

Resentment & Generosity

The defect he says is a self made out of yesterday — and the virtue he puts in the same chapter with it

83 PASSAGES · 22 BOOKS · 8 SECTIONS · 8 PRACTICES · 8 LECTURES · 17 SHARED

SAMAEL AUN WEOR · IN HIS OWN WORDS

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

He retranslates a beatitude to say what this is. *"The Lord's Gospel also says: 'Blessed are the meek for they will inherit the earth…' This is a phrase that no one has understood.* ***Blessed are, we would say, the non-resentful.*** *If one is resentful, how could one be meek? The resentful person lives keeping count: 'And I who did him so many favors… I protected him, I did so many deeds of charity for him and look at how this friend has paid me back!' This is the 'accounting' of the resentful."*

And then he says what resentment actually is, which is not what anyone expects. *"Unfortunately, the 'I' is memory and it lives in the past, it always wants to return to the past. The past consumes people, destroys happiness and kills love."* Resentment is not a feeling about an injury. It is a self made out of yesterday — and almost none of the passages that show it carries a word of this work at all, which is why they had to be found by a phrase and not by a term list.

The second half is his, not ours. His teaching on resentment does not sit in a chapter about resentment: it sits inside *Fundamental Education* chapter twelve, which he heads **Generosity** — and the cure he names there is generosity, not forgiveness. *"If husband and wife were generous they would forget the painful past." "If people were generous they would forget all the resentments accumulated in their memories, all the painful experiences of many yesterdays."* So the work carries both halves, as *Lust and Chastity* and *Desire and Will* do.

The most useful thing in it is a test. *"If one disintegrates any 'I' — let's say the 'I' of resentment against someone — he is happy to have disintegrated it; but if the very same feeling continues, something is failing in the work."* And, harder: *"If we forgive someone, and even more, if we cancel the pain that this person has caused us, but we continue with the same feeling… the 'I' of resentment continues alive."* You may believe the thing is gone and be wrong, and the proof is not what you think but what you still feel.

He puts the cause outside the person. As with hatred, resentment in his books is manufactured — by the mother who beats and insults, by the school that separates the abandoned child from the rest, by the jail where *"the delinquents multiply their hatred and rancor against society". "The child grows until he is a man and after, full of resentment, he throws himself into crime. In this way society becomes the victim of its own invention."*

Forgiveness is not here, and that is deliberate. It has a booklet of its own, *Seventy Times Seven*, built in August. What is here instead is the other cure, the one that work did not take: generosity, and the sentence they meet at — *"Love and resentment are incompatible atomic substances. Within love, no resentment of any kind can exist. Love is eternal forgiveness."*

How this edition is arranged. By where resentment works: in the centres of his psychology where his passages place it — intellectual, emotional, motor and instinctive — and in the will and in the word, with what resentment 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 has no section, because none of this work's passages place resentment there. The instinctive centre holds two 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

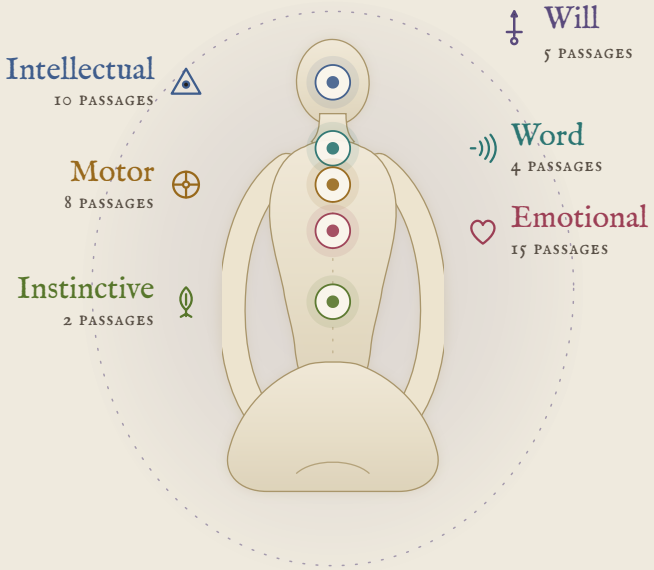
A practice, in a frame — something to do | Quoted, not his own words

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THE MAP

Where resentment 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 resentment is* 17

End with *What is born in its place* 22



WHAT IT IS

What resentment is

17 PASSAGES

What resentment is

"To be happy is very difficult, for that, one first of all needs to be meek."

