

Selfishness

The "I" that thinks only of itself and the altruism born when it dies, in his own words, from the fifty-two books

64 passages · 13 books · 17 practices · 11 lectures · 16 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 (and, where he was speaking rather than writing, the name of the lecture with the place and the year the volume records for it), so anything on this page can be found again in the source. The teaching is gathered here from all fifty-two books.

The first part is the "I" that thinks only of itself: the "I" that puts itself first, second and third, the selfish personality, and the passion that loves only itself in the mirror of another: *"The term "I" is egotistical and tires all those who come in contact with us." "…the selfish personality of those who only want to be themselves, and nothing more than themselves, is the worst of the heresies."*

The second part is selfishness in disguise: ambition behind the mask of unselfishness, the false generosity, and the spirituality that works only for itself or keeps the teaching from others: *"Their spirituality is selfish spirituality." "In the Great Work of the Father, we must all work disinterestedly."*

The third part is the selfish society: the walls of the family circle, the egotistical society the "I" builds in its own image, and the wars that last while selfishness lasts within: *"Society is the extension of the individual." "Selfish exclusivity arrests social progress, divides human beings, creates wars"*

The fourth part is the work on it: comprehending selfishness below the intellect, finding the "I" of selfishness by its feeling, and ending egotism in oneself: *"…if such a feeling continues to exist, it is because the "I" of selfishness still exists." "It is urgent to put an end to egotism and cultivate Christ-centrism"*

The last part is what is born in its place: altruism, A-Himsa, putting ourselves in the place of others, and selfless work for humanity: *"When egoism dies, without any effort the precious flower of altruism is born in us." "If we place ourselves in the place of others, we discover that the psychological defects that we attribute to others exist in abundance within our interior."*

What is in it

| a practice — something to do, framed and labelled

Part One — I am first, I am second and I am third

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THE MAP

Five parts: the "I" that thinks only of itself, the mask, the selfish society, the work on it, and what is born in its place

Tap a part to go to it. Below, the same small figure in every place on the podium; the caption is his own words, from the passage it links to.

I am first, I am second and I am third

PART ONE · 7 PASSAGES · 2 PRACTICES

Ambition disguised with the mask of unselfishness

PART TWO · 17 PASSAGES · 0 PRACTICES

Society is the extension of the individual

PART THREE · 10 PASSAGES · 1 PRACTICE

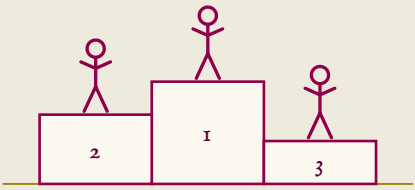
It is urgent to integrally comprehend

PART FOUR · 11 PASSAGES · 6 PRACTICES

A-Himsa is absolute altruism and love

PART FIVE · 19 PASSAGES · 8 PRACTICES

ME FIRST, ME SECOND, ME THIRD



"...THIS FEELING OF ME FIRST, ME SECOND, AND ME THIRD"

THE FIFTH GOSPEL

Part One – I am first, I am second and I am third

3 PASSAGES · 2 PRACTICES

1 Only think of their egotistical I

People think only of their own egotistical "I" and put themselves first, second and third. The word "I" itself is called egotistical, and the reader is told to say "we", to see the other person's point of view and to become altruistic.

Unfortunately, people only think of their egotistical I and say: "I am first, I am second and I am third We have already said it and we repeat it once more: The ego sabotages the orders which Revolutionary Psychology establishes.

The Revolution of the Dialectic

The human being is egotistical, unfortunately, and wants to only know things that are of interest to him.

Introduction to Gnosis

A PRACTICE

Never say "I;" always say "we." The term "we" has more cosmic power. The term "I" is egotistical and tires all those who come in contact with us. The "I" is egotisticaL The "I" should be dissolved. The "I" is a creator of conflicts and problems. Always repeat: "we, we, we."

