

Gluttony

The ego that eats, sleeps and breeds off our vital principles — and the one defect for which he never once names the opposing virtue

91 PASSAGES · 24 BOOKS · 18 PRACTICES · 9 SHARED · 16 LECTURES · 8 SECTIONS

SAMAEL AUN WEOR · IN HIS OWN WORDS

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

He never names the virtue that stands where gluttony stood. He does it for every other defect — chastity where lust was, humility where pride was, love where hatred was — and for this one, in fifty-two books, there is a single line: *"Gluttony is transmuted into the temperance of Saturn."* It closes the work.

Introduction to Gnosis is the find, and it is printed unbroken. Four consecutive chapters — Initiation, Intoxication, Death, Psychology of the Drunkard — follow the vice from the first drink to the deathbed. It is the only place in the library where he sets out the whole course of one vice in order.

And he also said it out loud. 20 of these passages come from *The Fifth Gospel* — his lectures, taken down from the tape — and each carries the name of the lecture it was spoken in, and where and when he gave it. What the lectures add is the mechanism: not that drinking is wrong, but how a drink becomes an *I*. An impression arrives and is not digested; a man forgets his own Being in the presence of a glass; a friend at a party turns out to be the lord of his psychological processes. Where the transcribers marked a place the tape had lost, that passage is not printed at all.

His position on the drink itself is not the one usually attributed to him. *"Whoever is incapable of taking a glass in hospitality is as weak as he who does not know how to control his drinking, and becomes drunk… He who partook of a drink did not commit a crime, but he who was a slave and victim of drink; he has committed a crime."*

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

What is in it

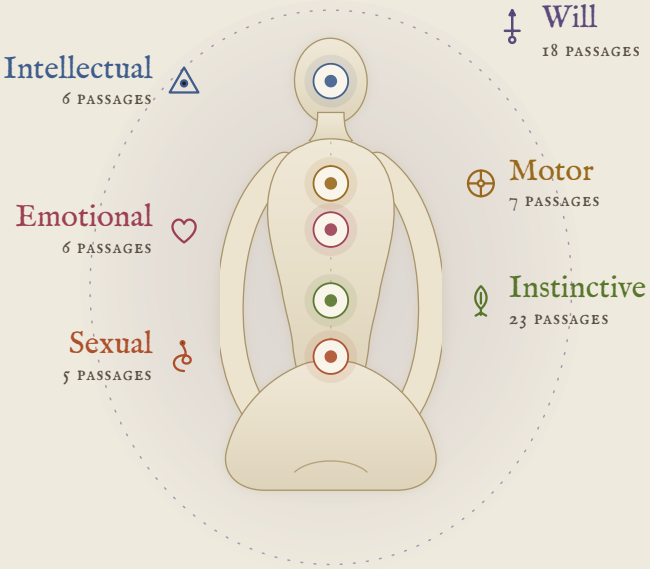
A practice, in a frame — something to do

1 What gluttony is 23
2 In the intellectual centre 6
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4 In the motor centre 7
5 In the instinctive centre 23
6 In the sexual centre 5
7 In the will 18
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THE MAP

Where gluttony 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 gluttony is* 23

End with *What is born in its place* 3



WHAT IT IS

What gluttony is

23 PASSAGES

What gluttony is

"Anger, Greed, Lust, Pride, Envy, Sloth and Gluttony: these are the seven evil selves that live within us."

CHRISTMAS MESSAGES, 1952-66

It is urgent to know that the 'I' is a system of egos, a legion of devils bred like animals in the gutters of men. Each ego is a small self that has a certain self-independence. These selves, these evil egos quarrel amongst themselves. "I'll read the newspaper," says the intellectual self. "I'll take a bike ride and contradict the driver 'I'." "I have hunger," says the I of gluttony. "I am cold", says the I of metabolism' "You will not stop me," cries the passionate 'I' in defense of these 'I's.

CHRISTMAS MESSAGES, 1952-66

Behind these come the Seven Deadly Sins. Each of these is personified by a self, an ego. Anger, Greed, Lust, Pride, Envy, Sloth and Gluttony: these are the seven evil selves that live within us. The legion of secondary defects follows them. The illusion of a "Total Self" is the legion of the evil ego. These egos, which have already been studied by Franz Hartman, live in the underworld of human animals, eating, sleeping, breeding and living off our vital principles.

CHRISTMAS MESSAGES, 1952-66

07

Anger, Covetousness, Lust, Envy, Pride, Laziness, Gluttony, have thousands of bottles, thousands of small I's within which the Essence is bottled up.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

07

The consciousness is, unfortunately, embottled. One "I" of lust could take it to a brothel, an "I" of drunkenness could carry it to a tavern. A greedy "I" could lead us to some market. A murderous "I" could lead us to the house of some enemy, etc.

FOR THE FEW, 1980

07

All of these vulgar passions are satanical. The seat of Satan is situated in the region of the navel. Situated in the area of the stomach are gluttony, drunkenness, etc...

THE AQUARIAN MESSAGE, 1960

07

32.Now our disciples will comprehend from where the desires of overeating and drinking alcohol come.

THE MYSTERIES OF THE FIRE, 1955

07

33.Now our brothers will understand where the craving for fornication and gluttony are born,
34.The lunar body is a remnant from our animal past.

