

Greed

The defect he defines in four words — and the form of it his own readers are likeliest to have, which is not about money at all

151 PASSAGES · 34 BOOKS · 8 SECTIONS · 21 PRACTICES · 18 LECTURES · 49 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.

His definition is four words, and it is in a book about criminology. *"The three most dangerous crimes are anger, greed, and lust. Anger is the violent outcome of frustrated desire.* ***Greed is desire of accumulating.*** *Lust is sexual desire."*

And then he draws a line most people would rather he did not. *"It is necessary that you have three things in life: food, clothing and shelter." "We always allege necessity to justify covetousness."* The exercise he gives for finding where one ends and the other begins is done lying in bed on the edge of sleep, and it is in this booklet.

The form of it his own readers are likeliest to have is not about money. *"There are two kinds of greed; first, greed for money; second, greed for occult powers."* And on the second he is merciless: *"The mind embottled in greed is unstable. It migrates from lodge to lodge, from school to school, from sect to sect; always suffering, always yearning for powers." "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."* **Do not covet powers** is an instruction he prints in the same words in six books across twenty-seven years.

One long case, and he goes down into it himself. In *The Mystery of the Golden Blossom* a friend has found a buried treasure and is ringed by men who intend to kill him for it; Samael investigates in the astral and descends *"to the watery bottom of the ill-fated pit of greed"*. What he finds there: *"in such a place only fear reigned, distrust, the revolver, the rifle, espionage, cunning, murderous thoughts, the craving to rule."*

The strangest passages are a lecture with questions from the floor — the fourth Dantesque circle, where the miser and the squanderer are punished together, because he says both break the same law. *"The avaricious person, he who does not allow money to circulate, he who egotistically retains it, is taking the bread from many."* And among the avaricious there, *"so many prelates and hermits, penitents and devotees."*

Nine passages here never say the word at all. They were found by a phrase — *attached to things* — because that is how he teaches it. A man has fifty thousand pesos stolen by a relative, and works on the pain until he sees who was causing it: *"It was not the thief who caused the pain, but the 'I' of attachment to material things and the 'I' of fear."*

And what it turns into, which he writes in five books: *"Greed can be transmuted into charity." "The accumulative desire of greed is transmuted into the happiness of giving everything, even one's life, for the love of this suffering humanity."*

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

1 What greed is 39

2 In the intellectual centre 25

3 In the emotional centre 11

4 In the motor centre 5

5 In the instinctive centre 18

6 In the sexual centre 3

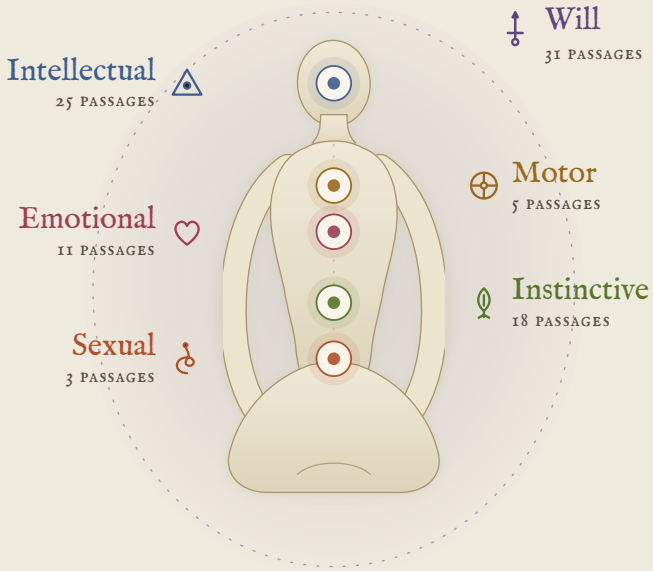
7 In the will 31

✦ *What is born in its place* 19

THE MAP

Where greed 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 greed is* 39

End with *What is born in its place* 19



WHAT IT IS

What greed is

39 PASSAGES

What greed is

"Greed is desire of accumulating."

Endocrinology & Criminology, 1957

The three most dangerous crimes are anger, greed, and lust. Anger is the violent outcome of frustrated desire. Greed is desire of accumulating. Lust is sexual desire.

Endocrinology & Criminology, 1957

The poor "Judas" lost everything, because of his "anger" and entered the "Avitchi". "Anger", "lust", "greed" are the three doors by which one enters the "abyss." The "Avitchi" is a state of consciousness in which one can enter in life. My friend entered this lamentable "state" of consciousness, and even if he is still incarnated in his inferior "ego" he is already an inhabitant of the "Avitchi". This is a very painful case. His "intimate" or superior ego has already disincarnated, and there is only left animating the vehicle the inferior "ego". The divine Ego of everybody that enters the abyss disincarnates: how sad this is.

Secret Notes of a Guru, 1952

07

42. Greed, anger and lust lead the souls to the Avitchi.

Christ Will, 1959

07

This is how they want to deceive the Elder Brothers, demanding of us works of black magic. No one can violate another person's mind because that is a crime. We must respect the freedom of others. Let us clarify this chapter by saying that one enters the abyss through three doors: Anger, Covetousness and Lust. Anger disguises itself as a judge. Covetousness hides among good intentions. Lust customarily wears a mystical robe.

The Greater Mysteries, 1956

07

Concrete explanation: There are two kinds of greed; first, greed for money; second, greed for occult powers. There is greed for money if we desire it with psychological intentions, rather than to provide for physical necessities. Many people want money in order to gain social prestige, fame, high positions, etc. There is no greed if we obtain money with the sole purpose of covering our physical needs. It is necessary to discover where need ends and where greed begins.

Esoteric Course of Kabbalah

07

Whoever wants to put an end to the Ego, to the I, should annihilate Anger, Covetousness, Lust, Envy, Pride, Laziness, Gluttony. It is only by putting an end to all those defects in all the Levels of the Mind, that the I dies in a radical, total and definite manner.

Esoteric Treatise of Hermetic Astrology, 1967

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

> *10. THOU SHALT NOT COVET THY NEIGHBOURS' GOODS.*

Treatise of Sexual Alchemy, 1954

07

We always allege necessity to justify covetousness. Covetousness is the secret cause of hatred and the brutalities of this world and, many times, they assume legal aspects. Covetousness is the cause of war and of all the miseries of this world. If we want to do away with the greed of the world, we should profoundly comprehend that this world is within our own selves. We are the world. The greed of all other individuals is within ourselves. Really, all individuals live within our own consciousness. The world's covetousness is within the individual and only by doing away with the covetousness that we carry within will the covetousness in the world end. Only by comprehending the complex process of covetousness in all the levels of the mind can we arrive at experiencing the Great Reality.