The Revolution of the Dialectic

> *The Lord's Gospel also says: "Blessed are the meek for they will inherit the earth..." This is a phrase that no one has understood. Blessed are, we would say, the non resentful. If one is resentful, how could one be meek? The resentful person lives keeping count: "And I who did him so many favors... I protected him, I did so many deeds of charity for him and look at how this friend has paid me back when I have helped him so much and now he is incapable of helping me!" This is the "accounting" of the resentful.*

The Revolution of the Dialectic

How could one be meek if one is full of resentments? The one who is full of resentments lives keeping count at all times, the refore, he is not meek. How could he be blessed? What is understood by blessed? What is understood by happiness? Are we sure that we are happy? Who is happy? I have known persons who say: "I am happy! I am content with my life! I am joyful!" But I have heard these same persons say. "So and so bothers me! I dislike that person! I do not know why I cannot get what I have always desired!" Therefore, they are not happy, what really happens is that they are hypocrites, that is all. To be happy is very difficult, for that, one first of all needs to be meek.

The Revolution of the Dialectic

07

Are we sure that we are not resentful towards someone? Which of us is sure of not being resentful and of not keeping a count? Who?

The Revolution of the Dialectic

07

One does not come to know real happiness until they manage to free the Consciousness. As long as the Consciousness has not become free, it is not happy, and for the Consciousness to become free, it is necessary to destroy the shackles that keep it imprisoned within the prison of pain. The prison is the Myself, "I Myself", my person, my own feelings, my desires, my own tormented mind, my worries, my hatreds, my lust, my selfishness, my envy, my grudges, my resentments, my self, my own feelings, my own projects, my own desires. As long as one does not succeed in destroying that which is "I Myself', my Consciousness will be a prisoner. But the day that that which is I, "I Myself', is destroyed, then the Consciousness will be free, and it will enjoy the authentic happiness that has nothing to do with pleasure, this is the opposite of pleasure.

The Fifth Gospel · The Problem of Psychological Multiplicity

07

Love, what is love? Hatred, what is hatred? Envy, what is envy? It is worth trying to know something about ourselves. Selfishness, violence, envy, bitterness, resentments are but manifestations of the Ego, of the "I", of the Myself, of the Oneself.

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

07

Malice is accumulated desire. Hatred and resentment are frustrated desire.

Endocrinology & Criminology, 1957

07

He who has hatred, resentment, jealousy, envy, pride etc., will not attain the elevation to even the second level, called inspired knowledge. When we rise to inspired knowledge we understand and comprehend that the accidental accumulation of objects does not exist. All of the phe nomena of nature and all objects are really intimately organically linked to each other. They internally depend upon each other and mutually condition each other. Really, no phenomenon of nature may be integrally understood if we consider it in isolation.

Tarot and Kabalah, 1978

07

The White Magician adores the Internal Christ. The black magician adores Satan. This is the "I", the myself, the reincarnating ego. Really, the "I" is the same Spectre of the Threshold. It will reincarnate incessantly to satisfy desires. The "I" is memory. In the "I" are all the memories of our ancient personalities. In the "I" is Ahriman, Lucifer, Satan. Our Real Being is the Internal Christ. Our Real Being is of a universal nature. Our Real Being is not any kind of superior or inferior "I". Our Real Being is impersonal, universal, and divine. He transcends all concept of "I", myself, ego etc.

The Perfect Matrimony, 1966

Hatred and resentment are frustrated desire.

Endocrinology & Criminology, 1957

After death, each of these aggregates live in their own occurrences and desires, always in the past, never in the present. Do not forget my friends, that the "I" is memory, that the "I" is time, that the "I" is a book of many volumes.

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

07

The shadows of the dead come and go everywhere in the first Dantestic circle; they are engaged in the same activities of the life that was just lived. They dream with the memories of yesterday; they live in the past totally.