The Mysteries of the Fire, 1955

07

40.Satan is nourished with our appetites and passions. Yet, when we remove the sources of his nutrition, he becomes smaller and beautiful.

The Mysteries of the Fire, 1955

07

Many are the devotees of the path who in the physical world would never drink a cup of wine, but in the internal worlds, they are lost drunkards when they were subjected to the test.

Esoteric Treatise of Hermetic Astrology, 1967

07

The true devotee who is willing to realize himself should never in his life accept one single drink of alcohol. Know that alcohol harms and damages. Alcohol is from the abyss. Those who drink alcohol inevitably fall into the abyss. Drunkards do not achieve the realization.

The Yellow Book, 1959

07

He who hates sex is as ridiculous as he who abuses it; he who is a drunkard as ridiculous as he who will not have a drink. One must travel the middle way, not fall into extremes.

Tarot and Kabalah, 1978

The religious guide, priest, mystic or prophet who makes the mistake of getting drunk with abominable alcohol is truly wretched!

The Mystery of the Golden Blossom, 1971

The Level of Being of the drunkard is different from that of the abstemious, and the Level of Being of the prostitute is different from that of the virgin. What we are stating here is indisputable, irrefutable.

Treatise of Revolutionary Psychology, 1975

07

Some are at levels that are extremely inferior; others, at slightly higher levels. Because one is the level of the drunkard and another is the level of the esotericist or occultist; one is the level of the intellectual and another is the level of the emotional person; one is the level of the dignified, modest woman, and another is the level of the woman who is undignified, immodest. There are different levels of the Being.

The Fifth Gospel · The Destruction of Our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

07

And I have to tell you, my dear brothers, that for each particular characteristic trait there is always a well-defined event, a well-defined circumstance. Is a man lustful? Observe then his life, and there will always be circumstances of lust in his life accompanied by given problems. Is another one a drunkard? Is that his characteristic trait? Observe his life. Is that person greedy? Well, that is his characteristic trait, and around him there will be prisons, there will be economic problems, lawyers, fights, etc. For every particular psychological trait there is always a circumstance or a series of well-defined circumstances that repeat always and always and always.

The Fifth Gospel · The Destruction of Our Lunar Inheritance · *Third Chamber – Mexico City – June 1977*

07

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

The Fifth Gospel · Intelligent Assimilation of Impressions

07

Divine beings as well as human beings know well that the Algol Demon takes possession of the human body very subtly and slowly until, one day, it precipitates us towards the abyss of drunkenness and insanity.

The Mystery of the Golden Blossom, 1971

07

The religious guide, priest, mystic or prophet who makes the mistake of getting drunk with abominable alcohol is truly wretched!

The Mystery of the Golden Blossom, 1971

07

It is the grotesque dwelling of men dominated by gluttony, famous gluttons, true peacocks shining gloriously in the ancient pandemoniums.

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

07

The table was full of bottles of liquor and filthy foods, very especially for gluttons. In the center of that table there was a great tray, on which stood out the head of a pig. Horrified before such a macabre, repulsive feast, I looked with pain at the place of the orgy.

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

07

It is clear that the drunkard will continue to go in bars, the filmmaker to movie theaters, the gambler to the casinos, the prostitutes to where they lived, and the licentious, wherever.

Beyond Death

07

For example, if so-and-so, it doesn't matter who, lives his life in bars, obviously, his associations will be with drunkards, and in the inner worlds, during the hours of sleep and after death, his life will be about the bar, related to bartenders, with vagabonds of all kinds. If someone associates himself with thieves and bandits, in the inner worlds, during the hours of sleep, he will live among bandits, thieves.

The Fifth Gospel · Psychic Associations That Lead to Awakening · *Third Chamber – Mexico City – 1975*

07

The Initiate cannot be a glutton, drunkard or fornicator.

The Aquarian Message, 1960

07

Obviously, no drunkard can possibly acquire the marvellous powers of the Vayu Tatwa... It is manifestly clear that pure unfermented wine is used with success in the Ritual of PANCATATWA...

The Mystery of the Golden Blossom, 1971



THE INTELLECTUAL CENTRE

In the intellectual centre

6 PASSAGES · 2 PRACTICES

In the intellectual centre

"The sensory mind identifies with any circumstance."

The Fifth Gospel

Some gluttons disguise their gluttony by looking like simple people who enjoy a Sunday picnic; others justify their defect by saying they need to eat well in order to work, etc. Each defect is multifaceted, and in the subconscious regions, we find them represented by multiple subjective entities, small "I's" who live within our lunar bodies, projecting themselves into the subconscious levels of the mind.

The Buddha's Necklace, 1967

To have consciousness that 2 and 2 is 4 is something for Gods. The drunkard knows that drinking alcohol is bad. If the drunkard had conscious awareness that it is bad to drink alcohol, he would prefer to hang a millstone around his neck and throw himself to the bottom of the sea, before continuing with the vice of alcoholism.

The Greater Mysteries, 1956

07

The sensory mind identifies with any circumstance. If, for example, we suddenly find ourselves in a sumptuous banquet, we identify so much with the food that we become gluttons; if we are offered a glass, we identify ourselves so much with the wine that we end up drunk; if we meet in our way a fascinating, interesting person of the opposite sex, we identify so much with her that, ultimately, we end up as fornicators or simply become adulterers. In these circumstances and in this way, it is not possible to create the psychological man.