Introduction to Gnosis

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

4 passages

11 The selfish personality of those who only want to be themselves

The selfish personality that wants to be only itself is named the worst of the heresies and set apart from the Divine "I". Passion is shown to be the same enclosure: the impassioned love only themselves in the mirror of the other, and the egoist thinks only of what others can give him.

34. Now you must comprehend, brother of mine, that the illusion of separatism is a heresy, and that the selfish personality of those who only want to be themselves, and nothing more than themselves, is the worst of the heresies.
Igneous Rose, 1954

35. When I, Aun Weor, affirm that we must have a strong and potent 'I' and a powerful and robust personality, I am not referring to the selfish personality, nor to the Animal 'I'…. I am referring only to the Divine 'r and to our gigantic personality formed by all the beings of the Infinite.
Igneous Rose, 1954

When we are really in love we renounce the 'I'.

The Revolution of the Dialectic

When we are really in love we renounce the 'I'. In life, it is very rare to find someone who is really in love. Everyone is impassioned and that is not love. People become impassioned when they meet someone they like, but when they discover their same errors, qualities and defects in the other person, then the loved one serves them as a mirror where they can contemplate themselves totally. Really, they are not in love with the loved one, they are only in love with themselves and they enjoy seeing themselves in the mirror which the loved one is; that is where they meet and then suppose that they are in love. The 'I'

enjoys itself before the glass mirror or feels happy seeing itself in the person that has its same qualities, virtues and defects.

The Revolution of the Dialectic

07

THERE IS NO DOUBT that this man was a tremendous egoist, in love with himself, always thinking in what others could give him but never thinking in giving or in making life better for others. This is how crime is also concealed amidst incense and prayer. We should not fall into these kinds of errors. It is indispensable to learn to relate ourselves to money. We need money in order to cover our immediate physical necessities. Disgracefully necessity is transformed into greed. Today our relationship to money is based on greed. We should learn to differentiate between our immediate physical necessities and our PSYCHOLOGICAL necessities. It is necessary to know where necessity ends and greed begins.

The Social Christ

Part Two – Ambition disguised with the mask of unselfishness

3 PASSAGES

I Ambition wears the mask of unselfishness and sacrifice

Ambition, worldly or spiritual, often hides behind unselfishness and sacrifice. The ego buries it in the recesses of the mind and then announces that it covets nothing and works selflessly for all.

There is worldly ambition and spiritual ambition. At times ambition wears the mask of unselfishness and sacrifice.

FUNDAMENTAL EDUCATION, 1970

Ambition disguised with the mask of unselfishness often fools the most astute people.

FUNDAMENTAL EDUCATION, 1970

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

Ambition disguised with the mask of unselfishness often fools the most astute people.

FUNDAMENTAL EDUCATION, 1970

3 PASSAGES

11 Only concerned with their own selfish achievements

Most people lack true generosity and care only for their own achievements and experiences. A false generosity spends money for power and prestige, and it is easily mistaken for the true, unselfish kind.

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

True generosity is absolutely unselfish

FUNDAMENTAL EDUCATION, 1970

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

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

5 PASSAGES

III Their spirituality is selfish spirituality

Seekers who labour only for their own perfection and forget their brothers are told that their spirituality is selfish and earns nothing. The Pratyeka-Buddha who saves himself alone, and the believer who loves his religion for his own sake, stand in the same place.

7. I know many spiritualist brethren, good and virtuous who fight for their perfection 8. I know many brethren who fight indescribably to correct their defects and to purify themselves. Yet, they do not remember others... They feel alone, they fight for their own spiritual progress and for their moral self-development. However, they do not remember that they have brothers and sisters and that all of us are children of the same Mother 9. Their spirituality is selfish spirituality. Therefore, the Masters do not owe them anything. There is nothing to pay them because nothing is owed to them. They do not assist anyone. They do not sacrifice themselves for anyone, nor do they fight for the spirituality of anyone.