Introduction to Gnosis

07

In that tenebrous region, in those atomic hells of nature, we find two specific types of involuting people: I want to refer in an emphatic manner to spendthrifts and to avaricious persons.

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

07

Analyzing this matter in depth, we should solemnly state that squandering is as absurd as avarice.

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

07

The avaricious person, he who does not allow money to circulate, he who egotistically retains it in an improper manner beyond the norm, is harming ostensibly the collectivity, taking away bread from many people, impoverishing his fellowmen; because of this, he is violating the law of equilibrium, the law of the balance.

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

07

The functioning of such a law would not be possible through violating all equilibrium. Now we can clearly explain the fundamental motive with which prodigal and avaricious persons alter the balance of payments and cause dire consequences in cosmic and human equilibrium.

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

07

Whoever violates the law must receive what they deserve in some manner; it is then, not strange to find in the solar antithesis, in the fourth Dantestic circle, the squanderers and the avaricious persons.

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

07

Question: Master, you have given us a truly transcendental explanation on the fourth Dantestic circle informing us that therein dwell, the squanderers, as well as the avaricious persons. Would there be any problem in you explaining to us what type of sufferings, the beings that dwell there endure?

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

07

In the casino of Montecarlo, many suicide cases were known. Gamblers, who ended twin misery, who lost their millions, committed suicide overnight. What shall we say now of these two types of people? Friends, in the infernal worlds, there only exist results and these are catastrophic, terrible, frightening. In the avernus, the squanderers and avaricious persons, desperate, blaspheme against the divinity; they insult, they fight mutually among themselves; they sink themselves into frightening desperation.

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

07

It is good to know, friends, ladies and young people that listen, that in the fourth circle the squanderers and avaricious ones are found perfectly defined, that is all.

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

07

Oh friends one is astonished in those regions on seeing so many exploit ers of bodies and souls. There are the lottery and card players, there are many priests and hierarchs, mystics that insatiably coveted their neighbor's goods.

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

07

Really, one is filled with surprise on seeing so many prelates and hermits, penitents and devotees that loved humanity in spite of their avarice.

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

Covetousness is the cause of war and
of all the miseries of this world.

Introduction to Gnosis

Answer: Distinguished madam, the persons who are very avaricious are people that have become very metallized; I invite you then to comprehend that the fourth Dantestic circle is essentially metallic or of an extremely dense mineral.

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

07

Perhaps the squanderers and avaricious do not violate the law? Perhaps they do not alter the equilibrium of the economic balance of the people? Perhaps they do not alter the modus operandi of the eternal common cosmic "Trogoautoegocratic" law? Reflect on all this, dear friends, ladies and gentlemen.

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

07

People are fascinated by everything in life. People forget themselves because they are fascinated. The drunkard in the bar is fascinated by alcohol, the place, the pleasures, his friends and the women. The vain woman in front of a mirror is fascinated by her enchantment with herself. The rich avaricious person is fascinated by money and possessions. The honest worker in the factory is fascinated by hard work. The father of the family is fascinated by his children. All human beings are fascinated and sleep profoundly. When we drive a car we are astonished to see people dashing across the roads and streets without paying attention to the danger from the cars. Others actually throw themselves under wheels of cars. Poor people... walking asleep... like sleepwalkers. They walk sleeping, endangering their own lives. Any clairvoyant can see their dreams. People dream about everything that keeps them fascinated.

The Perfect Matrimony, *1966*

07

These hopes are quite varied, depending on the qualities of the dead person. The greatest hope of a miser, even after death, is to obtain more riches, since his consciousness is asleep. The greatest hope of a man in love, therefore, will be to obtain women that adore him, that love him, that idolize him. The greatest hope of a profoundly religious man will be to enter into the ineffable regions of the light, etc., etc., etc.

Beyond Death

07

What would we say of the misery of the avaricious Midas, who became converted into a ridiculous personage throughout the innumerable centuries because of his absurd petitions?

Runic Magic, *1969*

07

Sometimes, we have talked about the particular psychological characteristic trait of each person. Certainly, each person has a psychological characteristic trait; that is true. Some will have, as a characteristic trait, lust; others, greed; others, hatred, etc., but the characteristic trait is a sum of several particular typical traits.

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

In a like manner, there are different Levels of Being. Whatever we are internally, munificent or mean, generous or miserly, violent or peaceful chaste or lustful, attracts the various circumstances of life.

Treatise of Revolutionary Psychology, *1975*

07

What will the usurer attract? The selfish one? How many problems? Jail? Misfortunes? Nonetheless, frustrated people, tired of suffering, want to change, to turn the page of their history...

Treatise of Revolutionary Psychology, *1975*

07

The world of ignorance is governed by fear, hate, greed, and lust. In it wander men and women who are only floating listlessly to and fro upon their passions. Only when the human being comes into the realization of the spiritual verities of life does he then escape from this underworld, from that damned cavern of bats over which Camazotz, who sometimes even kills with his sole presence, hidden, lies in wait for his victims. The sun of truth rises in the human being and illuminates his world when he lifts his mind from the darkness of ignorance and selfishness into the light of wisdom and altruism. A symbol of this state of consciousness in the human being is the pair of eagle eyes that, upon the tarsus feet of Coatlicue, try to see towards the infinite.

Christic Aztec Magic, *1973*

07

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

The Revolution of the Dialectic

07

Why covetousness? Indubitably, many things awakened covetousness in us: money, jewels, material things of all types, etc. Those things, those objects, reached us in the form of

impressions. We committed the error of not having transformed these impressions into different things, into an attraction for beauty, into happiness, etc. Such non-transformed impressions naturally became 'I' of covetousness which we now carry in our interior.

The Revolution of the Dialectic

07

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

The Revolution of the Dialectic

07

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

Lust, greed, hate, pride, etc., exist in the form of impressions within our psyche, they vibrate incessantly. And the mechanical result of such impressions has been all those inhuman elements that we carry within, and that we have normally called them "I's", which together constitute the Myself, the Oneself, right?

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

07

The 'I' foolishly spends the psychic material, the cathexis, in explosions of anger, covetousness, lust, envy, pride, laziness, gluttony, etc. It is logical that as long as the psychic material, the cathexis, does not accumulate, the soul cannot be fabricated. In order to fabricate something, one needs the materia prima, without the materia prima, nothing can be fabricated because from nothing, nothing can be obtained.