The Fifth Gospel · The Power of Intuition of the Psychological Man · *Third Chamber – Mexico City – June 22, 1977*

...he would prefer to hang a millstone around his neck and throw himself to the bottom of the sea, before continuing with the vice of alcoholism.

The Greater Mysteries, 1956

A PRACTICE

The Rosicrucian Gnostic should drink the wine of meditation in the sacred cup of concentration. It is necessary to keep far away from the negative aspect; it is necessary to not fall into the negative aspect of the mind. The vice of alcohol pertains to the negative

aspect of the mind. The drunkard submerges himself into the atomic infernos of nature and becomes lost in the abyss. It is better to drink the wine of meditation in the sacred cup of the concentration of thought. Let us concentrate our mind on our inner God, let us meditate on him for entire hours and in this manner we will reach samadhi, the ineffable ecstasy. Then we will be able to converse with the gods and enter into the great mysteries of nature. This is better than the "delirium tremens," which allows the drunkard to penetrate into the atomic infernos of nature and live together with the demons of the abyss. The visions of the "delirium tremens" of drunkards are actually real; that which they see in their visions really exists. They see larvae, demons, and horrible monsters that really exist in the atomic infernos of universal nature. They penetrate the abyss and see the beings of the abyss, perverse beings that live in the atomic infernos of nature. Alcoholic Larvae Every human being carries an atomic atmosphere perceptible to clairvoyants. Alcoholic larvae live in the fourth dimension. By the way, we must say that modern physics has already begun to admit to the four coordinates, the fourth dimension, the fourth vertical. The drunkard carries, in this ultra-sensitive atmosphere, alcoholic larvae that stimulate him in the vice that gave them life, impulsing him to drink. The aforementioned larvae only disintegrate with the fumes of sulphur.

Introduction to Gnosis

07

A PRACTICE

Perfumes combined with mental power constitute a marvelous healing system. Drunkards can be healed by wisely combining these two elements.

Introduction to Gnosis ·Osmotherapy

07

Meditation and intoxication are the opposite poles of the same force. Meditation is positive. Alcoholic intoxication is negative.

Introduction to Gnosis ·Meditation and Intoxication



THE EMOTIONAL CENTRE

In the emotional centre

6 passages · 2 practices

In the emotional centre

"The special virtue is then the control of the emotions, to kill desires, passions such as gluttony, drunkenness, etc."

Tarot and Kabalah, 1978

Debauched parties, pub crawls, getting drunk and orgies are brutish pleasures, but they are not happiness... There are however, wholesome parties without overindulgence, brutal behaviour, the abuse of alcohol, etc, but that is not happiness either...

The Great Rebellion, 1975

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

The Revolution of the Dialectic

07

Let us suppose that one opens the doors to the negative impressions of a drunkard a man we meet at a party– and one ends up accepting a drink from the drunkard, and then two, and three, ten. Conclusion, he gets drunk as well! Let us suppose that one opens the doors to negative impressions, for example, of a person of the opposite sex: one also ends up fornicating, committing all kinds of crimes. If we open the door to the negative impressions of a drug addict, we also end up smoking marijuana –and with seed and everything we have in the "little puff"–. Conclusion, failure! This is how human beings infect one another with negative aspects: drunkards infect drunkards, thieves turn others into thieves, homicides infect others, drug addicts infect each other. And the drug addicts multiply, the assassins multiply, the thieves multiply, the usurers multiply. Why? Because we always make the mistake of opening the doors to negative emotions, and this is not correct. Let us select the emotions! If someone brings us positive emotions of light, harmony, beauty, wisdom, love, poetry, perfection, then let us open the doors of our heart; but if someone brings us negative emotions of hate, violence, jealousy, drugs, alcohol, fornication and adultery, we do not have to open the doors of our hearts. Let us close them, let us close the doors to negative impressions! When one reflects on all this, he can modify himself perfectly, his life becomes better.

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

Debauched parties, pub crawls,
getting drunk and orgies are brutish
pleasures, but they are not happiness...

The Great Rebellion, 1975

A PRACTICE

The mechanical antipathy towards another person that we meet for the first time indicates that we do not know how to put ourselves in the place of our fellow men. This indicates that we do not love our fellow men, that we have our consciousness extremely asleep. Do we feel antipathy towards a certain person? Why? Perhaps he drinks? Let us observe him... Are we certain of our virtue? Are we certain of not carrying the "I" of drunkenness within our interior?

Treatise of Revolutionary Psychology, 1975

07

The one who wants to awaken the third church should not eat foods offered to idols (theories, intellectualisms, moderated scientism, pleasures, eating sprees, drunken sprees, etc.). This church is at the height of the solar plexus (stomach).

The Greater Mysteries, 1956

07

A PRACTICE

The third chakra is the umbilical, or emotional centre. The special virtue is then the control of the emotions, to kill desires, passions such as gluttony, drunkenness, etc. One must be temperate, not allowing oneself to be carried away by the emotions.

Tarot and Kabalah, 1978



THE MOTOR CENTRE

In the motor centre

7 PASSAGES · 2 PRACTICES

In the motor centre

"I observed him carefully: he ate and ate and ate at every instant, every second, every moment."