IGNEOUS ROSE, 1954

They who are only preoccupied with spiritual progress, and who do not work for others, obtain absolutely nothing. He who wants to progress must sacrifice for others.

TAROT AND KABALAH, 1978

He who wants to progress must sacrifice for others.

TAROT AND KABALAH, 1978

Pratyeka-Buddha: this is one of the three paths of Nirvana and the most inferior of all, in which the Yogi—without a master and without saving humanity—simply by the force of will-power and technical practices, individually reaches a

kind of nominal Buddhahood, without doing any good for anyone, only working in an egoical manner for his own salvation and for himself alone.

For the Few, 1980

07

We admire truly religious men and women, but it saddens us that they do not love their religion with absolute unselfishness.

Fundamental Education, 1970

07

The holy religions, the sublime sects, orders, spiritual societies, etc., merit our unselfish love. It is very rare to find in this world someone who unselfishly loves his religion, his school, his sect, etc. This is unfortunate.

Fundamental Education, 1970

6 passages

IV Spiritual egotism and a lack of love for our fellow men

Spiritual egotism is traced inside the Gnostic work itself. Whoever studies the teaching and keeps it from others falls into egotism, and a director who treats his group as his own property is answered: that is selfishness and ignorance, for all work disinterestedly.

It is due to spiritual egotism and a lack of love for our fellow men that has inspired certain Gnostic authorities to declare themselves against human society and the Social Christ.

The Social Christ

Otherwise, we will fall into egotism.

Treatise of Revolutionary Psychology, 1975

07

If one dedicates himself to the esoteric work on oneself, but does not give these teachings to others, his inner progress becomes then very difficult due to lack of love for our fellow men.

Treatise of Revolutionary Psychology, 1975

Ideas pass, people pass, things pass, nothing belongs to us; the only real thing is the Being

The Fifth Gospel

Disciple: Master, there are some directors of sanctuaries who think that the Gnostic groups that they lead belong to them and they isolate them in an egocentric way; they think that those groups are theirs. We would like to know what you think about these cases that we mention to you.

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

07

Master: In the Great Work of the Father, we must all work disinterestedly. Ideas pass, people pass, things pass, nothing belongs to us; the only real thing is the Being, he on the contrary docs not pass. To think that we are the owners of certain groups is selfishness and ignorance because, I repeat, people pass and the people who are with us today, tomorrow will no longer be with us. It is therefore absurd to want to take possession of people. In the Gnostic Movement we all work disinterestedly for the common good. All the brothers, we are part of a great army called the World Salvation Army, that is all.

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

07

The more we work in the Work of the Father, the more we will be able to experience, in us, that which we are recommending. But if selfishly we do not give to others what we know, we will not be able either to experience one day the transcendental teachings of the Spirit.

The Fifth Gospel · Of Sacrifice

Part Three – Society is the extension of the individual

4 PASSAGES

1 When the selfish family walls fall

Family egotism and selfish exclusivity divide people, halt social progress and breed wars and privileged classes. When parents truly love, the walls of the family circle come down and fraternity spreads through society.

That family egotism, that absence of love for our fellowman, those politics of family isolation are absolutely absurd, because they become a factor in deterioration and perpetual social degeneration.

FUNDAMENTAL EDUCATION, 1970

Selfish exclusivity arrests social progress, divides human beings, creates wars, privileged social classes and economic problems, etc.

FUNDAMENTAL EDUCATION, 1970

> *When parents truly love their children, at that time, walls of separation and detestable protective fences shall crumble to dust*
>
> FUNDAMENTAL EDUCATION, 1970

When parents truly love their children, at that time, walls of separation and detestable protective fences shall crumble to dust; at that time, the family will cease to be an absurd, egotistical circle.

