

Temperance

against Gluttony

The virtue by name and the measure set against gluttony; eating what is necessary, neither too little nor in excess; leaving the vice of alcohol; what fasting is and is not; and the senses that make gluttons and drunkards, in his own words, from the fifty-two books

85 PASSAGES 23 BOOKS 13 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 seldom says the word itself. He teaches it as the measure at table and in the cup: eat what is necessary to live, neither too little nor in excess, do not drink or smoke, fast when there is reason and not for show, and do not let the senses make the choice. These passages gather what he says of the one who keeps that measure. Its opposite, gluttony, is named only where he sets the measure against it; the ego itself is gathered in *Gluttony*.

The first part is what temperance is, among the qualities asked of the Gnostic: *"The Initiate must be temperate, faithful, chaste, humble and obedient." "Gluttony is transmuted into the temperance of Saturn."*

The second part is the measure at table, against gluttony and against fanaticism about food alike: *"Eat what is necessary in order to live, neither too little, nor in excess." "One must travel the middle way, not fall into extremes."*

The third part is the vice of alcohol, what it does and how one falls into it, with his remedies: *"Never drink the accursed liquor." "Close the doors to negative emotions."*

The fourth part is fasting, where it serves and where it does not free anyone: *"When the Red demons of Seth attack the Initiate, he fasts and does penance and prays profoundly." "But, once the Samadhi passes, the Essence returns to the Ego."*

The last part is the senses and pleasure, and the happiness that is neither: *"…the taste and the smell turn us into gluttons and drunkards." "The extreme of pleasure is pain."*

What is in it

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THE MAP

Five parts: what temperance is, the measure at table, the vice of alcohol, fasting, and the senses and pleasure

Tap a part to go to it. Below, a balance standing level, a loaf on one pan and a cup of water on the other; the caption is his own words, from the passage it links to.

The Gnostic must be temperate
PART ONE · 9 PASSAGES

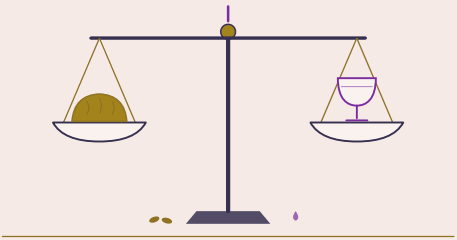
Neither too little, nor in excess
PART TWO · 28 PASSAGES · 3 PRACTICES

Abandon the abominable vice of alcohol forever
PART THREE · 32 PASSAGES · 4 PRACTICES

Fasting for forty days
PART FOUR · 9 PASSAGES · 2 PRACTICES

The extreme of pleasure is pain
PART FIVE · 7 PASSAGES

THE MEASURE, IN THE BALANCE



"Eat what is necessary in order to live, neither too little, nor in excess"
Esoteric Treatise of Hermetic Astrology, 1967

Part One – The Gnostic must be temperate

9 PASSAGES

1 The Initiate must be temperate

These passages name temperance among the qualities required of the Initiate and the Gnostic, beside chastity and sobriety, and set it against gluttony and drunkenness. They place the measure in the third chakra and show it as a virtue even the Intimate Christ bears, while one temperate by nature can still be lost to excess.

The Initiate cannot be a glutton, drunkard or fornicator.

THE AQUARIAN MESSAGE, 1960

The Initiate must be temperate, faithful, chaste, humble and obedient.

THE AQUARIAN MESSAGE, 1960

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

THE YELLOW BOOK, 1959

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

THE YELLOW BOOK, 1959

One must be temperate, not allowing oneself to be carried away by the emotions.

TAROT AND KABALAH, 1978

The mature man with a great sense of responsibility, chaste, sober, temperate, virtuous, etc., is respected by his family and by all people.

FUNDAMENTAL EDUCATION, 1970

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

Tarot and Kabalah, 1978

Although Alexander the Great was always temperate by nature, he gave in, due to pride, to the excesses, which produced his death...

Treatise of Revolutionary Psychology, 1975

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

The Great Rebellion, 1975

Gluttony is transmuted into the temperance of Saturn.