The Revolution of the Dialectic

07

The essence transforms into soul by dissolving the 'I'. The 'I' foolishly squanders the psychic material in atomic explosions of anger, greed, lust, envy, pride, laziness, gluttony, etc. By dissolving the 'I', the one who squanders is eliminated and then the essence is strengthened until it transforms into soul, which can be mortal or immortal. It is mortal if it does not receive

the Fire of the Holy Spirit. That Sacred Fire is the result of the intelligent transmutation of our sexual secretions through the Maithuna.

Christmas Messages, 1952-66

07

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

The 'I' wants to fill itself with honors, virtues, money, etc. The 'I' wants pleasures, fame, prestige, etc. and in its crazy eagerness to extend itself, it creates an egotistical society in which there are only disputes, cruelties, insatiable covetousness, limitless and borderless ambition, wars, etc.

The Revolution of the Dialectic

07

Society is the extension of the individual. If the individual is covetous, cruel, pitiless, egotistical, etc., so will society be. It is necessary to be sincere with oneself; each of us is degenerated and therefore society has to inevitably be degenerated. This cannot be resolved by the terrible monster of materialism; this can only be resolved by the individual on the basis of his Integral revolution.

The Revolution of the Dialectic



THE INTELLECTUAL CENTRE

In the intellectual centre

25 PASSAGES · 2 PRACTICES

In the intellectual centre

"The mind embottled in greed is unstable."

Esoteric Course of Kabbalah

4 1. Greed, anger and lust have their lair in the Mind.

Christ Will, 1959

Greed for occult powers exists if and when we desire results. Those who only want results are greedy individuals. Those who wander here and there accumulating theories, seeking powers, today in one school and tomorrow in another; such people are in fact embottled in the bottle of greed.

Esoteric Course of Kabbalah

07

Do not covet powers beloved reader. Powers are born as fruits of our Intimate when our soul has been purified. The mental force that we stubbornly use in order to move a piece of paper, would be better used in order to dominate our carnal passion, in order to end hatred, in order to dominate our language, in order to defeat selfishness, envy etc. Let us purify ourselves, since powers will be granted to us through successive purifications. Powers are flowers of the soul and fruits of the Intimate. The powers of a Mahatma are the fruit of millinery purifications.

The Revolution of Beelzebub, 1950

07

Let your internal powers be developed. Do not covet powers. Do not wish for powers. Cultivate your lotus flowers with disinterested love. Cultivate your precious and delicate internal garden just as the poor gardener cultivates his garden.

The Aquarian Message, 1960

07

We can establish correct relations with all and each one of the independent and conscious parts of our own Being, only by passing through the Buddhist Annihilation. Therefore, to covet psychic powers is absurd.

Pistis Sophia Unveiled, 1983

07

The First Great Initiation of Jesus was as natural and simple as the humble and innocent birth of a lotus flower. The bodhisattva Jesus did not covet initiations, powers, titles, degrees, hierarchies, masteries, social or divine positions, kingdoms, gold, or silver. Being more than all the Angels, Archangels, Seraphim, Powers, etc., he preferred to only be a good man.

The Greater Mysteries, 1956

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

We have to end the process of the "I" in order to have the right to be in an absolute manner. In its most subtly refined form, the "I" transforms itself into a dangerous child. The "I" of many Nirvanic Masters tempts us, saying, "Abandon the difficult path and come to Nirvana; we are happy." Feeling compassion for our pain, they tempt us with nirvanic bliss. The I of the Angels, Archangels, Seraphim, Powers, Virtues, Thrones and hierarchies of different splendors, always has the innocent aspect of children full of beauty. That divine I covets degrees, initiations, powers, divine titles, Nirvanic majesties and divine lordships. The divine "I" is the same man-I, completely refined.

The Greater Mysteries, *1956*

07

Many are the devotees of the path who do not covet money, but covet psychic powers. There are many devotees of the path, in the world, whose humility astonishes others; they can calmly sleep on the floor, at the door of a rich man and are content with the crumbs that fall from the master's table, but they are proud of possessing many virtues or boast of their humility.

Esoteric Treatise of Hermetic Astrology, *1967*

07

Innumerable pseudo-esotericists and pseudo-occultists, if they are not avaricious with money, are then avaricious with the teachings; they have not been able to transcend Avarice.

Esoteric Treatise of Hermetic Astrology, *1967*

07

The mind embottled in greed is unstable. It migrates from lodge to lodge, from school to school, from sect to sect; always suffering, always yearning for powers, light, wisdom, illumination, etc., without ever getting anything, which is why it is unstable and cannot ever comprehend what is stable, permanent and divine. Only God understands God. The mind

embottled in the bottle of greed is incapable of comprehending the things that are outside the bottle.

Esoteric Course of Kabbalah

07

Greedy persons want to put God in a bottle, and that is why they wander from school to school, always searching, always longing; and fruitlessly: because no one can put God in a bottle.

Esoteric Course of Kabbalah

Greed, anger and lust have their lair in the Mind.

Christ Will, 1959

Whoever does not have their ambitions in this poor and miserable world, has them in the other world; the one that does not strive after money, covets psychic powers.

Fundamental Education, 1970

07

The penitent that walks on his knees to the temple, and filled with faith whips himself, apparently does not have ambition for anything and even affords himself the luxury of giving without asking anything of anyone. However, it is clear that he covets a miracle, a cure, and health for himself or for some relative, or else for eternal salvation.

Fundamental Education, 1970

07

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

Those people with subjective psyches believe themselves to be rich, powerful, and illuminated. They covet a splendid position in the beyond. In reality, they know nothing about themselves. Lamentably, they are ignorant of their own impotence, nothingness, shamelessness, misadventures, and psycho logical misery and nakedness.

The Secret Doctrine of Anahuac, 1974

07

The human mind should liberate itself from fear and cravings. The human mind should liberate itself from the desires of accumulation, from attachments, hatreds, egotism, violence, etc.

The Revolution of the Dialectic

07

Anger disguises itself with the judge's robe. Many people crave to not be greedy. There are those who do not grasp after money but crave psychic powers, virtues, love and happiness here and now or after death, etc.