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

07

The shadows of the failed ones are many, each disembodied person is a bunch of unconscious shadows, a bunch of larvae that live in the past, that do not become aware of the present, that are trapped in all their dogmas, in their rancid things of yesterday, in their happenings of bygone times, in their affections, in their family sentimentalisms, in their egotistical interests, in their animal passions, in their vices, etc., etc. On being reborn, the essence expresses itself during the first three or four years of infancy, then, the creature is beautiful, sublime, innocent, happy. Unfortunately, the ego begins to express itself little by little as one gets closer to the age of seven years, and comes to totally manifest itself when the new personality has been totally created. It is indispensable to comprehend that the new personality is precisely created during the first seven years of infancy and becomes strengthened with time and experiences.

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

07

Let us see the child! How beautiful he is! How innocent! But while this child grows, while he evolves and acquires experiences throughout the distinct phases of life, he is complicating himself more and more, he is turning more and more sly. So when this person reaches the elderly age, he is already filled with maliciousness, selfishness, distrust, resentments, evilness, etc. Is this evolution?

The Aquarian Message, 1960

07

In the year 1917, the aforementioned cosmic law manifested itself intensely, but since the Russian proletariat was full of profound resentments and bitterness, Solioonensius was combined in an abnormal and negative manner with the psyche of each individual. The result of that negative combination was the Bolshevik revo lution.

The Revolution of the Dialectic

07

9. However other enemies only preserve secret vengeance because of the evils that you caused to them.

Christ Will, 1959

07

Karma is the law of compensation, not of vengeance. There are some who confuse this cosmic law with detriment and even with fatality, believing that everything that happens to the human being in life is inexorably determined beforehand. It is true that the acts of the human being are determined by inheritance, education, and the environment. It is also true that the human being has free will and can modify his actions to educate his character, to form superior habits, to fight against weaknesses, to fortify virtues, etc. The Masters of Karma are conscious Judges that live in Jinn state. Whosoever in front of them has funds to pay his debts, he pays and does well in his affairs. We constantly have to perform good deeds in order to have funds to pay our debts of this life and our previous lives. All the actions of the human being are controlled by

laws. Some laws are superior, others are inferior. All of the superior laws are resumed within love. This is why upon speaking of love, the Master Paul stated: "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.

Christic Aztec Magic, 1973

07

> *Remember that Jesus the Christ was hung there on a piece of wood. And the great Master of Masters, on his cross, bleeding, instead of asking for revenge on this humanity, said: "My Father, forgive them because they do not know what they are doing."*

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

07

> *Ah, happily do we live if we restrain ourselves of afflicting those who afflict us, if amongst those who afflict us we dwell in good health (free from the disease of revenge). Ah, happily do we live without yearning (for sensual pleasures) amongst those who yearn (for them); amidst those who yearn (for them) we dwell without yearning.*

Parsifal Unveiled, 1970



THE INTELLECTUAL CENTRE

In the intellectual centre

10 PASSAGES · 3 PRACTICES

In the intellectual centre

"Unfortunately, the "I" is memory and it lives in the past, it always wants to return to the past."

Fundamental Education, 1970

Unfortunately, the "I" is memory and it lives in the past, it always wants to return to the past. The past consumes people, destroys happiness and kills love.

Fundamental Education, 1970

A mind embottled in the past can never fully comprehend the profound significance of the present moment in which we live.

Fundamental Education, 1970

07

We will never be truly free as long as we have the bad habit of comparing ourselves to recollections accumulated in the memory, to an ideal, to what we aspire to be and are not.

Fundamental Education, 1970

07

The "I" is memory, a bunch of memories, the dust of centuries. Therefore, we receive degrees and the most precious stones in the manner that we dissolve it.

The Aquarian Message, 1960

07

Old people live in the past, old people are the result of many yesterdays. An elderly person totally ignores the moment in which he or she is living; old people are accumulated memory.

Fundamental Education, 1970

A mind embottled in the past can never fully comprehend the profound significance of the present moment in which we live.

Fundamental Education, 1970

Normally, impressions reach the mind, and the mind reacts to the impressions. If someone insults us, we react with a desire for vengeance; if someone offers us a glass of wine, we react with a desire to drink; if a person of the opposite sex tempts us, then we feel a desire to fornicate. But we always react to the impacts of the external world, and this is very serious!