Esoteric Course of Kabbalah

⚖ Part Two – Neither too little, nor in excess

6 PASSAGES

1 Comprehend the processes of gluttony

Coveting temperance does not produce it. Here gluttony ends only when its many subconscious forms and justifications are comprehended and its "I"s dissolved, after which eating and drinking moderately become natural.

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

FUNDAMENTAL EDUCATION, 1970

Many lazy people covet the virtue of activity, but don't want to perceive that the birth of diligence requires comprehension of the processes of laziness in all levels of the mind. Many gluttons covet continence and temperance, but don't want to realize that only when they comprehend the processes of gluttony in the various corridors and recesses of the mind can eat and drinking moderately be natural and spontaneous.

THE BUDDHA'S NECKLACE, 1967

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

THE BUDDHA'S NECKLACE, 1967

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

The Revolution of the Dialectic

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

Treatise of Revolutionary Psychology, 1975

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

The Great Rebellion, 1975

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

The Revolution of the Dialectic

9 PASSAGES · 1 PRACTICE

11 An excess of food and drink

Gluttony is shown as a breach of the law of balance whose result is pain: feasts and drinking sprees ruin the organism, an overfed body is out of harmony with the Secret Path, and illness from overeating is not to be blamed on karma. A vision of the gluttons' table and the stomach as a cauldron belong to the same lesson.

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

THE GREATER MYSTERIES, *1956*

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

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, *1967*

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

YES, THERE IS A HELL, A DEVIL AND KARMA, *1973*

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

YES, THERE IS A HELL, A DEVIL AND KARMA, *1973*

It is not right that someone who devotes his/her self to the Secret Path has a physical body that is excessively fat with a protruding abdomen.

Treatise of Revolutionary Psychology, 1975

Suddenly, everything changed, my divine Real Being, the Inner-Self, that Angel of the Apocalypse of St. John, who has in his hand the key to the abyss, taking me forcefully by the arm, grabbed me from that room as if by magic and, throwing me on a white mortuary sheet that was on the muddy, loathsome floor, beat me with a great chain while saying: "You are my Bodhisattva, my human soul, and I need you to deliver this message to human in the New Age of Aquarius. Are you going to serve me or what?" Then I, feeling remorse at heart, answered: "Yes, Lord I will serve you, I am sorry, forgive me." In this way, friends, I came to abhor liquors, parties, gluttonies, drinking sprees, etc., etc., etc., all that filth. The only thing that results from it are tears symbolized by the rain in that horrible region; those foul waters of bitterness and the horrifying mud of misery.

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

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

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

It is not right that someone who devotes his/her self to the Secret Path has a physical body that is excessively fat with a protruding abdomen. This is totally

out of harmonious perfection. This would indicate gluttony and even laziness.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

Do you want to become slim? I advise you not to starve, but to get slim by eating very well. What is important is not to eat flour of any kind, no starches, nor anything which contains a sweetener... Nourish yourself with vegetables and fruits. Consume beef bone soup so that your body does not become weak. Horehound (Marrubium vulgare L.), when consumed as a daily ordinary beverage, will help you to become slim. Keep yourself slim and you will see how well you will feel. The too fat, big bellied, paunchy, obese and massive bodies point to, show, indicate gluttony, etc., etc., etc.

Occult Medicine and Practical Magic, 1978

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

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

5 PASSAGES · 2 PRACTICES

III Eat what is necessary in order to live

The plain rule of the table: eat neither too little nor too much, drink pure water, bless the food, take three meals a day and never meditate on a full stomach. He also names the foods that inflame or dull, and counts physical food as the least of the three nourishments.

Rajasic foods are strong, passionate, excessively hot, too salty, exaggeratedly sweet, etc. Tamasic foods are in reality constituted by blood and red meat; they do not have Love, they are bought and sold or are offered with vanity, pride and haughtiness.

Esoteric Treatise of Hermetic Astrology, 1967

Eat what is necessary in order to live, neither too little, nor in excess, drink pure water, bless foods.

Esoteric Treatise of Hermetic Astrology, 1967

The devotees should not meditate on a full stomach.

Magnus Opus

A PRACTICE

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

Occult Medicine and Practical Magic, 1978

A PRACTICE

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

Magnus Opus

Don't forget that, in the world we live in, there are three kinds of nourishment for us. The first nourishment, you already know it: food, it is the least important; it seems incredible, but it is so. A proof that it is the least important one is that we can live without eating for a long time, up to a month –Mahatma Gandhi underwent many great fasts throughout his life–. This nourishment enters through the mouth and goes to the stomach.