FUNDAMENTAL EDUCATION, 1970

07

When the selfish family walls fall, fraternal communion then exists between all other fathers and mothers, between teachers, amongst the whole of society. The true fraternity results in real social transformation, the genuine revolution of the educational sector creates a better world.

FUNDAMENTAL EDUCATION, 1970

3 passages

11 It creates an egotistical society

The "I" that craves honours, money and fame builds a society of disputes, cruelty and war in its own image. Society is the extension of the individual, so a selfish and cruel person makes a selfish and cruel world.

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

The individual is cruel and evil and so is the society that he has created.

The Social Christ

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

07

In reality, the cruelty that each human being carries inside expresses itself outside as a lack of legitimate charity for the abandoned. The individual is cruel and evil and so is the society that he has created. When will we see the day in which groups of truly charitable men and women will come together and offer these poor children, elegant and beautiful homes, colleges and resplendent dining roomsâ€¦WHEN? WHEN? WHEN?...only when we COMPREHEND that we are SELFISH and CRUEL. We should not justify cruelty.

The Social Christ

III As long as the elements of selfishness continue in our psyche

Hunger, desolation and war will last while selfishness and discord live within each person. The student is asked to feel the hard contrasts of the world and to face both his own selfishness and that of others.

A practice

It is also necessary to feel and profoundly comprehend all the horrible contrasts of life, such as the cruel and merciless social order of these times in which we live, the streets filled with miserable mothers, whom with their malnourished and starving children beg for a piece of bread, the nauseating buildings where thousands of poor families live, the repugnant roads with thousands of cars circulating propelled by fuel that harms all living organisms. The student leaving the classroom must face not only his own selfishness and problems, but also the selfishness of all people and the many problems of human society.

Fundamental Education, 1970

But let us position ourselves in the present. Here we are all gathered together; there are wars and rumors of wars everywhere, and there will be wars as long as the elements of discord and selfishness exist within each one of us; there is a hell within each one of us, we carry the hell.

The Fifth Gospel · Of our Psychology

07

Thus, I consider that there can be no peace on the face of the Earth as long as all those inhuman elements that we carry exist within ourselves. There will be wars as long as discord exists in our interior; there will be hunger and desolation as long as the elements of selfishness continue in our psyche; there will be brothels and failures of all kinds as long as lust continues internally.

The Fifth Gospel · Didactic Synopsis of Mystical Death

Part Four – It is urgent to integrally comprehend

3 PASSAGES · 2 PRACTICES

1 The lack of generosity and the horror of selfishness

Cooperation has to replace selfish competition. For that, selfishness must be comprehended not only with the intellect but in the unconscious depths of the mind, and only then do true love and generosity arise.

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

Only by becoming conscious of what selfishness and a lack of generosity within us really are can the delightful aroma of true love and effective generosity—which are not of the mind—spring forth in our hearts.

FUNDAMENTAL EDUCATION, 1970

A PRACTICE

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

07

A PRACTICE

Only by becoming conscious of what selfishness and a lack of generosity within us really are can the delightful aroma of true love and effective generosity—which are not of the mind—spring forth in our hearts.

Fundamental Education, 1970

5 PASSAGES · 2 PRACTICES

II The "I" of selfishness still exists

Selfishness is an "I" to be discovered and disintegrated. A pain such as a bad business deal can reveal it at work, and its lingering feeling of "me first" shows that it has not yet died, even when it seems overcome in the intellect.

A PRACTICE

Suppose that a man had very serious problems due to a lawsuit in the past existence. What to do so that the lawsuit does not repeat itself? The "I's" of selfishness would have to be disintegrated, and that lawsuit could not exist.

