

Joy in Another's Good

against Envy

Happiness for the well-being of others: why envy is out of place; how the virtue is born when envy is comprehended; the love that wishes only the good of the one it loves; cooperation in place of competition; and what to do when envy strikes, in his own words, from the fifty-two books

15 passages · 9 books · 6 sections · 5 parts

Samael Aun Weor · in his own words

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

He names this virtue in a few plain lines, nearly always as what takes envy's place: envy is "regret for the well being of others", and when it is comprehended, happiness for their good is born in us. These passages gather what he says of it. Envy is named only where he sets the virtue against it; the ego itself is gathered in *Envy*.

The first part is why envy is out of place: *"Why should we feel envious of the good of others?" "On the contrary, he would be happy to see his friend doing well."*

The second part is how the virtue is born, by comprehension and by transmutation: *"…in its place appears the star that rejoices and shines for others' well being." "Envy, which is also frustrated desire, is transmuted into happiness for our neighbours good fortune."*

The third part is love, which wishes only the good of the one it loves: *"True Love demands nothing, asks nothing, desires nothing, thinks nothing, only wants one thing; the happiness of the beloved." "Love pardons everything, gives everything, demands nothing, asks for nothing, and wishes only for the well-being of the object of its love."*

The fourth part is cooperation in place of competition: *"The sense of cooperation must absolutely replace the horrible battle of selfish competition." "As we die from instant to instant, harmony among men slowly develops."*

The last part is what to do when envy or another negative emotion strikes: *"It is not easy to express oneself well when one has a negative emotion, but that's the way it should be." "…we must talk about it in a harmonious way, not in favor of envy, but for the good of others."*

What is in it

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THE MAP

Five parts: why envy is out of place, how the virtue is born, the love that wishes the other's good, cooperation in place of competition, and what to do when envy strikes

Tap a part to go to it. Below, a star shining, its rays going out alike to two lamps standing side by side; the caption is his own words, from the passage it links to.

Envy is something that is out of place
PART ONE · 2 PASSAGES

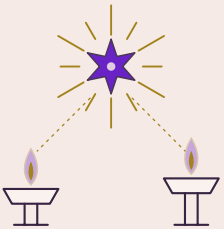
The star that rejoices and shines for others' well being
PART TWO · 6 PASSAGES

Love envieth not
PART THREE · 3 PASSAGES

Harmony among men slowly develops
PART FOUR · 2 PASSAGES

Not in favor of envy, but for the good of others
PART FIVE · 2 PASSAGES · 2 PRACTICES

THE STAR THAT REJOICES



"...in its place appears the star that rejoices and shines for others' well being"

The Revolution of the Dialectic

⚖ Part One — Envy is something that is out of place

2 PASSAGES

1 Why should we feel envious of the good of others

Envy is called out of place, as hate is beside love, and the natural answer to another's good is gladness. A man without the "I" of envy, seeing a friend prosper, would not suffer at all but be happy to see him doing well.

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

THE FIFTH GOSPEL ·THE REASON OF BEING OF OBJECTIVE JUSTICE ·*Lecture – Interview – Mexico City – 1975*

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

THE FIFTH GOSPEL ·THE SERIOUS DAMAGES OF MENTAL REPRESENTATIONS ·*Third Chamber – Mexico City – June 1977*

☆ Part Two – The star that rejoices and shines for others' well being

4 passages

1 Only by comprehending that envy is regret for the well being of others

The virtue cannot be coveted into being. Envy has to be comprehended in every region of the mind; then it ends, and in its place the feeling of cooperation and happiness for the progress of others is born.

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

Christmas Messages, 1952-66

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

Fundamental Education, 1970

> *There are persons who want to cease being covetous but who covet not being covetous, there you have a form of covetousness.*
>
> The Revolution of the Dialectic

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

The Revolution of the Dialectic

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

2 PASSAGES

11 Transmuted into happiness for our neighbours good fortune

Envy is described as frustrated desire. Set among the other desires and their transmutations, it becomes happiness for the good fortune of others.

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

THE AQUARIAN MESSAGE, 1960

If you wish to annihilate desire, you must transmute. Sexual desire is transformed into Will and Will is Fire. The desire of accumulation (avarice) 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

♡ Part Three – Love envieth not

3 PASSAGES

1 Only wants one thing; the happiness of the beloved

Paul's words on love, which envieth not and rejoiceth in the truth, open these passages. True love asks nothing for itself and wishes only the well-being of the one it loves, even when that happiness is found with another.