The Fifth Gospel · The Word and the Sacerdotal Magisterium

8 PASSAGES

IV One must travel the middle way

Fanaticism about food is treated as the other extreme of gluttony. Each person is free to nourish himself, the one who refuses a drink is as far from the measure as the drunkard, and his own early vegetarian fanaticism ended in disillusion; one early passage commends the vegetarian rule for entering the elemental paradises.

Not all those who fabricate a superior 'I' fall into mythomania; fanatics abound who are not mythomaniacs and they only aspire to evolve in order to achieve the union with the superior 'I'. Those fanatics do not eat a piece of meat, or drink a glass of wine and terribly criticise all those who eat a tiny piece of meat or have a cup of wine in their hands ready to make a toast. These fanatics are unbearable, they are commonly one hundred percent vegetarian, they consider themselves very holy, but at home they are cruel with their wife, with their children, etc. These people are delighted with fornication, adultery, covetous, ambition; but, they consider themselves very holy.

CHRISTMAS MESSAGES, *1952-66*

The sanctimonious person enjoys theories and believes himself to be of the kingdom of supermen. The sanctimonious person is so imbecile that he would dare to excommunicate a Ghandi, or a Jesus Christ, if he was to surprise them eating a piece of meat. This is the sanctimonious type, always fanatic, always afraid, always a fornicator.

THE GREATER MYSTERIES, *1956*

Note 1: I was once a fanatic vegetarian and in the name of truth I tell you that I became disillusioned with that system. I still remember that time in the Sierra Nevada of Santa Marta, Colombia, in South America; in that time I wanted a poor dog to become one hundred percent vegetarian. Yes, the animal learned, he got used to the system, but having learned, he died.

THE YELLOW BOOK, *1959*

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

Tarot and Kabalah, 1978

...everyone violates the law of the balance and the result of every violation is not pleasant.

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

What can we say about the Apas Tatwa and its formidable powers? It is obvious that in fish a secret is found which allows us to control storms and walk on water. Unfortunately, people either hate seafood or eat too much of it.

The Mystery of the Golden Blossom, 1971

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

The Mystery of the Golden Blossom, 1971

Answer: Distinguished sir, who asks that question, allow me to tell you with complete meridian clarity that everyone is free to nourish himself as he likes; there exist intolerable vegetarians who have made of food an excessive religion of food and drink. It is clear that these sanguine, almost cannibal, violations have destroyed their organism There is everything in this life and everyone sins in regard to disequilibrium; everyone violates the law of the balance and the result of every violation is not pleasant. However, it is not superfluous to repeat that everyone is free to nourish himself as he likes; however, we should not forget the law; if we destroy our bodies, it will be up to us to endure the consequences.

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

Every Hierophant of Nature becomes King of the Elementals. If you want to be granted entrance into the Elemental Paradises of Nature, do not kill! Do not eat meat of any kind! Do not drink wine that contains alcohol! Be vegetarian! Do not ever destroy a plant or a flower. Respect all forms of life. You only need two things in life: Wisdom and Love. Thus you shall have happiness, peace and abundance. "Be perfect as your Father is perfect." The Initiate must work with the elementals of the central mountain range. That central mountain range is the spinal medulla. The materia prima of the Great Work of the Father is the ens seminis; you know this.

Esoteric Course of Kabbalah

Part Three – Abandon the abominable vice of alcohol forever

9 passages · 2 practices

1 Never drink the accursed liquor

The disciple neither drinks nor smokes. Liquor and drugs are the means the dark ones use to draw a person off the Path, no drunkard gains the powers of the tattvas, and his practices are given on the condition that the student does not abuse alcohol or tobacco.

125. However, we recommend the burning of frankincense for these objectives, because the smoking of the tobacco has the effect of converting itself into a filthy and disgusting vice.

Igneous Rose, 1954

The Tenebrous Ones often take advantage of the tendency of man towards the vices, to separate him from the Path and to cause him enormous damage: with the use of liquors, drugs and the practice of fornication, etc.