The Fifth Gospel · The Word and the Sacerdotal Magisterium

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

A PRACTICE

2nd Rule. - Psycho-Analysis: To investigate the root, and origin of each thought, remembrance, affection, emotion, feeling, resentment, etc. while they emerge from within the mind.

Runic Magic, *1969*

07

A PRACTICE

4. — PSYCHOANALYSIS: Investigate, inquire, find out the origin of each thought, memory, affection, emotion, sentiment, resentment, etc. as they surge in the mind. During psychoanalysis, one should examine, evaluate and inquire about the origin, cause, reason or fundamental motive of each thought, memory, image and association, as they surge from the bottom of the subconscious.

The Revolution of the Dialectic

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*



THE EMOTIONAL CENTRE

In the emotional centre

15 PASSAGES

In the emotional centre

"Within love, no resentment of any kind can exist."

Fundamental Education, 1970

Love and resentment are incompatible atomic substances.

Fundamental Education, 1970

Within love, no resentment of any kind can exist. Love is eternal forgiveness.

Fundamental Education, 1970

07

Many marriages could be truly happy, but unfortunately they are not, due to old resentments accumulated in one's memory.

Fundamental Education, 1970

07

If husband and wife were generous they would forget the painful past and live in plenitude filled with true happiness.

Fundamental Education, 1970

07

Many resentful wives could be happy if they were generous enough to forget the past and live in the present, adoring their husbands.

Fundamental Education, 1970

07

Many husbands could be truly happy with their wives if they were generous enough to forgive old mistakes and forget quarrels and troubles accumulated in one's memory.

Fundamental Education, 1970

07

It is necessary and urgent that married couples comprehend the profound significance of the present moment. Husbands and wives should always feel as if they were newlyweds, forgetting the past and living joyfully in the present.

Fundamental Education, 1970

Love and resentment are
incompatible atomic substances.

Fundamental Education, 1970

8. The most dangerous matter is the painful past of your life that is mixed with subtle temptations.

Igneous Rose, 1954

07

It is absurd to send these children to miserable schools with the pretext that they are schools for the abandoned. This is CRUEL and forms an inferiority complex in the children. They grow up with complexes. They feel humiliated by human society and are filled with resentment against this society that as discriminated so villainously against them as if they werenâ€™t as human as the so called â€œgood childrenâ€ .

The Social Christ

07

We must never allow within ourselves feelings of the wrongs inflicted on us, sentiments of revenge, resentment, negative emotions, anxieties, violence, envy, incessant remembering of debts, etc.

Treatise of Revolutionary Psychology, 1975

07

The suffering Monarch does not keep any resentments in his painful heart. He totally comprehends his own errors, he recognizes his culpability. Thus, humbly he gives thanks to his maid, the woman, the eternal feminine, the monumental Eve from the Hebrew Mythology, an eternal toy for the good and evil on the earth, in accordance with the manner of treatment given to her by men.

Parsifal Unveiled, 1970

07

It was impossible for this good man to live in a hotel amid educated people, or to feel resentful towards somebody with any motive whatsoever. He certainly preferred to devote himself to his task, the hard misfortunes of daily work.

The Three Mountains, 1972

07

If one disintegrates any “I” –let’s say the “I” of resentment against someone–, he is happy to have disintegrated it; but if the very same feeling continues, something is failing in the work. Simply, this indicates to us that this “I” that we thought we had disintegrated, has not disintegrated, given that its feeling continues.

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

07

If we forgive someone, and even more, if we cancel the pain that this person has caused us, but we continue with the same feeling, this indicates to us that we have not cancelled that insult or that bad memory or that bad action that someone caused us. The “I” of resentment continues alive.

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

07

How many times have we thought, for example, that we have disintegrated, let's assume, an "I" of revenge? But this feeling that we had continues; this indicates then that we did not manage to disintegrate that "I"; this is obvious.

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



THE MOTOR CENTRE

In the motor centre

8 passages

In the motor centre

"The child grows until he is a man and after, full of resentment, he throws himself into crime."

The Social Christ

It is sad that mothers whip their children, beat them, insult them with cruel and rotten words. The result of such conduct is resentment, hatred, lost love, etc.

Fundamental Education, 1970

The result of this discrimination is the crime later on. The child grows until he is a man and after, full of resentment, he throws himself into crime. In this way society becomes the victim of its own invention.