Fundamental Education, 1970

07

The "ego", the "I", the "self" delights in concealing ambition, placing it in the most secretive recesses of the mind, and then says, "I do not covet anything", "I love my fellowman", "I work selflessly for the good of all human beings." The sly fox politician, the one who knows it all, sometimes astonishes the masses with his seemingly unselfish deeds, but when he retires it is commonplace for him to leave his country carrying so many millions of dollars with him.

Fundamental Education, 1970

07

The one who does not have a defect in a specific direction, has it in another direction. Some do not covet money but they covet fame, honors, love affairs, etc. Others do not commit adultery with someone else's wife but they enjoy altering doctrines, mixing creeds in the name of the Universal Fraternity.

The Revolution of the Dialectic

07

The 'I' also strives for and covets those silences and even artificially fabricates them. During profound meditation, we need total quietude and silence of the mind, but we do not need that false quietude and silence fabricated by the 'I'. We should not forget that the devil saying Mass often deceives even the most astute people.

Christmas Messages, 1952-66

07

It is logical to say that if we want to silence the mind by force, by storm, and if we want to calm it down by torturing it and tying it up, moved by the covetousness to experience the Being, we will only obtain artificial silences and arbitrary tranquility produced by the 'I'.

Christmas Messages, 1952-66

07

We should liberate ourselves from all types of preconceptions and desires. We should move only under the impulses of the Inner-Self. Covetousness, anger, lust, have their den in the mind. Covetousness, anger, lust, lead souls to the Avitchi.

The Revolution of the Dialectic

07

A PRACTICE

Remember that only by profoundly comprehending necessity and covetousness will you be able to establish true foundations for the correct process of thinking.

Introduction to Gnosis

07

A PRACTICE

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

The Revolution of the Dialectic



THE EMOTIONAL CENTRE

In the emotional centre

In the emotional centre

"The greedy suffer and cause suffering."

The Social Christ

When we comprehend our exact relationship with money, the pain of detachment and the frightening suffering that is produced by competition ends. We should learn to differentiate between our immediate physical needs and psychological dependence on things. Psychological dependence on material things creates exploitation and slavery. We need money to cover our immediate physical needs but, unfortunately, needs are transformed into covetousness. The psychological "I," perceiving its own emptiness and misery, usually gives money and material things a different value than what they have, an exaggerated and absurd value. That is why the "I" wants to become rich externally since internally it is poor and miserable. The "I" wants to make itself felt, to dazzle its fellowman with material things and money.

Introduction to Gnosis

Some want sensations of wealth, power, command etc, others want sexual sensation, women etc that inevitably lead to miserable, indignant and dirty satisfactions. Those that look for dirty satisfactions, those that look for stupid satisfactions do not have the least inconvenience in exploiting their fellows. They become frighteningly cruel, greedy, avaricious and cunning.

The Social Christ

07

The PSYCHOLOGICAL I, realising its own emptiness in misery wants to be big and great and in order to do this looks for more and more money. The greedy suffer and cause suffering. They make life bitter for themselves and make life bitter for others. Greed is the secret cause of hate and of the brutalities of the world. Many times these brutalities are carried out in the name of the law.

The Social Christ

07

We all have the right to aspire to Enlightenment, but on the other hand, we must not covet Enlightenment. Instead of coveting it, we must worry about the disintegration of the psychic aggregates that we carry inside us, watch in an intense way this false feeling of the "I", annihilate it, because it can make us stagnate, it can take us to self-deceit, it can make us think that we are doing very well, it can make us believe that it is the voice of the Consciousness when, in reality and in truth, it is the voice of the Ego.

The Fifth Gospel ·Gnostic Psychology of False Feelings ·*Third Chamber – Mexico City – May 4. 1977*

07

Have you seen, my dear friends, a greedy person? How much the unhappy one suffers and suffers! Recently, there were three greedy brothers in the capital city. They had a business on public roads. The poor ones suffered, saving the money, they did not even spend it to poison themselves. Well, one of those days, they were murdered. Who killed them? It is not known.

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

> ***One carries the causes of pain within oneself; not outside oneself, but within.***
>
> The Fifth Gospel

Let us see the case where someone steals a sum of money from us. Suppose one of you has saved, for example, fifty thousand pesos in a piece of furniture, in any box of your house, and a relative of yours steals the fifty thousand pesos. Clearly you would suffer horribly, right? Fifty thousand pesos, and losing them like that, from one moment to the next, would cause you a lot of pain, you would cry, you would go to the police, you would file a lawsuit, even if it was a family member. Maybe you would not do so because he was a relative, but you would indeed carry the suffering within. But why do you suffer so much for fifty thousand pesos? "Ah, the thing is that it costs me great difficulty to earn them!" That is why you suffer. If you did not have the "I" of attachment to things and money, you would lose those fifty thousand pesos and you would be laughing, you would not suffer.

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

07

A PRACTICE

One says: "I will sacrifice that pain, because this is vain and illusory", and he dissects that pain, he reaches the understanding that it is vain and illusory, because a wallet, some money, all of that, are perishable things. Then one ends up disintegrating the "I" of attachment to money and the "I" of fear, and in this way, he sacrifices his pain and the pain disappears.

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

07

Upon reaching these heights, one comes to realize, in truth, who was the one who was causing the pain. It was not the thief who caused the pain, but the "I" of attachment to material things and the "I" of fear. And one confirms it after he sacrifices the pain, after he disintegrates the "I's" of fear and of attachment; he comes to understand it because the pain disappears completely. So, it was not the thief who caused the pain. One carries the causes of pain within oneself; not outside oneself, but within. If one does not sacrifice pain, one will never be happy. And the

causes of pain are not outside oneself, but within oneself. I have reached these reflections. [...] What is most detrimental to one is identification. If an "I", for example, says to him: "Take revenge on that one who caused you pain", and it suggests to him the idea of taking revenge and he identifies with that one who is there suggesting those ideas, well then, at the end of the day, he ends up taking revenge.

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

07

One is astonished before the spectacle of a fire: people, desperate, seize the most improbable things; people are attached to those things that do not have the slightest importance. This is equivalent to being in a state of absolute unconsciousness. What is most serious about our tragedy is that one thinks that he is thinking, one feels that he is feeling, when in reality it is someone else who, at a given moment, thinks with our tormented brain and feels with our aching heart. How many times do we think that we love, and what happens is that another "I" within us, full of lust, is using the heart center.

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

07

One is astonished in front of the spectacle of a fire or a shipwreck. At such a moment desperate people often seize many things that are ludicrous, things of no importance. Wretched people! They feel themselves in those objects; they lean on silly objects; they become attached to objects, which do not have the least bit of importance.