Logos, Mantram, Theurgy, 1959

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

The Yellow Book, 1959

A PRACTICE

Every morning at sunrise, with your face towards the East, perform vocalization practices with all of the syllables that we have taught in this book, start with the first syllable until you finish (during many successive mornings) with the last three syllables of this chapter. If you faithfully practice each one of the exercises that we have taught in order, for at least six consecutive days, you will soon project yourself within your astral body, this is if you are a respectable person, that you neither abuse of liquors nor tobacco, that you do not propagate gossip, that you do not enjoy making fun of your neighbors, that you love and respect every living being.

Aztec Christic Magic, 1973

The true devotee who is willing to realize himself should never in his life accept one single drink of alcohol.

The Yellow Book, 1959

A PRACTICE

Take that comfortable position that we formerly advised you about to perform your meditation. After having placed your mind in a blank state, concentrate on the sacred fire of the Holy Spirit and see with the eyes of your soul that this fire arises from your prostatic (uterine) chakra towards your solar plexus, and at the same time through Ida and Pingala which are located on either side of your spinal medulla. This exercise must endure for at least thirty minutes daily and must be performed at the same hour. If you want success with these studies, you must neither drink alcohol, nor smoke, nor eat too much red meat. Do not worry; cultivate the habit of being happy.

Aztec Christic Magic, 1973

Editor's note. In his later teaching the Master makes this plain: pranayama, mantras and chastity purify the channels and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1969), Arcanum 11.

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

Esoteric Treatise of Hermetic Astrology, 1967

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

The Mystery of the Golden Blossom, 1971

We are all going toward an end, we all have our name in the fatal amphora. Never drink the accursed liquor, I tell you, because if you drink it you will quickly lose the path. "Very strong wine from Sabina in small glasses, will you

drink with me now, although in the Greek amphora in which it was bottled I myself sealed it," exclaims Satan from the depths of the abyss...

The Mystery of the Golden Blossom, 1971

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

Esoteric Course of Kabbalah



II PASSAGES

II The abominable vice of alcohol

What alcohol does is set out in detail, from dried tissue and destroyed nerve cells to delirium, madness and defects passed to children. The wasted youth, the degenerated scholar and the enslaved nation complete the account.

The heads of families should be comprehensive, intelligent, and never be wine drinkers, gluttons, drunkards, tyrants, etc.

FUNDAMENTAL EDUCATION, 1970

It is truly foolish for a mature man to have several women and subsist in drunken binges, feasts, orgies, etc.

FUNDAMENTAL EDUCATION, 1970

In youth many people surrender themselves to the addiction of drinking, and when adulthood arrives they have not established a home, they have not made a nest egg for themselves, they do not have a lucrative profession, they live wandering from bar to bar begging for alcohol, frightfully horrid, nauseating, miserable people.

FUNDAMENTAL EDUCATION, 1970

I advised him many times to abandon the abominable vice of alcohol forever, but my advice was to no avail, sooner or later that young man would return to his old adventures. One night whilst my physical body slept in bed, it happened that I had a very interesting astral experience.

THE MYSTERY OF THE GOLDEN BLOSSOM, 1971

It was obvious that this intellectual luminary had degenerated shockingly with the vice of alcohol.

THE MYSTERY OF THE GOLDEN BLOSSOM, 1971

...alcohol has a vibratory tendency to disintegrate, dissolve and destroy

The Mystery of the Golden Blossom, 1971

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

The Mystery of the Golden Blossom, 1971

Unquestionably, alcohol has a vibratory tendency to disintegrate, dissolve and destroy, being a product of destruction which also originates in our organism and which is eliminated through the skin. It dries our tissues and destroys nerve cells which are gradually substituted with cartilage.

The Mystery of the Golden Blossom, 1971

Dictators from the past, tyrants, were not unaware that it is easier to govern and enslave a nation of drinkers than that of abstainers.

The Mystery of the Golden Blossom, 1971

Now everything is over; this poor humanity full of so many sorrows has degenerated with the abominable vice of alcohol.