The Social Christ

07

The delinquent does not reform himself in jails. The jail system has become a complete failure. Inside jails, the delinquents multiply their hatred and rancor against society.

Endocrinology & Criminology, 1957

07

By attacking evil we provoke revenge in people, making them worse.

The Social Christ

By attacking evil we provoke revenge in people, making them worse.

The Social Christ

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

All those persons, who live in that psychological city that we carry inside us, are our own "I's"; they are persons, persons... And those persons take advantage of any opportunity to manifest themselves through us. If one pays close attention, for example, to an "I" of revenge, then he identifies with it, loses himself in it and it in him, and he ends up doing what the "I" wants: he commits very serious mistakes that lead him to prison.

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

07

Therefore, the assassin told himself, if Santander tried to kill me in my past reincarnation, now in my present existence I will take revenge on him and I will kill him. Thus, the 9th of April, the day of the events, he treacherously killed Jorge Elicer Gaitan when this politician was leaving the government palace of Bogota.

Endocrinology & Criminology, 1957

07

Whosoever performs invocations for revengeful purposes, for a desired vengeance, for egotistical reasons, with envy, etc., will fail. They will not achieve anything with the invocation.

Occult Medicine and Practical Magic, 1978



THE INSTINCTIVE CENTRE

In the instinctive centre

2 PASSAGES

In the instinctive centre

"See how we carry the Moon even in the bone marrow."

The Fifth Gospel

All this which I am telling you is of a lunar type. See how we carry the Moon even in the bone marrow. If we want to become independent from lunar mechanics, we have to eliminate from ourselves the "I" of resentment, the "I" of self-love. Because it is written: "Blessed are the meek– that is, the unresentful– , for they shall inherit the Earth."

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

If we want to become independent from lunar mechanicity, we have to eliminate from ourselves the 'I' of resentment and of self-esteem. When one understands this, one advances on the path which leads to the final Liberation.

The Revolution of the Dialectic



THE WILL

In the will

5 PASSAGES · 4 PRACTICES

In the will

"But if one does not identify with the "I" which commands one to do such outrageous things, then he does not do it."

The Fifth Gospel

If we truly become meek through non-identification, we will then get to be happy. But it is necessary not only to not become identified with our thoughts of lust, hatred, vengeance, rancor, resentment, but also to eliminate from ourselves the Red Demons of Seth, those psychic aggregates which personify our defects of a psychological type.

The Revolution of the Dialectic

A PRACTICE

We have to comprehend, for example, what the process of resentment is, we have to dissect resentment. When one arrives at the conclusion that resentment is due to possessing self-esteem in our interior, we then struggle to eliminate the 'I' of selfesteem. But we have to comprehend it in order to be able to eliminate it, we could not eliminate it if we have not previously comprehended it.

The Revolution of the Dialectic

Love, forgive, and kiss the hand of the executioner who whips you.

The Aquarian Message, 1960

A PRACTICE

But how can we avoid falling into such absurdities then? Well, by not identifying with the insulter, not identifying. There are "I's" within one that tell one what to do, and which say: "Respond, avenge yourself, get your revenge, get even!" If one identifies with these, he ends up responding to the insulter, he ends up avenging himself, getting even, etc. But if one does not identify with the "I" which commands one to do such outrageous things, then he does not do it.

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

07

A PRACTICE

So, my dear brothers, to be able to eliminate, we need to appeal to Devi Kundalini-Shakti. Only she can disintegrate any psychological defect, including the "I" of self-love. Are you sure that you are not resentful toward someone? Who among you is sure that he is not resentful? Who among you is sure that he is not doing calculations? Who?

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

07

A PRACTICE

Do not hold resentments against your neighbour. Remember that your neighbour is not perfect either. Act not with resentment or revenge. Love, forgive, and kiss the hand of the executioner who whips you.

The Aquarian Message, 1960



THE WORD

In the word

4 PASSAGES

In the word

"But if one does not identify with the "I's" of revenge, it is clear that one would not reply to the insult with an insult."