> *"Love suffereth long, and is kind; love envieth not, love vaunteth not itself is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoketh thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Corinthians 13: 4-7 The Chief Priest of the Priests of the Tribunal of Karma is the great Master Anubis. Only the terror of love and justice reign in this Tribunal. In this temple, a book of debits and expenditures exists for each human being in which is written daily, in detail, good and evil actions. The good actions are represented by rare coins that the Masters accumulate on behalf of the men and women that perform these good deeds. Also in this Tribunal, defense lawyers are found. Yet, everything must be paid. Nothing is granted as a gift. The one who has good deeds pays and does well in his affairs. The Masters of Karma also grant credits to those who request them. The granted credits are paid with unrewarded good deeds that are inspired by love towards those who suffer.*

Aztec Christic Magic, 1973

Love is like the sentiments of a newborn baby.

Esoteric Course of Kabbalah

Desire is a substance that separates into many substances. These substances of desire manage to deceive the mind and the heart. He who despairs because his wife has left him for another man, was not actually in Love. True Love demands nothing, asks nothing, desires nothing, thinks nothing, only wants one thing; the happiness of the beloved. That is all. The man who loses the one he loves

only says, “I am happy that you have found your happiness. If it is with another man that you have found it, I feel happy that you have found it.”

The Perfect Matrimony, *1966*

Whoever wishes to work in the Great Work must annihilate desire. It is necessary to know how to love. Love has its own distinctive happiness and its own infinite beauty. People do not know that which is called love. Love is like the sentiments of a newborn baby. Love pardons everything, gives everything, demands nothing, asks for nothing, and wishes only for the well-being of the object of its love. That is all. The genuine feeling of love is perfect. Satan does not know about perfection. Satan is desire.

Esoteric Course of Kabbalah

Part Four – Harmony among men slowly develops

2 PASSAGES

1 The sense of cooperation must absolutely replace

Cooperation is set against the battle of selfish competition, and generosity is named as its principle. As the "I" dies from moment to moment, cooperation takes the place of competition and good will the place of ill-will.

The sense of cooperation must absolutely replace the horrible battle of selfish competition. It is impossible to know how to cooperate if we exclude the effective and revolutionary principle of generosity.

FUNDAMENTAL EDUCATION, 1970

As we die from instant to instant, harmony among men slowly develops. As we die from instant to instant, the sense of cooperation keeps on totally replacing the sense of competition. As we die from moment to moment, good will replaces ill-will little by little.

THE REVOLUTION OF THE DIALECTIC

Part Five – Not in favor of envy, but for the good of others

2 PASSAGES · 2 PRACTICES

I Let us speak with love

Two instructions for the moment a negative emotion strikes. Speak of it harmoniously, not in favour of envy but for the good of others, and speak of the one who has hurt us with love and for that person's good.

A PRACTICE

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

THE FIFTH GOSPEL · SECRET REPERCUSSIONS OF THE RINGS OF ALCYONE

A PRACTICE

It is not easy to express oneself well when one has a negative emotion, but that's the way it should be. If we have an emotion of anger because someone has annoyed us, let us speak with love and for the good of the one who has bothered us.

THE FIFTH GOSPEL · SECRET REPERCUSSIONS OF THE RINGS OF ALCYONE

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his teaching of it: happiness, joy and rejoicing beside the well-being, the good fortune or the progress of others; envy, where the virtue, its birth or the work on the defect stand near; cooperation, where competition, rivalry or ambition stand near; love, where the well-being or the happiness of the other stands near; coveting, where the other's goods stand near; and comparison with others. The paragraph either side of a core paragraph was taken where his sentence ran across. That returned **163 candidate paragraphs in 31 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 98.8% of the time and on the class 95.1%, and a third reader, who saw neither verdict, settled the 2 disagreements. 19 were judged printable. 4 of them were set aside as the same teaching kept where it stands in another of his books or another passage, and 0 were joined into the passage before them, where his sentence ran across several short paragraphs, so **15 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 13 were greetings, dates, editors' notes or narrative, 13 were false friends (the words in their ordinary, worldly sense), 57 named the subject only in passing, 37 belonged to another built work, and 15 were neighbours on another subject. 4 more were judged and not printed, and 5 were judged the second halves of sentences begun in the paragraph before.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 4 ranges run over more than one paragraph.

15 passages also stand in a finished work, and every one is marked where it stands, the most in *Envy* (9) and *Anger* (4). The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against the raw extraction of its own book, and the printed text against the paragraphs it joins, with no failures. One word split in two in the source ("ava rice", Tarot and Kabbalah ¶2022) was mended to "avarice".

The sixth work of The Virtues. Each virtue is gathered on its own and named against the ego it replaces; the ego itself stays in its own work on the shelf, so *Envy* carries the rest. He names this virtue in few words, so this is a short book, and nearly every passage is shared with *Envy*; they are printed here and marked, so a reader who comes to this one book has the

whole teaching. The Virtues wear a warm pearl taken from the painting of the diamond on the pool, each virtue in its own colour; Joy in Another's Good's is a star violet.