The Fifth Gospel

Have you seen a glutton? How terrible! I know a great many who are too obese. I was recently in a very elegant restaurant and there I saw a glutton. I want to tell you that his belly was frightfully round and big, showing the curve of happiness. Well, when I came in, the poor man was eating. When I left, he continued eating. How many more hours would he be able to eat? I do not know, but it was simply an all too obese man, so obese that one of his legs was already failing him –the poor leg, having to support the overwhelming weight of such a huge body–. I observed him carefully: he ate and ate and ate at every instant, every second, every moment. "Poor man!", I said to myself, "doesn't it occur to him to perhaps look at himself in the mirror? How ugly!" This is how gluttons are.

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

What will be our psychological image? Will it be that of the angry person, that of the greedy one, that of the lustful one, that of the envious one, that of the proud one, that of the lazy one, that of the gluttonous one, or what? Whatever image we have of ourselves – or better said, self-image–, it will, as is natural, give origin to the external image. The external image, however well-dressed it may be, could be poor. Is perhaps the image of a proud person beautiful, of someone who has become unbearable, who does not have a grain of humility? Is perhaps the image of a lustful person very pleasant? How does a lustful person act? How does he live? What appearance does he take on inside his bedrooms? What is his behavior like in the intimate life with the opposite sex? Or is he perhaps degenerated? What would be the external image of an envious person, someone who suffers because of the wellness of his fellow man and secretly hurts others out of envy? What a horrible image a lazy person presents! He does not want to work, he is dirty, abominable. What would we say of the glutton? So then, in truth, the external image is the result of the inner image; this is obvious.

The Fifth Gospel ·Identity, Values and Image ·*Public Conference – July 1977*

07

It is not right that someone who devotes his/her self to the Secret Path has a physical body that is excessively fat with a protruding abdomen. This is totally out of harmonious perfection. This would indicate gluttony and even laziness.

Treatise of Revolutionary Psychology, 1975

Good "I's" do good deeds, but they do not know how to do good deeds.

The Fifth Gospel

It is also well known that with a state of intoxication you can make someone accept any suggestion and carry out deeds which are contrary to their sense of decency and morality. The influence of alcohol on crime is notorious, so much so that it is unnecessary to stress the fact.

The Mystery of the Golden Blossom, 1971

07

Good "I's" do good deeds, but they do not know how to do good deeds. They do good when it must not be done: they give money to a stoner to go and buy more marijuana; they give money to a drunkard to keep getting drunk; they give money to a rich person who begs, and things like that. The "I's" of good do not know how to do good.

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

07

A PRACTICE

There are two types of conduct: the first is the one which comes from the outside to the inside and the second one is the one which goes from the inside to the outside. The first is the result of psychological slavery and is produced by reaction: We are hit and we hit back, we are insulted and we reply with insults. The second type of conduct is the best, that of one who is no longer a slave, that of one who no longer has anything to do with the thinking, feeling and doing of the others. That type of conduct is independent, it is upright and just conduct. If we are hit, we answer with blessings; if we are insulted, we keep silent; if they want to get us drunk, we do not drink even when our friends become angry, etc.

The Revolution of the Dialectic

07

A PRACTICE

The Gnostic must be temperate. He must not drink wine, eat meat, or slander people. He should not be gluttonous or lazy.

The Yellow Book, 1959



THE INSTINCTIVE CENTRE

In the instinctive centre

23 PASSAGES · 3 PRACTICES

In the instinctive centre

"If we overindulge in food, we eat more than we should, obviously, we can get sick; and karma is not to blame for that."

The Fifth Gospel

A pornographic image harms the senses and passes to the mind; the result of this perception is a sexual sensation that is then transformed into animal desire. A morbid vulgar song—after passing through the sense of hearing and the brain's center for sensations—is converted into sexual desire. We see a luxury automobile, we sense it, and then we desire it. We sip a delicious glass of wine, we perceive it with the sense of smell, we feel its delightful sensations and then we desire to drink more till we are intoxicated; the taste and the smell turn us into gluttons and drunkards. The sense of touch is placed at the service of all our desires, and then the "Ego" revels in vice, wandering like the Fool of the Tarot from life to life with his knapsack on his back, in which he carries all his vices and ridiculous trifles.

Esoteric Course of Kabbalah

The Gnostic student should comprehend the importance of that cauldron called the stomach and put an end to the vice of gluttony forever.

Esoteric Treatise of Hermetic Astrology, 1967

07

Many are the persons who enjoy a good appetite and despise gluttony, but they always eat more than normal.

The Revolution of the Dialectic

07

To comprehend the diverse forms of gluttony and overeating is equal to destroying the addictions of the instinctive center such as feasts, drinking binges, hunting, meat eating, the fear of death, desires that perpetuate the ego, the fear of annihilation, etc.

Fundamental Education, 1970

07

There are many people who have left behind greed and gluttony, but unfortunately they still get drunk and go out hunting.

Fundamental Education, 1970

07

Many individuals do not work in the dissolution of the Lunar Ego because of pure mental laziness, Innumerable aspirants to the Light eat three banquets daily; they are terribly gluttonous.

Esoteric Treatise of Hermetic Astrology, 1967

07

Unquestionably, we cannot blame everything on karma. As I say, the Law of Accidents exists. If we are not prudent, for example, it can happen that a car finishes us off on the street, and that is not the result of karma. If we overindulge in food, we eat more than we should, obviously, we can get sick; and karma is not to blame for that. If we take a few drinks and get drunk, karma is not responsible for that; it is us who have dedicated ourselves to drinking. If we hurt others, they can hurt us; if we insult others, then they insult us.