Treatise of Revolutionary Psychology, *1975*

07

The hearts between his feline paws symbolize "the death of the Initiate." When Quetzalcoatl rises and transforms into a tiger, he tears apart the heart of the one who awakens him, until he kills within him all of the illusions of his personality and all of the attachments to those things that tied him to the earth. Indeed, the sagacity and fury of the tiger are necessary in order to kill the human personality, so that the seven serpents of the Dragon of Wisdom (symbol of the beheaded one) become resplendent.

Christic Aztec Magic, *1973*



THE MOTOR CENTRE

In the motor centre

5 passages

In the motor centre

"A greedy "I" could lead us to some market."

For the Few, 1980

When the human being steals, it is because he has the desire of accumulation, or he desires what he does not have.

Endocrinology & Criminology, 1957

If we take a ragged beggar out of the crowds and take him to Buckingham Palace to live there beside Queen Elizabeth, in the beginning he will be attended by many servants, he will be regarded as a fine gentleman. But his level of the Being will attract his own life. Soon the servants will find habits in this beggar which are very different from those of the palace. They will see that he is greedy, they will see that he holds onto money in a terrible way, that he never spends a cent even to help a friend; they will notice his irritability, they will notice his unscrupulousness, they will notice his gossiping; he will take revenge on enemies, etc., and finally, a moment will come when he will see himself alone in the Buckingham Palace itself. He will have to beg the servants even to bring him a plate to eat because they will no longer want to attend him, they will abandon him; and inside the Buckingham Palace itself, although he dresses in the best way possible, he will continue to be what he is, a beggar! The level of the Being of each one attracts their own life. A man is what his life is.

The Fifth Gospel ·The Verticality of Existence ·*First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

A man is what his life is.

The Fifth Gospel

Let us look at a miser and his altered appearance: the eyes of the miser are unmistakable; his actions, his way of hiding money and even suffering from hunger, because he does not want to spend; he is crazy, insane.

The Fifth Gospel ·Causes and Consequences of the Kundartiguador Organ

07

This animal had been sent to Minos by the god Neptune to be offered as a holocaust, but the king, greedily, improperly kept the bull for himself, and then the animal became frightful and menacing, terrorising the whole country.

The Three Mountains, 1972

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



THE INSTINCTIVE CENTRE

In the instinctive centre

18 PASSAGES · 1 PRACTICE

In the instinctive centre

"It is necessary to know where necessity ends and where covetousness begins."

Introduction to Gnosis

It is necessary that you have three things in life: food, clothing and shelter. We should not be hungry; we need to eat. We should not be poorly dressed; it is necessary to dress well. It is not fair to live our entire life paying rent for an apartment; we need to have a good house that is our own. Reflect on all this. It is urgent for you to comprehend the need to live better without falling into the sin of covetousness. In our previous lesson we said that it is necessary to distinguish between necessity and covetousness. It is necessary to know where necessity ends and where covetousness begins.

Introduction to Gnosis ·Lesson Six

We need money, true, but it is necessary to profoundly comprehend our exact relationship with it. Neither the ascetic nor the covetous miser has ever comprehended what our exact relationship with money is. It is not through renouncing money, nor coveting it, that we can come to understand our exact relationship with it. We need comprehension to intelligently recognize our own material needs without disproportionately depending on money.

Introduction to Gnosis

07

It is not a case of renouncing money or being greedy for it. What is important is to know how to relate ourselves to it in the correct way.

The Social Christ

07

Money in itself is neither good or ad, it all depends on the use we make of it. If we use it for good it is good and if we use it for bad it is bad. We cannot negate that today, due to human barbarity, money has become a basic factor in practical day to day life. The grave part is not in getting money but in the greed for it. Humanity today is very GREEDY. People depend on money for happiness, they want money and more money. They are not content with FOOD, CLOTHES AND SHELTER. They want more money than is necessary for FOOD, CLOTHES AND SHELTER. We know individuals in the capitalist system to have more than a thousand houses that give them juicy monthly incomes and what is more they have farms and cars of the latest model with which to transport themselves around. These types of people do not need a thousand houses to live in, neither do they need much land to cultivate food. Even less do they need thirty or forty luxury cars in order to get them from one place to another.

The Social Christ

07

Those who try to establish a home and make their fortunes during old age are truly worthy of pity. The ego of greed goes to extremes and wants to accumulate riches. The human being needs food, clothing, and shelter. It is necessary to have food, our own home, clothing, and shelter, but the human being does not need to accumulate enormous sums of money in order to be able to live.

Fundamental Education, 1970

07

Out of fear, the thief steals: he fears misery, fears hunger, nudity, etc. Out of fear, the woman prostitutes herself: she has fear of life, fear of misery, etc. Out of fear, one lies; out of fear, the greedy covers; out of fear, the miser hides his money and like that he becomes in fact a beggar. What is a miser? Is he not perhaps a beggar? What would be the karma for the miser? To be born in misery in the new existence, in his future existences.

The Fifth Gospel ·Clarifications About the Psychological Work

07

The insignificant insect covets to be elegant. The poor shop assistant who helps customers and patiently shows them a tie, a shirt, shoes, posturing himself with a plastic smile, covets something more because he is afraid, he fears misery, a gloomy future, old age, etc.

Fundamental Education, 1970

07

The intellectual animal is in fact a machine controlled by different Egos. Some Egos represent anger in all its aspects, others greed and some others lust, etc.

The Mystery of the Golden Blossom, 1971

07

That was the state of things, when I returned. So my friend explained to me that this treasure was much saught-after, it was known as the famous golden calf so much so that many people from the district were restless and for this reason he was surrounded by covetous mortal enemies who had the intention of murdering him.

The Mystery of the Golden Blossom, 1971

The ego of greed goes to extremes and wants to accumulate riches.

Fundamental Education, 1970

However, we must speak in plain language emphasize on the EGO of greed.

The Mystery of the Golden Blossom, 1971

07

Floating through the atmosphere I smoothly descended along to the watery bottom of the illfated pit of greed...

The Mystery of the Golden Blossom, 1971

07

Later, when I reported everything to my friend, he looked very sad. That man suffered terribly; he wanted gold, emeralds, riches, greed was engulfing him alive...

The Mystery of the Golden Blossom, 1971

07

How dreadful greed is!... in such a place only fear, reigned, distrust, the revolver, the rifle, espionage, cunning, murderous thoughts, the craving to rule, to reign, to be on the top rung, to make himself felt, etc.

