on envy is here.

Not one silent correction was needed. These 90 passages stand exactly as the books have them. The only thing done to any of them is the line-break rule: a word broken across the end of a line reaches this page 36 times, almost all from *The Fifth Gospel*, which is set in two narrow columns and hyphenates constantly. One rule closes them and it never invents a letter.

Fundamental Education and the Christmas Messages defeated the machinery, and were set by hand. Both are printed in very short measure and the extraction made a

paragraph of every printed line, so one thought of his runs five, seven, nine or eleven paragraphs — far past the reach of the rule that closes a cut sentence against the source. Twenty-six ranges are therefore set by hand, each against the book, each carrying in the build record the sentence it must not cut. Fourteen more sentences the rule closed by itself. One of them it closed wrongly — his commentary in *Logos, Mantram, Theurgy* ends on his own bracket, which the rule did not read as an ending, and it ran on into the next verse of James; that is set by hand too.

One running head was lifted out of the middle of a sentence. The Christmas Messages set "Supreme Christmas Message 1965-1966: The Science of Music" between the two halves of the sentence on the virtue of sweetness. It is the book's furniture and not his word, so it is removed and named in the build record.

Three hundred and eighty-five paragraphs were never offered to the sweep. 247 are the places where his transcribers marked that the tape had lost words or could not make them out; the other 138 are not his at all — the editors' front matter and the volumes' own contents and index.

Checked four ways. Every passage was proved to stand word for word in the raw extraction of its own PDF; the text printed here was proved equal to those paragraphs; the text was pulled back out of the finished booklets and proved to contain all 90 of them; and every passage marked a practice was checked to be carrying its own instruction, not a comment on one made elsewhere. No failures.

21 passages also stand in another work of the series, and each is marked. Overlap is allowed here where the teaching needs it, by the editor's ruling of 31 August 2026.

Do not covet virtues