The Fifth Gospel ·Beyond the Mind ·*Third Chamber – Mexico City – 1974*

07

We are full of dreadful contradictions. The "I", for example, of the intellectual center says at a given moment: "I am going to study a book". Suddenly, the "I" of the center of movement intervenes and exclaims: "No! To open books at this time? No, I better go for a ride out there, on a bicycle". But suddenly, when the person is already preparing to ride his bicycle, another "I", that of the stomach, emerges and says: "No, no, no, I am going to eat; first eat, everything else will come afterward."

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

07

The intellectual animal appears to be a man, but he is not. Why? First, because he does not possess the Golden Embryo, that is, he does not have a permanent center of Consciousness, he does not have a legitimate individuality, he does not possess self-consciousness; for that reason, he is irresponsible. Inside him, there is only a group of "I's". "I want to go for a walk", says the "I" of movement. Immediately, that other "I" which is related to the intellect, quarrels and says: "No, I don't want a walk, I'm going to read the newspaper." Suddenly, the delicious dish appears on the dining room table, and then the "I" of digestion, the "I" of the stomach cries out saying: "No, I'm not going to walk or read newspapers, I'm hungry and I prefer to eat." You see, brothers, that quarrel of "I's". So, there is no true individuality there. There is nothing but a group of "I's" fighting for supremacy.

The Fifth Gospel ·Gnostic Meaning of the Golden Embryo ·*Third Chamber – Mexico City – 1971*

07

Some people begin this horrible vice during adolescence, others in their youth, others at adulthood and a few during old age. Many are the causes that lead people to the vice of alcoholism. The adolescent that is initiated into this horrible path does it because he wants to feel like a complete man; he has a false concept of manhood; he believes that being a man means to be a drunkard, smoker, fornicator, adulterer, etc. The youngster reaches the crude vice of alcoholism, seduced by his friends or embittered by sufferings. Many times an amorous deception or a difficult economic situation tends to be the basic motive for initiating the fatal path of alcoholism. The mature man who joins this horrible path of alcohol does it, as always, provoked by the spring of his own bitterness, perhaps the death of a loved one, an amorous deception, a divorce, the loss of his job and his fortune, etc.

Introduction to Gnosis ·Initiation

07

The human organism rebels against the first drinks. At the beginning the organism is not yet intoxicated and it is obvious that it strongly rejects the harmful ingredient of alcohol, to which it is not accustomed. Vomiting, the uneasiness of the stomach after the huge drinking sprees, etc., are symptoms that the organism uses to eliminate the noxious ingredient. The struggle of the organism is usually very strong, but the malignant will intends to distort it and achieves it. No drunkard is without his moral tragedy. The already intoxicated drunkard knows how to very secretly guard the aforementioned tragedy. The drunkard who is initiating himself in the vice always exteriorizes his tragedy, but when he comprehends that people do not understand him, he prefers to keep quiet.

Introduction to Gnosis

The Gnostic student should comprehend the importance of that cauldron called the stomach and put an end to the vice of gluttony forever.

Esoteric Treatise of Hermetic Astrology, 1967

Alcoholic intoxication comes once the defenses of the human organism have been overcome. On arriving at this second phase, the organism no longer feels well without alcohol. The doctor intoxicated by alcohol can no longer carry out a surgical operation without his favorite drink; his pulse shakes and if he carries out the operation, the results are very bad. The businessman can no longer do business without alcohol; he feels timid, nervous, and fails. Without his drink the worker is finally incapable of working; he feels weak. Alcohol becomes a necessity for the intoxicated organism. The intoxicated one drinks and drinks, stimulated by the secret spring of his moral tragedy. Some drunkards eat and drink; they last longer. Others do not eat, they say; so as to not lose the drunkenness; they die very soon. Food supports the entire digestive process, but the lack of food, as a matter of fact, leaves the organism totally defenseless and the result is death.

Introduction to Gnosis · Intoxication

07

Every alcoholic intoxication concludes with death. Death can result from an ulcer, hepatitis or cirrhosis of the liver, or generally from any bad aspect of the liver, stomach, etc. It has been clinically proven that the drunkards that live longer are those who eat while they drink, and that those who live short lives are those who drink and do not eat while drinking. The death of a drunkard is very horrible. They become very nervous in clinics and hospitals due to the lack of alcohol, they clamor, shout, demand the bottle of alcohol; their desperation is frightening. Some die vomiting blood, others with terrible bloody diarrhea, etc.

Introduction to Gnosis ·Death

07

The totally intoxicated drunkard spends everything on the vice; when the drunkard does not have any more to spend, then he becomes a beggar, thief, swindler, or in the best of cases, nothing more than a simple slave of alcohol, a beggar of alcohol. The intoxicated loses all concepts of honor, dignity, responsibility, etc., and only one thing in life interests him, drinking. Alcohol becomes a vital, fundamental necessity for the intoxicated; that is all.

Introduction to Gnosis ·Psychology of the Drunkard

07

The serious things of life do not have any value for the drunkard; he is completely irresponsible. The intoxicated alcoholic is immoral in the most complete sense of the word. Dignity, word of honor, virtue, etc., have absolutely no importance for the intoxicated alcoholic. The hard-hearted drunkard laughs at all those human qualities, and even feels infinitely superior to his fellowmen.