The Mystery of the Golden Blossom, 1971

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

The Mystery of the Golden Blossom, 1971

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

The Mystery of the Golden Blossom, 1971

9 PASSAGES

III Close the doors to negative emotions

A person becomes a drunkard by letting others govern him: one accepted drink leads to ten, embarrassment keeps the glass in hand, and even friendliness at a party can be an "I" to destroy. The desire for drink rises from the lunar body, and running from oneself into alcohol or drugs only deepens the trap.

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

The Greater Mysteries, *1956*

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

The Mysteries of Fire, *1955*

Many people try to escape from themselves by taking drugs or alcohol. In fact, not only do they fail to escape but worse, they get trapped in the hell of vice.

The Great Rebellion, *1975*

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

The Revolution of the Dialectic

What is a drunkard? A mechanical entity who lets himself be governed by others.

The Fifth Gospel

If someone brings us positive emotions of light, of beauty, of harmony, of happiness, of love, of perfection, let us open the doors of our heart to him. But if someone brings us negative emotions of hate, violence, jealousy, of drugs, alcohol, of fornication and adultery, why should we open the doors of our heart? Let us close them! Close the doors to negative emotions.

The Revolution of the Dialectic

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

The Revolution of the Dialectic

If a drug addict comes smoking marijuana and tells me that it is very good, that through marijuana he has had such and such and such perceptions, that he has managed to capture even the messages from the beyond, from the "I don't know what", and being excited, he tells me to "take a hit" and I "take a hit"; I am an imbecile, right? I have opened my doors to a negative emotion. So, this is clear, no need to complicate things. Any other question?

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

What is a fornicator? A person who lets himself be governed, by whom? By the psyche of others and who commits horrible crimes, who sins against himself. What is a drunkard? A mechanical entity who lets himself be governed by others. He is offered a glass of wine and he abandons his best intentions, he gets drunk and commits all kinds of nonsense, why? Because he has no true conscious individuality. What is an angry person? A person whom others control: it only takes others to tell him an offensive word for him to immediately react violently. What is an envious person? A poor victim, of whom? Of others. It only takes others to show him their nice car or beautiful house that they

bought and he's dying of envy. What is a jealous person? A victim of others, others play with him. If a woman wants to see him suffer, it is sufficient for her to take a good look at the neighbor for him to immediately die of jealousy. This is to say, that he does not have an authentic individuality; they play with him; he is totally weak.

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

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

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

3 PASSAGES · 2 PRACTICES

IV Another formula against the vice of alcohol

Folk remedies from his medical work for curing the drunkard of drink, with a warning that whoever takes a rum-based elixir must guard against falling into the vice.

A PRACTICE

Formula: Fry one or two owl eggs and give them to the drunkard to eat. The patient will be cured with this remedy. He will not drink the rest of his life.

Occult Medicine and Practical Magic, 1978

Whosoever drinks this elixir must be very careful of not falling into the horrifying danger of that frightful, abominable, repulsive and filthy vice of alcohol.

Occult Medicine and Practical Magic, 1978

A PRACTICE

Another formula against the vice of alcohol is the turkey buzzard's heart. Also called turkey vulture. The turkey buzzard's heart must be pulverized. Put it under the sun to dry it, before pulverizing it. These powders are deposited into the same drunkard's cup with alcohol, thus, he will not drink alcohol the rest of his life.

Occult Medicine and Practical Magic, 1978

Whosoever drinks this elixir must be very careful of not falling into the horrifying danger of that frightful, abominable, repulsive and filthy vice of alcohol.

Occult Medicine and Practical Magic, 1978

Part Four – Fasting for forty days

5 PASSAGES · 2 PRACTICES

1 Three tremendous fasts of forty days

Fasting appears here as a discipline joined to meditation, penance and prayer. Ashiata Shiemash's forty-day fasts, the Initiate's answer to attack, and a nine-day fast on water, honey and lemon before an invocation are the examples given.

When he reached a responsible age he arrived at the Vezinian Mountain and entered a cavern. The tradition narrates that he carried out three tremendous fasts of forty days, each accompanied by intentional and voluntary suffering.

CHRISTMAS MESSAGES, *1952-66*

The Bodhisattva of the Avatar Ashiata Shiemash suffered the unutterable, and fasting for forty days, mortifying himself horribly, sunk in profound inner meditation, he achieved the disassociation of the mental mechanics and his mind remained solemnly still and in imposing silence. The result was ecstasy with the incarnation of his real Being.