The Fifth Gospel

If you want to triumph in life, don't criticize anyone. Whoever criticizes others is weak, while the one who is critical of himself from moment to moment is a giant. Criticism is useless because it hurts the pride of others and provokes the resistance of the victim who then seeks to justify himself. Criticism provokes an inevitable reaction against its own author. If you truly want to succeed, listen to this advice: do not criticize anyone. The man or woman who knows how to live without criticizing anyone does not provoke resistance or reactions on the part of his fellowman and, consequently, creates an atmosphere of success and progress. On the other hand, he who criticizes others has many enemies. We have to remember that human beings are full of pride and vanity and this pride and vanity, which is inherent in them, produces a reaction (resentment, hate, etc.) that is directed towards the one who criticizes. We can conclude, then, that the one who criticizes others inevitably fails. The one who wants to correct others should best begin by correcting himself. This gives better results and is less dangerous.

Introduction to Gnosis

And there are many kinds of pain. For example, an insulter. What do you think an insulter causes? Well, the desire for immediate, very immediate, revenge. Why? Due to the spoken words. But if one does not identify with the "I's" of revenge, it is clear that one would not reply to the insult with an insult. But if one identifies with the "I's" of revenge, they put him, in turn, in contact with other more perverse "I's", and he ends up in the hands of terribly perverse "I's" doing stupid things.

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

Whoever criticizes others is weak, while the one who is critical of himself from moment to moment is a giant.

Introduction to Gnosis

The Ego enjoys grievance, discord, disputes, quarrels, altercations, wranglings; it is a friend of revolts, conflicts, grudges, disputes, litigation, discussions, complaints, wars, etc. By antithesis, we assert that the Being is distinct: He loves peace, serenity, He is an enemy of harsh words, He abhors altercations, squabbles. He says what he has to say and afterwards he keeps silence,

allowing his interlocutors complete liberty to think, to accept or reject; thereafter, he withdraws.

Parsifal Unveiled, 1970

07

Then the resentful singer leaves in search of a new friend, of someone who is willing to listen to him for an indefinite time.

Treatise of Revolutionary Psychology, 1975



THE BALM

What is born in its place

THE BALM

What is born in its place

"True generosity is not of the mind; authentic generosity is the perfume of the heart."

Fundamental Education, 1970

Anger, rancor, and hatred are distinct forms of desire that are transmuted into supreme sweetness, infinite pardon, and supreme love.

Endocrinology & Criminology, 1957

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

We must have generous hearts. True generosity is not of the mind; authentic generosity is the perfume of the heart.

Fundamental Education, 1970

07

True generosity is absolutely unselfish, but can easily be confused with the false, selfish generosity of political "foxes", capitalist swindlers and satyrs who covet women, etc.

Fundamental Education, 1970

07

Unfortunately for the world, people do not have true generosity. People are only concerned with their own selfish achievements, wishes, successes, knowledge, experiences, sufferings, pleasures, etc., etc.

Fundamental Education, 1970

07

There are many people in the world who possess only a false generosity. False generosity exists in the shrewd politician, in the sly electoral "fox" who squanders money with the egotistical aim of obtaining power, prestige, position, wealth, etc., etc. We must not "confuse the cat with the hare".

Fundamental Education, 1970

07

People who are apparently very generous drag their fellow men daily into the secret caves of themselves to do with them whatever they please (abuse, mockery, contempt, etc.).

Treatise of Revolutionary Psychology, 1975

07

Be kind in order to listen, be generous in order to judge.

The Yellow Book, 1959

07

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

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

07

Jupiter as a paternal friend, always generous, has its evil antithesis in those terrible heads of households that, having lots of goods, deny food, shelter and clothing to their children. Undoubtedly, it is in the sixth evil abysmal region where those sinning shadows find their dwelling place after death.

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

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

Be kind in order to listen, be generous in order to judge.

The Yellow Book, 1959

The prodigal person, the spendthrift, he who misuses his money, although deep down he feels very generous, it is indubitable that he is violating this law.

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

07

A PRACTICE

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

> *"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."*

The Solar Bodies, 1968

07

If people were generous they would forget all the resentments accumulated in their memories, all the painful experiences of many yesterdays and learn to live from moment to moment, always happy, always generous, full of true sincerity.

Fundamental Education, 1970

07

We need generosity in order to modify causes and transform effects.

Fundamental Education, 1970

07

We need generosity to wisely steer the boat of our existence.

Fundamental Education, 1970

07

We need generosity to radically transform our own life.