Introduction to Gnosis

07

Whether in fact it is a demon or a malefic spirit when it possesses man, its effects are clear and easily demonstrable from the drunkenness, the delirium tremens and the madness, with forms of paralysis and other hereditary defects passed down through descendants.

The Mystery of the Golden Blossom, 1971

07

Those who have always lived form orgy to orgy, from bar to bar, submerged in the mud of the great feasts, banquets, and revelries, know very well what is felt after a night of partying. Many, wanting to drown with wine the disastrous state in which they remain after spreeing, continue on the path of vice until they arrive at the total catastrophe of their organism.

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

07

Answer: Distinguished sir who asks that question, already in our past lecture on the third circle we made emphasis on the case of gluttons. Undoubtedly they, in themselves, and, by themselves violate the eternal common cosmic "Trogoautoegocratic" law, carrying in the interior of their organisms an excess of food and drink. It is clear that every violation of the law of the balance causes imbalance and the result is pain.

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

07

In what way can we conquer the powers of the Phrithvi Tatwa, the earth element, if we hate cereals, vegetables and plants or if we gorge ourselves on them?

The Mystery of the Golden Blossom, 1971

07

A PRACTICE

The devotees must not meditate with a full stomach. It is necessary for the devotees to abandon the sin of gluttony.

The Yellow Book, 1959

07

A PRACTICE

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

The Magnum Opus · Position of the Flaming Star

07

Every Gnostic student must be ordered. The student of Gnosis must be truly disciplined. No student of Gnosis would be able to make real progress if he were to eat meat, or drink alcohol. Meat decomposes like any cadaver in the stomach. Meals with meat and blood favor criminal instincts. The liver cannot digest meat. Meat has a lot of uric acid which, after passing through the liver, enters the blood circulation. Uric acid brings diseases such as rheumatism, liver disease, kidney ailments, premature aging, etc.

The Yellow Book, 1959 · Order and Esoteric Discipline

07

A PRACTICE

They must eat only three meals daily and should not be gluttonous.

Occult Medicine and Practical Magic, 1978



THE SEXUAL CENTRE

In the sexual centre

5 PASSAGES · 1 PRACTICE

In the sexual centre

"All those who have raised the serpent upon the staff must be absolutely chaste in thought, word and action."

The Yellow Book, 1959

The so called "children from the wedding night", or those unfortunates who were begotten after copious banquets and drunken binges, are carriers of very inferior living values...

The Mystery of the Golden Blossom, 1971

The uncontrolled procreation of children in instances of intoxication and unawareness, frequently under the depraved influence of alcohol, act as a curse on later generations... Only when Adam-Eve live in a state of edifying and essentially dignified self-exaltation, is that interchange of living forces produced through each cell, which actually achieves the birth of a "sun child" a physically beautiful and spiritually blessed creature... It is really unthinkable that man, as a stock-breeder, cattleman or gardener, exercises the greatest care to produce the best specimens of beast and fruit and the most beautiful, variegated and fragrant plants through the selection and crossbreeding of the most select products and seeds, generally excluding these precautions, diligence and attention in the very generation of his own kind.

The Mystery of the Golden Blossom, 1971

The Fire of sexual delight would never rise in the spines of those who betray their guru.

The Three Mountains, 1972

The Fire of sexual delight would never rise in the spines of those who betray their guru. The sexual Fire would never rise by the medullar channels of drunks, effeminates, lesbians, drug addicts, assassins, thieves, liars, slanderers, exploiters, the greedy, blasphemous, sacrilegious people, etc., etc., etc.

The Three Mountains, 1972

07

It is necessary to advise our Gnostic Rosicrucian Brethren that they must learn how to polarize the sacred fire of the Kundalini. Some devotees eat meat every day, drink alcohol, and under the pretext of working in the Great Work bestially enjoy carnal passion (even though they do not waste the ens seminis, they delight in the feeling of lust). The result of this is that those devotees then totally polarize the fire in the chakras of the lower belly and they lose then the felicity of enjoying the happiness of the Lotus of One Thousand Petals. That Lotus is situated

in the pineal gland; this is the crown of Saints that shines on the head of the great Initiates. The Lotus of One Thousand Petals converts us into Masters of samadhi (ecstasy).

Esoteric Course of Kabbalah

07

A PRACTICE

All those who have raised the serpent upon the staff must be absolutely chaste in thought, word and action. They must practice internal meditation daily, must not be gluttons, or consume liquor, or be carnivores. To be always clean, always tidy, always pure. In this way the fire in the Church of Laodicea is polarized. Then we enjoy ecstasy.

The Yellow Book, 1959



THE WILL

In the will

18 passages · 8 practices

In the will

"Man can be in everything, but should not be victim of anything."

The Perfect Matrimony, *1966*

Many people covet not being gluttonous, but only by comprehending all of the subconscious processes of gluttony, do we stop being gluttonous.

Christmas Messages, *1952-66*

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*

07

Smoking less or eating less is not a complete change; yet, indeed it indicates a certain progress. We know very well that vice and gluttony is inhumane and bestial.

Treatise of Revolutionary Psychology, *1975*

07

a practice

I am going to tell you the key, it is very simple: to never forget ourselves, our own Being. If one forgets one's own inner Being in the presence of an insulter, he ends up insulting; if one forgets oneself, one's own Being, in the presence of a glass of wine, he ends up drunk; if one forgets oneself, one's own Being, in the presence of a person of the opposite sex, he ends up fornicating.