THE FIFTH GOSPEL ·CHAOTIC CONSCIOUSNESS AND INTELLIGENT CONSCIOUSNESS ·*Public Lecture – Torreón, Coahuila, Mexico*

A PRACTICE

Through this path one arrives at the end: increasing the Consciousness more and more, and as one increases the Consciousness, one "kills" karma, one "kills". Let us give an example, if someone becomes conscious of the pain that a poorly done business deal caused him, he discovers that the "I" of selfishness was active. So he disintegrates it and "kills" karma; or discovers that the "I" of ambition was active, he "kills" karma upon disintegrating it. And if people took advantage of even the smallest pain in their lives to sacrifice it, at the time of death, they would disincarnate without karma, with a completely lucid, awakened Consciousness, and without karma.

THE FIFTH GOSPEL ·GNOSTIC CONSEQUENCES OF THE IMMOLATION OF PAIN ·*Lecture – Interview – Mexico City – 1976*

Each "I" has its own feeling.

THE FIFTH GOSPEL

Therefore, there are in us as many feelings as there are psychic aggregates or "I's" inside us. If we have ten thousand psychic aggregates, undoubtedly, we will

have ten thousand feelings of ourselves. Each “I” has its own feeling. Thus, a guideline to follow in our work upon ourselves is this matter of the feeling.

The Fifth Gospel · Of False Feelings

07

Intellectually, we could have annihilated the “I” of selfishness, but will the feeling of selfishness perhaps continue to exist in us, this feeling of me first, me second, and me third?

The Fifth Gospel · Of False Feelings

07

Let’s be honest with ourselves, and if such a feeling continues to exist, it is because the “I” of selfishness still exists.

The Fifth Gospel · Of False Feelings

3 passages · 2 practices

III Put an end to egotism and cultivate Christ-centrism

Each person has to study his own "I" and end the egotism and cruelty he carries, since only individual change alters society. The practical counsel is to abandon egotism, work for the common good and think as "we".

It is urgent to put an end to egotism and cultivate Christ-centrism; it is only in this manner that we can make a better world. It is indispensable to eliminate covetousness and the cruelty that each of us carries within. It is only in this manner, by each individual changing, that society will change, because the latter is merely the extension of the individual.

The Revolution of the Dialectic

Try to dissolve the "I" and you will be truly happy.

Introduction to Gnosis

A PRACTICE

It is necessary to study our own 'I' if we really love our fellowmen. It is indispensable to comprehend that it is only by putting an end to the factors of egotism and cruelty that each of us carries within, that we can create a better world, a world without hunger and fear.

The Revolution of the Dialectic

07

A PRACTICE

Intelligently insinuate what you want, but do not say, "I want." Remember that others are not interested in what you want. Let others prepare your idea as if it was theirs; provide the elements for that preparation, provide them very intelligently. Let others elaborate your ideas. You can be sure that others feel good elaborating your ideas. People like to feel important; that is the weakness of the "I." Exploit that weakness. Never feel important and you will be important. Try to dissolve the "I" and you will be truly happy. All success in life depends on the ability you have to deal with other people. It is necessary to abandon egotism and to develop Christ-centrism. It is urgent to work for the common good. It is indispensable to dissolve the "I" and to always think as "we." The term "we" has more power than the egotistical "I"

Introduction to Gnosis

Part Five – A-Himsa is absolute altruism and love

4 passages

1 The precious flower of altruism is born in us

When the defect of selfishness is eliminated, the virtue of altruism, or Christ-centrism, crystallizes in its place without effort. It cannot be acquired while selfishness remains, and it comes only through comprehending egoism at every level of the subconscious.

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

Christmas Messages, 1952-66

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

If one eliminates the defect of selfishness, in its place the wonderful virtue of altruism will crystallize in our human person.

The Fifth Gospel

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 ·Of False Feelings

07

When one breaks and disintegrates completely the psychic aggregate of lust –or the aggregates, because they are many–, that precious virtue of the soul known as chastity crystallizes in the Essence that we carry within. When one succeeds in destroying, annihilating the psychic aggregate of hatred, then the precious virtue of love crystallizes in one. When one manages to reduce to cosmic dust the psychic aggregate of selfishness, then the precious virtue of altruism or of "christ-centrism" crystallizes in one. When one manages to annihilate the psychic aggregate of pride, then the ineffable virtue of humility crystallizes in us.