The Mystery of the Golden Blossom, 1971

07

When I left that city I took the decision never again to participate in the motives of greed...

The Mystery of the Golden Blossom, 1971

07

It is unquestionable that this fortune was only a mental projection of the subjective psyche of those present. It is obvious that these people were at heart very greedy. 2. Far away in time and distance, very distant from my beloved Mexican country, I had to go into the state of Zulia, in Venezuela, South America.

The Three Mountains, 1972

07

As vampire bats, the depraved and the avaricious ones fly down upon their prey, and afterwards they lazily go back into the gloomy caverns of their senses where they hide from the light of the day as those who live within the darkness of ignorance, desperation and evil.

Christic Aztec Magic, 1973

07

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

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

07

A PRACTICE

4. Lull yourself to sleep trying to discover, on your own, where necessity ends and where covetousness begins.

Introduction to Gnosis



THE SEXUAL CENTRE

In the sexual centre

3 PASSAGES · 1 PRACTICE

In the sexual centre

"The Gnostics do not covet powers, on the contrary, they prepare themselves in order to acquire them."

The Revolution of Beelzebub, 1950

To not covet powers does not signify that we, the Gnostics, take on a passive attitude, as do the Theosophists. We have to prepare ourselves when practicing sexual magic, when vocalizing, and when we expel all of the rubbish from ourselves.

The Revolution of Beelzebub, 1950

Those who are coveting occult powers, those who utilize the Maithuna as a pretext in order to seduce women (or men), will enter into the submerged involution in the Infernal Worlds.

Runic Magic, 1969

07

A PRACTICE

The Gnostics do not covet powers, on the contrary, they prepare themselves in order to acquire them. The preparation of the Gnostic is to purify himself and to practice sexual magic daily.

The Revolution of Beelzebub, 1950



THE WILL

In the will

31 PASSAGES · 15 PRACTICES

In the will

"It would be useless to repeat daily: "I will no longer be covetous," because within the different depths of our psyche, the "I's" of covetousness shall continue to exist."

Treatise of Revolutionary Psychology, 1975

A PRACTICE

26.Do not covet powers because you will sink into the lunar abysses.

The Mysteries of the Fire, 1955

Behold, all of you who covet magical powers, do you ignore perchance that your sacred Mother is omnipotent?

Runic Magic, 1969

07

In order to be an initiate one needs great equilibrium of consciousness. One needs to cultivate powers but not covet them; aspire to initiation but not covet it; know how to find virtues in the heart of the wicked; know how to find the evil in the heart of the virtuous. People begin to practice sexual magic and then become tired; they fail due to the lack of tenacity and perseverance. One cannot have tenacity without having conscious awareness of what one is doing. One cannot have conscious awareness without first having suffered. This humanity still needs much pain. People want to obtain everything in a single day; rare is the one who perseveres during one's entire life. People do not yet have moral responsibility.

The Greater Mysteries, 1956

07

Many people write to us frequently complaining about not possessing Enlightenment, asking for powers, demanding keys that turn them into mages, etc. However, they are never interested in observing themselves, in knowing themselves, in disintegrating those psychic aggregates, those "I's" inside which the will, the Essence, is stuck. People like that, obviously, are doomed to failure. They are people who covet the faculties of the saints, but who in no way are willing to die in themselves.

The Fifth Gospel ·The Liberating Power of the Will ·*Lecture given to the brothers of Colombia – Mexico City April 23rd, 1975*

07

Omniscience and Omnipotence are very coveted qualities; these confer upon us remarkable powers over all of Nature. If we renounce these tremendous powers, then the destruction of certain seeds occurs that in one way or another (after every Great Pralaya) always brings us into new manifestations through successive Mahamanvantaras.

The Solar Bodies, 1968

07

Whoever wants to work in the Great Work must first abandon greed. The greedy mason abandons his work if he finds some other job to do along the way, even though the latter truly belongs to the darkness. The greedy withdraw from the Great Work. Many are those that begin the Work, few are those that finish it. The Resurrected Masters can be counted on the fingers of one's two hands.

Esoteric Course of Kabbalah

07

It is urgent, my dear friends, to put an end to the actors of such comedies, dramas and tragedies. What are they called? These actors are jealousy, anger, greed, lust, envy, pride, laziness, gluttony, etc. Those "I's", who personify our mistakes, are the actors of those dramas, comedies and tragedies. We need to disintegrate them; we need to turn them into cosmic dust. If we succeed, if we break all these psychic aggregates, the Consciousness will remain awakened, individualized. Then, we will have made our life a masterpiece.

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

07

If one studies the "Egyptian Book of the Dead", one sees that it is Isis who is called to put the ego to death. Without the Divine Mother the death of the ego is impossible. The Essence is freed with the death of the ego and becomes lost in Osiris, the Divine Christ. The Essence resuscitates in the heart of Osiris. Where will our feelings, our attachment to things, and our desires be? All that will no longer exist.

Tarot and Kabalah, 1978

07

It would be useless to repeat daily: "I will no longer be covetous," because within the different depths of our psyche, the "I's" of covetousness shall continue to exist. It would be useless to separate ourselves from the world and lock ourselves up in a convent or live in a cavern, because the "I's" within us will continue to exist. Some hermits who isolated themselves within caves, based on rigorous disciplines, attained the ecstasy of the saints and were taken up to heaven. There they saw and heard things that are not easily comprehended by human beings.

Treatise of Revolutionary Psychology, 1975

07

The so-called superior 'I' says: "I will overcome anger, covetousness, lust, etc.", but the so-called inferior 'I' then laughs with the thunderous laughter of Aristophanes and the demons of passions, terrified, flee to hide within the secret caverns of the different areas of the mind. This is how the fallacy of the ego functions.

The Revolution of the Dialectic

07

Many are those who reject greed, who fight against it, who discipline themselves against it by following strict rules of conduct, but since they have not truly comprehended the whole process of greed, deep down they end up coveting not being covetous.

Fundamental Education, 1970

07

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.