The Fifth Gospel · Intelligent Assimilation of Impressions

07

In the presence of our insulters, for example, the "I" of anger surfaces; in the presence of wine, the "I" of drunkenness surfaces; in the presence of people of the other sex, if we are not alert and vigilant as a sentry in times of war, lust surfaces.

The Fifth Gospel · Work Taste and Life Taste · *Third Chamber – Mexico City – 1976*

07

A PRACTICE

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

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

07

A PRACTICE

Did someone hurt us, insult us? Let us immediately transform that impression, let us receive with pleasure that unpleasant manifestation and its digestion will be instantaneous. Then Hydrogen-48 will have transformed into 24. We saw a bar, someone offered us a drink, we did not want to drink, magnificent! Let us transform that impression immediately. Let us become conscious of what alcohol means.

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

07

Therefore, where is our true intellectual freedom? Which one is it? We concretely depend on others, we are slaves, our psychological processes depend exclusively on other persons, we do not rule over our own psychological processes and this is terrible. Others are the ones who rule in us and in our intimate processes. A friend, all of a sudden comes and invites us to a party, we go to the friend's house, he gives us a drink, we feel shy accepting it, we drink it, another drink follows and we also drink it, then another, and another until we end up drunk. The friend was the lord and master of our psychological processes.

The Revolution of the Dialectic

07

If we want to follow the path of chastity and aspire that our wife first be chaste, then we are failures already. If we want to cease being drunkards but we become embarrassed when we are offered a drink because of whet others will say, or because our friends could become angry, then we will never cease to be drunkards.

The Revolution of the Dialectic

There I go! See, that drunkard is me!

The Fifth Gospel

A PRACTICE

One worries so much because one has a big problem and cannot solve it. Later, it passes, and then comes another completely different scene. So, why did one worry if it had to pass? What was the point of worrying? When one identifies with the different events of life, one makes many mistakes. If one identifies with a glass of liquor that is being offered to him by a group of drunk friends, then he ends up drunk. If one identifies with a person of the opposite sex at a given moment, he ends up fornicating; and if one identifies with an insulter who is hurting him with the word, he ends up insulting as well.

The Fifth Gospel ·The Exercise of Self-knowledge

07

What is a fornicator? A person who lets himself be governed, by whom? By the psyche of others and who commits horrible crimes, who sins against himself. What is a drunkard? A mechanical entity who lets himself be governed by others. He is offered a glass of wine and he abandons his best intentions, he gets drunk and commits all kinds of nonsense, why? Because he has no true conscious individuality. What is an angry person? A person whom others control: it only takes others to tell him an offensive word for him to immediately react violently. What is an envious person? A poor victim, of whom? Of others. It only takes others to show him their nice car or beautiful house that they bought and he's dying of envy. What is a jealous person? A victim of others, others play with him. If a woman wants to see him suffer, it is sufficient for her to take a good look at the neighbor for him to immediately die of jealousy. This is to say, that he does not have an authentic individuality; they play with him; he is totally weak.

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

07

And if all of a sudden we discover out there an "I" that, wanting to ingratiate itself with noble friends, drinks and drinks again, what would we say? Out of humility, because those people are humble; it is the buddy so-and-so who threw the little party today for one of his little daughters, how are we going to turn him down? Well, we accompany our buddy with a few drinks until we get drunk. Will that be good because we are very humble? We have to destroy that kind of "I's"; it is an apparently good "I", but we have to destroy it, we have to annihilate it. So we have to annihilate the "I's" of good and the "I's" of evil; we have to fight against good and fight against evil. Speak, brother.

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

07

Nevertheless we should not be fanatics. Whoever is incapable of taking a glass in hospitality is as weak as he who does not know how to control his drinking, and becomes drunk. Fornication is another thing. This is unpardonable. All those who ejaculate the seminal fluid are

fornicators. For them, for the fornicators, is the abyss and the second death. Man can be in everything, but should not be victim of anything. He should be king and not slave. He who partook of a drink did not commit a crime, but he who was a slave and victim of drink; he has committed a crime. The true Master is king of the Heavens, the Earth and the Infernos. The weak are not kings. The weak are slaves.

The Perfect Matrimony, *1966*

07

A PRACTICE

The Retrospective Exercise permits us to become conscious of our own Lunar Ego, of our own errors. Let us remember that the Ego is a bunch of memories, desires, passions, anger, covetousness, lust, pride, laziness, gluttony, self-esteem, resentments, vengeances, etc.

Esoteric Treatise of Hermetic Astrology, *1967*

07

A PRACTICE

When we see a drunkard doing all kinds of stupidities, it would be best if we said to ourselves: "This is me, what tomfoolery am I doing...?"

Treatise of Revolutionary Psychology, *1975*

07

A PRACTICE

When one, by means of transactional analysis, knows the different psychological processes, the different structures, then the difficulty in psychological introspection concludes. Afterwards, the self-exploration of oneself is carried out with full success. The one who achieves full self-exploration of such and such a defect, whether it is to know anger, or to know covetousness, lust, laziness, gluttony, etc., can carry out formidable psychological progress.