The Fifth Gospel ·The Need to Crystallize the Soul ·*Second Chamber – Mexico City – January 1977*

4 PASSAGES · 1 PRACTICE

II The natural thing is altruism

Altruism is presented as the natural state and selfishness as what is out of place. A-Himsa is named its opposite, the Gospel's lost and saved life is read as the selfish person and the altruist, and fanaticism and selfishness are to be sacrificed for the suffering millions.

A PRACTICE

We need to destroy religious jealousy and build the temple of all religions, of the Living God, in our hearts. It is urgent to organize the Worldwide Salvation Army with people of all religions, schools and beliefs. In these end times we must sacrifice all fanaticism and selfishness, for supreme charity and love, for the so many millions of human beings who are screaming, who are suffering and who cry for help from the terrible darkness of the Abyss.

CHRISTMAS MESSAGES, 1952-66

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

THE REVOLUTION OF THE DIALECTIC

A-Himsa is the opposite of egotism.

THE REVOLUTION OF THE DIALECTIC

<< Now it happened that as he was praying alone the disciples were with him; and he asked them, "Who do the people say that I am?" And they answered, "John the Baptist (Ioannes, Ra or the Lamb of God); but others say, Eli'jah; and others, that one of the old prophets has risen." And he said to them, "But who do you say that I am?" And Peter answered, "The Christ of God." But he charged and commanded them to tell this to no one saying, "The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised." And he said to all, "If any man would come after me, let him deny himself (dissolve the Ego) and take up his cross daily (practice Sexual Magic) and follow me

(sacrifice for Humanity). For whoever would save his life (the selfish person who never sacrifices himself for his fellow men) will lose it; and whoever loses his life (the altruist that mounts the altar of the supreme sacrifice for Humanity) for my sake, he will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself? For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the holy angels. But I tell you truly, there are some standing here who will not taste death before they see the kingdom of God." >>

The Three Mountains, 1972

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*

7 PASSAGES · 5 PRACTICES

III To know how to place ourselves in the place of others

Learning to see from another's point of view is the practice set against self-love. In doing so a person finds his own defects in what he condemns in others, and cruelty and criticism lose their ground.

A PRACTICE

We need to learn to see others' points of view. It is urgent to know how to place ourselves in the place of others.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

If we place ourselves in the place of others, we discover that the psychological defects that we attribute to others exist in abundance within our interior.

Treatise of Revolutionary Psychology, 1975

07

Cruelty will continue existing on the face of the Earth as long as we have not learned to put ourselves in the place of others.

Treatise of Revolutionary Psychology, 1975

Cruelty will continue existing on the face of the Earth as long as we have not learned to put ourselves in the place of others.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

But, if one does not have the courage of seeing himself, then how can one put himself in the place of others?

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

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

Treatise of Revolutionary Psychology, 1975

07

Normally, no one knows how to see the point of view of others; no one knows how to put themselves in the place of others; each one is so dominated by the "I" of self-love, that it does not even remotely occur to them to think about putting themselves in the place of others, to see the point of view of others.

The Fifth Gospel · Of the Esoteric Work

07

A PRACTICE

And when it comes to intolerance, this leads us to criticism: we see the defects of our fellow man, but we do not see our own; we see the speck in the eye of the other, but we do not see the log in our own. Only when one sees from the point of view of others does he learn to be more tolerant with his fellow man, and as a result the destructive and harmful criticism disappears. It becomes necessary, therefore, to learn to put ourselves in the place of others.

The Fifth Gospel · Of the Esoteric Work

4 passages · 2 practices

IV Work always in a selfless manner with infinite love for humanity

Selfless work for humanity changes the causes of suffering. Those who dwell only on their own miseries deepen them, while the sick who serve others and the debtor who pays with unselfish works alter their karma.