Christmas Messages, 1952-66

07

No one can arrive at "Real Illumination" nor exercise the absolute Priesthood of the Conscious Willpower, if he has not first died radically in himself here and now. Many people write us frequently complaining of not possessing illumination, asking for powers, demanding clues that shall convert them into Magicians, etc.; but they never become interested in observing and knowing themselves, or in disintegrating those psychic aggregates, those "I's" within which the willpower, the Essence, is absorbed. Persons like that are obviously condemned to failure. They are people who covet the faculties of the Saints but who have in no way decided to die in themselves.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

The observation of things without identification will allow us to know the processes of covetousness, attachments, ambition, etc., etc. It is irrefutable that for a covetous person, it will entail a lot of work to not become identified with a diamond ring or with a few dollar bills from the bank, etc., etc. Observation of places will allow us to know how extensive our attachments and fascination are in relation to diverse places.

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

07

A PRACTICE

Have you, sometime in your life, ever thought of what you like or dislike the most? Have you reflected on the secret causes of action? Why do you want to have a beautiful house? Why do you desire the latest model car? Why do you want to always be wearing the latest fashion? Why do you covet not being covetous? What offended you the most in a given moment?

Treatise of Revolutionary Psychology, 1975

If we want to finish with greed in the world, we should begin by finishing with greed inside ourselves, because we are the world.

The Social Christ

A PRACTICE

Any annoyance, any incident can lead us through inner self-observation to the discovery of any "I," whether it be of self-esteem, envy, jealousy, anger, covetousness, suspicion, calumny, lust, etc.

Treatise of Revolutionary Psychology, 1975

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

During meditation, the pluralized I always does the opposite [what we do]. It enjoys fornicating when we try to comprehend lust; it creates thunder and lightning in any of the forty-nine subconscious levels of Yaldabaoth when we try to comprehend anger, it covets not being covetous when we wish to reduce covetousness to dust. Inner self-remembering is the complete awareness of the entire subconscious processes in oneself, of the ego, of the pluralized "I"

The Buddha's Necklace, 1967

07

A PRACTICE

Let's not say, "My self possesses anger, covetousness, lust, pride, laziness, gluttony, etc." It is better to say, "I possess anger, covetous, etc., etc."

Christmas Messages, 1952-66

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

A PRACTICE

For example: did you triumph over the day or did the day triumph over you? What did you do today, my dear brothers? What psychological defect did you eliminate? Are you sure that you have not identified today with some morbid thought, or with some greedy thought, or with pride, or with the insulter, or with some worry, with some debt, etc.? Are you sure of that? Did you triumph over the day or did the day triumph over you? What did you do today? Have you already realized at what level of the Being you are? Did you move to a superior level of the Being or did you remain where you were?

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

07

A PRACTICE

He who achieves complete self-exploration regarding this or that defect, whether it be to know anger, or to know greed, lust, envy, pride, laziness or gluttony, etc., can make formidable psychological advances.

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

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

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

Answer: My friend, your question seems to me very interesting and I hasten to answer. Since in the submerged worlds we only see results, I invite you to reflect; ask ourselves what is avarice, in what manner does the avaricious person compare to the beggar, what is the life of the avaricious person like, his illnesses, his suffering, in what manner do they die?

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

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

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

07

The Intimate Christ, not being covetous, has to eliminate from himself the undesirable elements of covetousness.

The Great Rebellion, 1975

07

160. We must end all eagerness for accumulation and for greed.

Igneous Rose, 1954

07

If we want to finish with greed in the world, we should begin by finishing with greed inside ourselves, because we are the world. We need to understand in depth all of the complex processes of greed if we really want to get to the point of dissolving the i. It is urgent to understand in an INTEGRAL form the process of greed on all levels of the mind. Only in this way can we realise upon the earth the Social Christ. It is necessary that the DEMOCRATIC GOVERNMENTS MAKE THE SYSTEMS OF CREDIT DEMOCRATIC.

The Social Christ



THE BALM

What is born in its place

THE BALM

What is born in its place

"Greed can be transmuted into charity."

Endocrinology & Criminology, 1957

Instead of coveting degrees, powers, initiations and divine dominions, we should make the effort to be useful men to suffering humanity.

The Greater Mysteries, 1956

07

When the mind no longer searches, when it no longer seeks refuge, when it is no longer in search of security, when it no longer covets more books or knowledge, when it knows not even the memory of desire… then only that which is called love remains in us. How sublime it is to love! Only great souls can and know how to love.

Esoteric Course of Kabbalah

07

Anger can be transmuted into sweetness. Greed can be transmuted into charity. Lust can be transmuted into love.

Endocrinology & Criminology, 1957

07

The accumulative desire of greed is transmuted into the happiness of giving everything, even one's life, for the love of this suffering humanity.

Endocrinology & Criminology, 1957

07

Ignorance is the mother of desire. Desire of killing is transmuted into the science for healing and giving life. Desire of stealing is transmuted into altruism and charity.

Endocrinology & Criminology, 1957

07

Desire of accumulating (greed) is transmuted into altruism.

The Aquarian Message, 1960

07

Lunar greed is transformed into hope and altruism.

Esoteric Course of Kabbalah

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

To comprehend the infinite nuances of greed is indispensable so that philanthropy and altruism are born within us. To comprehend lust in all levels of the mind is an indispensable condition for true chastity to be born within us.

Fundamental Education, 1970

The accumulative desire of greed is transmuted into the happiness of giving everything, even one's life, for the love of this suffering humanity.

Endocrinology & Criminology, 1957

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

07

For example, we could not acquire the virtue of chastity, if we do not disintegrate the defect of lust. We could not acquire the virtue of meekness, if we do not eliminate from

ourselves the defect of resentment. We could not acquire the virtue of altruism, if we do not eliminate the defect of selfishness.

The Fifth Gospel · Gnostic Psychology of False Feelings · *Third Chamber – Mexico City – May 4. 1977*

07

Charity is grandiose! But what about someone who went out to give alms to drug addicts so that they buy drugs, to alcoholics so that they get drunk in the bars, to the greedy so that they continue becoming richer, etc., etc. It is logical that such a precious virtue, like that of charity, when it is out of place, it smells of insanity, right? Something anomalous, something absurd. However, charity is one of the most precious virtues, but it must always be in its place.

The Fifth Gospel · The Two Sides of Human Virtues · *Lecture-Interview – Mexico City – 1977*

07

We ourselves are founding the Institute of Universal Charity, and we are doing it with pleasure in order to serve our fellow men; to help those who truly deserve it: the elderly who cannot work, the widows, the orphans, the helpless, etc. Selfishness, for example, is something that is out of place because the natural thing is altruism; this is obvious.

The Fifth Gospel · The Two Sides of Human Virtues · *Lecture-Interview – Mexico City – 1977*

07

A-Himsa is the opposite of egotism. A-Himsa is absolute altruism and love. A-Himsa is upright action.