The Revolution of the Dialectic

07

A PRACTICE

The fellowman is the mirror where we can see our own defects. If we go down the street and see an inebriate, a drunkard, what to do? Why make fun of the drunkard? Rather, say: "There I go! See, that drunkard is me! See how I do the pantomimes, how funny I am! That's me, there I go!"

The Fifth Gospel · The False World of Appearances · *Third Chamber – Mexico City – 1976*

07

The Intimate Christ, though he is perfect humility, infinite modesty, absolute simplicity, must eliminate from himself the sickening elements of pride, of vanity, of conceit. The Intimate Christ, the word, the Creating Logos, always living in constant activity has to eliminate in our interior, in himself and by himself, the undesirable elements of inertia, of laziness, of stagnation. The Lord of Perfection, though being used to all the fastings, temperate, never a friend of drunkeness and great banqueting, has to eliminate from himself the abominable elements of gluttony.

The Great Rebellion, 1975



THE BALM

What is born in its place

THE BALM

What is born in its place

"If we pulverize the sickening "I"s of gluttony, of greed for food, then feasting, drunkeness, etc, will come to an end for lack of actors."

The Great Rebellion, 1975

If we eliminate from our psyche the factors of sloth, inertia and laziness, the horrifying scenes of this kind of defects cannot be repeated because of lack of actors. If we pulverize the sickening "I"s of gluttony, of greed for food, then feasting, drunkeness, etc, will come to an end for lack of actors.

The Great Rebellion, 1975

07

If one manages to finish with the "Myself", with "My Getting Drunk", with "My Vices", with "My Affections" which are so painful in my heart, with those worries that are ravaging my brains and making me ill, etc, etc; clearly, then, that which is timeless comes, that which is beyond the body, affections and the mind, that which is truly unknown to the understanding and is called: HAPPINESS!.

The Great Rebellion, 1975

07

Gluttony is transmuted into the temperance of Saturn.

Esoteric Course of Kabbalah

How this was made. Fifty-two books were fetched and extracted, and indexed as 73,105 paragraphs and 2,157,671 words. They were swept for the vice and the states of it — glutton, gluttony, drunkard, drunkenness, alcohol, alcoholism, overeating — and that returned 644 candidate paragraphs.

Half the words this vice would seem to own belong to something else. Each was tested against the corpus and thrown out before anything was judged. *Wine* stands in 342 paragraphs and is the Wine of Light of the Alchemists, the consecrated wine of the Unction, the vehicle of a remedy. *Glass* is in 190 and is the *Glass of Hermes*. *Liquor* is in 122 and is the *seminal* liquor, almost without exception. *Bottle* is in 103 and is his central image for the Essence, which is *bottled up* in thousands of small I's. *Belly* is the belly of the whale and of the Great Mother. *Feast* and *banquet* are the banquet of demons, the snake's banquet, the table of king Evander: between 106 paragraphs, one carries a word for the vice. *BAR* is a mantra. *Abstinence* is sexual, all 44 times. And *fast* means quick.

And one rule for a line he repeats. *Occult Medicine* prescribes remedies *on an empty stomach* over and over; that is a dose, not a teaching about the table, and 28 paragraphs whose only stomach is that phrase were dropped before judgement.

This work was rebuilt, not merely re-swept. Its first build is the one that invented paragraph addressing for this whole project — book plus paragraph instead of a text anchor — but the *corpus.py* it used was never saved and is gone, and the one written in its place splits paragraphs differently, so not one of its references still points anywhere. All seventy passages it printed were found again inside the paragraph index, one by one, and carried forward. Two needed a silent repair put back before they could be found at all, and two more sit word for word in two different books, so the page's own provenance line was what settled which book they came from.

Its first build had already swept all fifty books — it was the first sweep in the project that did. So the two volumes of *The Fifth Gospel* are the whole of what is new: 92 paragraphs read and judged one by one, of which 21 are printed.

Two hundred and forty-seven paragraphs were never offered to the sweep. They are the places where his transcribers marked that the tape had lost words, or could not make them out, and said plainly that what stands in the gap came from written copies rather than from his voice. A further 138 were held out because they are not his at all — the editors' front matter and the volumes' own contents and index.

Five silent corrections, and a sixth that settles an old debt. Unlike the other four works of this series, Gluttony's earlier repairs were not artefacts of an extraction: they are damage in the books themselves, so every one had to be made again. *remfiin* for *remain*, *unk nown*, *drunk ard*, *Psychogy* in a chapter heading, and a stray footnote digit in *meat,9*. Each was settled against the corpus: the joined form is used only where his books use it, and they use these 367, 192, 41 and 49 times against one broken instance each. **The sixth restores a passage this work has owed since 29 August** — the one that says the crime is not the drink but the slavery to it — which was set aside because the sentence beside it is broken, on the condition that a second edition settle it. The Pegasus edition does. The mend inserts one letter and one sentence break and nothing else, and it is set out in full in the build record.

The line the typesetter broke. *The Fifth Gospel* is set in two narrow columns and hyphenates constantly, so a word broken across a line end reaches this page 41 times. One rule closes them, and it never invents a letter.

Checked twice. Every passage was proved against the raw extraction of its own PDF, and the text printed here was proved equal to those paragraphs. 91 passages, no failures.

9 passages also stand in another work of the series, and each is marked. Where a paragraph names more than one defect the rule is that the first work takes it; these are the ones where the table is plainly the subject.

Only by comprehending do we stop being gluttonous