Fundamental Education, 1970

07

Real effective generosity has nothing to do with the mind.

Fundamental Education, 1970

07

It is necessary to comprehend that fear destroys sympathy, puts an end to the generosity of the heart and annihilates within us the delicious perfume of love. Fear is the root of all corruption, the secret origin of every war, the mortal poison that degenerates and kills.

Fundamental Education, 1970

07

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

07

It is urgent to integrally comprehend—not only on the intellectual level but also in the different unconscious recesses of the subconscious and unconscious mind—that which is the lack of generosity and the horror of selfishness.

Fundamental Education, 1970

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 four things: the word itself (*resentment, resentful, rancour, grudge*), 59 paragraphs; the *revenge* family, 84; **the past held in the memory**, found by a phrase pattern rather than a word, 17; and **generosity**, the pole, 55. That is 215 candidates in 34 books. Every one was read and judged, and 83 are printed here; a further 10 were judged worth keeping and did not reach a section.

This work's terms have been reserved since 29 August. Anger swept them and printed none; Hatred swept them again and printed none; both flagged every paragraph that carried one as *contested*, so this work inherited the argument instead of re-having it. And *Seventy Times Seven*, whose own term list already carried resentment, rancour, grudge, vengeance and revenge, deliberately left resentment standing for this booklet. That was measured rather than assumed before anything was built: **of the 143 vice candidates here, only 15 stand in that finished work**, and each is marked.

The largest family on the reserved list was thrown out, and it is worth saying why. *Bitterness* and *embittered* stand in 168 paragraphs — more than the whole vice half of this sweep — and **his bitterness is not the defect.** It is his ordinary word for the suffering of existence: *this valley of bitterness*, *chained to the rocks of pain and bitterness*, *the Initiate must tolerate the rain-storm of great bitterness*, *the gall of bitterness*. Twenty-eight were sampled at random before anything was judged and not one was resentment. *Bitter* and *bitterly*, 111 more, are the same word doing the same thing.

And most of the revenge half is not the defect either, which the readers were told to expect. *Pistis Sophia* uses *"taketh vengeance on it"* over and over for the punishing rulers of the Aeons; Revelation's *"avenge our blood"* recurs in several books; Klingsor avenges himself on the Knights of the Grail in two; Deianira, Nessus and the Furies are borrowed. Of 84 candidates, 15 are printed. What survives is vengeance as a human impulse he teaches about.

Four more families were thrown out, each sampled first. *Spite* (106) is *"in spite of"* 101 times — rejected by Hatred, by Envy and now a third time. *Offend*, *offense* and *insult* (77) are *Anger's*: the offence is the event, resentment is what is done with it afterwards. *Forgive*, *pardon* and *mercy* (246) are *Seventy Times Seven's*. And *karma* (592) is that work's too — he says himself that *"Karma is the law of compensation, not of vengeance"*, and that sentence is printed here because it is about vengeance, while the machinery of the Law is not.

One false positive class the term list could not avoid, and the readers caught it. The scanner breaks *represented* across a line as *rep- resented*, and the word *resent* fires inside it. Two candidates came in that way and both were rejected as what they are.

Ten passages were judged printable and deliberately not placed, and every one is a repeat. Three are *The Fifth Gospel*'s transcript of the same lecture that *The Revolution of the Dialectic* prints as a chapter; the book form is printed and the lecture is cut, except for the two things the lecture adds and the book does not — the appeal to Devi Kundalini-Shakti, and *"we carry the Moon even in the bone marrow"* — which are printed. One is *"Karma is the law of compensation"* said a second time thirteen years later. Three are the prophecy of Mu quoted a second, third and fourth time in three books.

The judging was done in five 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 215 before anything was built. No judgement is made in a chat reply.

Not one silent correction was needed — the sixth work of the series running. These 83 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 30 times. One rule closes them and it never invents a letter.

Fifteen ranges were set by hand, and almost all in one chapter. *Fundamental Education* chapter twelve is printed in very short measure and the extraction made a paragraph of every printed line, so one thought of his runs two, three, four or five paragraphs — past the reach of the rule that closes a cut sentence against the source. Each range was set against the book and carries in the build record the sentence it must not cut. Six more sentences the rule closed by itself.

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 83 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.

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

Blessed are the non-resentful