A practice

One must work always in a selfless manner with infinite love for humanity; thus we alter those bad causes which bring about the bad effects.

Tarot and Kabalah, 1978

Many people who suffer only recall their miseries wishing to find a remedy for them; but they do not remember the sufferings of others, it does not even enter their heads to provide for the needs of their fellowman. This egotistical state of their existence serves no end; and thus, the only thing which they achieve is to aggravate their sufferings. If such people were to think of others, to think about being of service to their fellowman, of giving food to the hungry giving a drink to the thirsty of clothing the naked, of teaching those who do not know, etc, clearly they would place good acts upon the tray of the cosmic balance in order to incline it in their favour. Thus they would alter their destiny and fortune would favour them; that is to say, all of their necessities would be met. People are however, very egotistical, and for this reason they suffer. Nobody thinks of God nor their fellowman except when they are in desperation and this is something which everyone has been able to prove for himself; such is humanity.

Tarot and Kabalah, 1978

Credit solicited is paid for with unselfish works, inspired by love for those who suffer.

Tarot and Kabalah, 1978

Whoever awakens consciousness can travel with his internal bodies out side of the physical body with complete conscious will and study his own book of destiny in the Temple of Anubis and his fo rty two Judges. The head of the priests of the Tribunal of Karma is the great Master Anubis. The Temple of Anubis, the supreme regent of karma is found in the molecular world, called by many, the astral world. In that tribunal only rules the terror of love and justice. There, exists a book for each one with the debts and credits. Each day one's good and bad actions are meticulously noted in it. Good acts are represented by strange coins which the Masters accumulate in favour of the men and women who perform them. Defence lawyers are also to be found in that tribunal; however, everything is paid for, nothing is obtained as a gift. He who has good works pays, and comes off well in the dealings. Credit solicited is paid for with unselfish works, inspired by love for those who suffer.

Tarot and Kabalah, 1978

07

A PRACTICE

The sick instead of worrying so much about themselves should work for others, do works of charity, try to heal others, console the afflicted, take persons who do not have with what to pay, to the doctor, give away medicines, etc., and in this manner they would cancel their karma and they would be totally healed.

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

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: selfish, selfishness and unselfish; egoism, egocentric and self-centred; egotism and egotistical; altruism and selfless; thinking only of oneself; at the expense of others and one's own interests; love for our fellowmen, unselfish love, working for others and putting ourselves in the place of others. Self-love, the sacrifice for humanity and charity were taken only where one of those stood beside them. That returned **239 candidate paragraphs in 42 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 95.0% of the time and on the class 90.8%, and a third reader, who saw neither verdict, settled the 12 disagreements. The 23 paragraphs that open a sentence the readers had found running on were then read the same way; the two readers differed on four of them, and the editor ruled on those. 73 were judged printable and **64 are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 86 named selfishness only in passing, the subject being elsewhere, 33 used the word egotistical for the ego in general rather than for selfishness, 14 belonged to another built work, and 6 were narrative. 28 more were judged and not printed, and 22 were the second halves of sentences, joined to the passages they finish.

Some of it he spoke. 16 passages come from the two *Fifth Gospel* volumes, across 11 named lectures, each cited by the name of the lecture with the place and the year where the volumes record them.

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 21 ranges run over more than one paragraph.

Two paragraphs were left out on purpose. Each restates, with nothing added, a teaching printed here, and the fuller copy is kept.

38 passages also stand in a finished work, and every one is marked where it stands, most of them in *Gratitude and Kindness*, *Greed* and *Resentment and Generosity*. 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 five ways. Every reader's note was proved to sit on the passage as it is actually printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 17 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book.

A work of The Egos, the family for the defects to be dissolved and for what is born in their place. It takes the defect he names most simply of all, the "I" that thinks only of itself, and the altruism that crystallizes when it dies. It wears the family's smoke and its heavy rule with a gold hairline, in claret.