The Revolution of the Dialectic

07

A PRACTICE

In order to succeed in life one has to become a fisher of men. Jesus chose his disciples from among poor fishermen. They had to stop catching fish to become fishers of men. Do you want to obtain success, power, glory? Listen to this advice, "Put the bait on the hook that will catch the fish." Do not talk with others about things of interest to you. Your business is your business. The human being is egotistical, unfortunately, and wants to only know things that are of interest to him. If you talk to your fellowman about the things that he desires and loves, you will influence him positively and will obtain from him all that you need. It is necessary to learn to see the point of view of our fellowman and help to Solve his conflicts; in this manner we also solve our own Problems. Become an altruistic and generous person, help Others with your advice, do your best to understand others' Points of view and you will

> catch fish in abundance. When we begin comprehending our fellowmen, we also begin to take the first steps on the path of happiness and success. It is necessary to study and understand the functions of the mind. Whoever knows the mental mechanism is in a position to control it. Much has been said about mental power and there are many schools that teach how to concentrate the mind. Nobody can intelligently deny the power of thought. This force is made up of radioactive forms and waves that move from one brain to another. We need to develop this marvelous power but we must advise that thought and action should wisely be combined if we want to succeed in life. Mental concentration is miraculous when intelligently combined with action.
>
> Introduction to Gnosis

07

The Ego pleases itself with thievery, robbery, pillage, ravishment, abduction, fraud, swindle, deprivation, with borrowing and not restoring, with abusing the trust of others and thus keeping what is not his own, with exploiting the neighbor, with dedicating himself to peculatio n, etc. Yet, the Being enjoys when giving and even when renouncing to the fruits of his actions. He is serviceable, unselfish, charitable, philanthropic, altruistic, etc., etc., etc.

Parsifal Unveiled, 1970

07

> *"Mu answered, 'You will die, with your slaves and your treasures. From your ashes new people will come. If these people forget that they should not amass material things not only for their own progress, but also for the generosity towards mankind, the same fate will surprise them.' Tradition states that the flames and the fog choked the words of Mu. In a few months, the country and its inhabitants were smashed and swallowed in the abysms of the ocean."*
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> The Solar Bodies, 1968

07

Jupiter, generous as always, munificent and altruist, has to have its contrast beneath the epidermis of the Earth, in the sixth submerged infradimension.

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

07

What would be the antithesis of generosity? Egotism, usury, embezzlement, that is obvious.

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

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 eight things: *greed* (130), *covetousness* (134), *avarice* (33), *the miser* (5); three phrase patterns — **attachment to things** (9), **the desire of accumulating** (5), and *hoarding, usury and Mammon* (27); and *altruism*, the pole (21). That is 364 candidates in 44 books, the largest sweep of this series since *Lust*. Every one was read and judged, and 151 are printed here; a further 69 were judged worth keeping and did not reach a section.

The boundary with *Envy* is the one that mattered, and it was set when that work was built. *Covet* comes here for goods, powers, titles and position, and stays there for virtues — *"There is envy in every individual who covets virtues"*. Measured: only 16 of the 134 covet paragraphs match Envy's coveted-virtue pattern, so 118 are the coveting of goods and are this work's. The 147 paragraphs of *covetousness* were deliberately held back from Envy for this booklet.

The largest rejection class is the seven capital sins recited. A great share of the *greed* candidates are the bare list — *anger, greed, lust, envy, pride, laziness, gluttony* — where the word is named and **nothing whatever is taught about it**, used to prove the plurality of the "I", to number the heads of the Beast, or to list what continues after death. That is the rule every work in this series uses, and it is named here rather than hidden. But the readers were told to read before rejecting: some of those lists *do* teach — what the aggregates do with the psychic material, or how they are reduced to cosmic dust — and those are printed.

Attachment folds into this work and leaves the queue for good. It had stood as an open question on the series map since 28 August. Measured: *attachment / attached / detached* is 124 paragraphs and badly false-friended — the Moon detached from the Earth, leaves detached from trees, peduncles detached in the brain, energy detached from the solar fire. Roughly a hundred are the physical sense. **The narrow phrase returns nine, and every one is real**, so the phrase takes them and the wide family is not swept. The editor ruled it on 1 September.

Mammon was admitted so that it could be rejected with a reason. Twelve paragraphs carry it and **in *The Three Mountains* Mammon means intellectualism, not money** — *"Mammon's futile intellectualism"*, *"renounced Mammon (intellectualism and material riches)"*. Six were rejected on exactly that. The *merchants of the temple* are the "I"s being cast out, which is the general work and not this defect.

Five more families were thrown out, each sampled first. *Money*, *wealth*, *riches* and *fortune* stand in 416 paragraphs and 386 of them carry no word of this work — that is his social teaching and a different subject. *Poverty* is in 568, the same from the other side. *Selfishness* and *egotism* are in 143 and he pairs them with altruism as *altruism's* opposite, not greed's. *Renunciation* is in 172 and is the renouncing of the world. *Possession* is in 65 and is mostly demonic possession and the possession of powers.

The judging was done in seven slices, each by its own reader, each writing its own file and verifying its own key range, and the merge then asserted complete, duplicate-free coverage of all 364 before anything was built. No judgement is made in a chat reply.

One sentence stands in the corpus six times and is printed once. *"The pluralized 'I' foolishly wastes the psychic material in atomic explosions of anger, covetousness, lust…"* is in *The Revolution of the Dialectic* three times, in the *Christmas Messages* twice, and in *Dissolving the I* once. The sequence test found one pair of them; reading found the other four. Two are printed — the one that carries the frame, and the one that alone names the cathexis — and four are cut.

Not one silent correction was needed — the seventh work of the series running. These 151 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 64 times. One rule closes them and it never invents a letter.

Thirty-four sentences the closing rule closed by itself, thirty-one forward and three back — more than any work of this series, because *Fundamental Education*, the *Christmas Messages*, *The Social Christ* and *Introduction to Gnosis* are all set in short measure. Only two ranges had to be set by hand, and both are named in the build record with the sentence they must not cut.

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 151 of them; and every passage marked a practice was checked to be carrying its own instruction rather than a comment on one made elsewhere. No failures.

49 passages also stand in another work of the series — the largest overlap of any work here, because greed is named beside the other defects more often than any of them. Each is marked. Overlap is allowed where the teaching needs it, by the editor's ruling of 31 August 2026.

Do not covet powers