CHRISTMAS MESSAGES, *1952-66*

> ***Before performing the invocation, one must perform a fast for nine days.***
>
> OCCULT MEDICINE AND PRACTICAL MAGIC, *1978*

When the Red demons of Seth attack the Initiate, he fasts and does penance and prays profoundly.

PISTIS SOPHIA UNVEILED, *1983*

A PRACTICE

Before performing the invocation, one must perform a fast for nine days. Pure water with honey (bee-honey) and lemon must be drank during the fasting.

Occult Medicine and Practical Magic, 1978

A PRACTICE

The invocation must be performed on the ninth day of fasting. Pure water sweetened with bee honey and some drops of lemon juice makes possible this fasting.

Occult Medicine and Practical Magic, 1978

4 passages

11 So many fasts and mortifications

Fasting alone does not make anyone just or free. Pharisees fast while their families suffer, a monk refuses food out of fear rather than virtue, and anchorites reached samadhi through fasts only to have the Essence return to the Ego.

We know Pharisees who carry out tremendous fasts and frightening penitences, they are certain of being just and wise, but their victims suffer the unutterable. Almost always, it is their wives and their children who are innocent victims of their evils, but they continue with their sacred exercises convinced of being just and holy.

The Revolution of the Dialectic

He feels thirsty, he says "I don't drink"; hunger, then "I don't eat because I am fasting." Someone offends him, he blesses, out of true love? No, so as not to sin; fearful of what? Of the sorrows of hell. Obviously, he would willingly return a blow with another blow, but he remembers what is down there, the terrible infernal anguishes, and he restrains himself, even though inside he is dying of anger; he restrains himself.

The Fifth Gospel ·The Two Types of Metaphysical Crystallizations ·*Thud Chamber – Mexico City – 1975*

> *Those anchorites believed that only through kumbhakas, pranayamas and yogas of all kinds, they could achieve Final Liberation.*
>
> The Fifth Gospel

In the Himalayas penitent anchorites, living in solitary caverns, have always existed. Many of them fasted excessively, fed on wild plants or roots, etc. Those anchorites, under the direction of their Gurus, practiced pranayamas, raja yoga, hatha yoga, jnana yoga, bhakti yoga, etc. Those anchorites believed that only

through kumbhakas, pranayamas and yogas of all kinds, they could achieve Final Liberation.

The Fifth Gospel · Transcendental Exhortation Addressed to the Missionaries

Some of them, on the basis of so much concentration and so many fasts and mortifications, achieved the different states of the Samadhi. One is the simple Samadhi, the other is the Nirvikalpa Samadhi; and there were cases of persons who achieved the Maha-Samadhi –they wanted happiness–. During the samadhic state, the Essence unbottles, escapes from within the Ego and moves in the Great Alaya of the Universe. But, once the Samadhi passes, the Essence returns to the Ego.

The Fifth Gospel · Transcendental Exhortation Addressed to the Missionaries

Part Five — The extreme of pleasure is pain

3 PASSAGES

1 The taste and the smell turn us into gluttons and drunkards

Gluttony and drunkenness are traced to the senses: a sensation becomes desire, an undigested impression of wine becomes the "I" of drunkenness, and the sensory mind identifies with the banquet and the glass.

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

ESOTERIC COURSE OF KABBALAH

The sensory mind identifies with any circumstance.

THE FIFTH GOSPEL

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

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

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

4 passages

11 Brutish pleasures, but they are not happiness

Drink, orgies and nightlife are what harm the young, and even a wholesome party is not happiness. When the "I" of drunkenness and the other vices is ended, the happiness beyond body and mind can come; the pursuit of pleasure ends in pain.

What harms our youth is alcohol, cigarettes, fornication, orgies, licentiousness, bars, nightclubs, etc.

Fundamental Education, 1970

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

The Great Rebellion, 1975

The extreme of pleasure is pain, and all forms of enjoyment are transformed into pain.

The Fifth Gospel

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

The Great Rebellion, 1975

Master: Authentic happiness lies in the revalorization of the Being. It is unquestionable that each time the Being goes through an intimate revalorization, he experiences authentic happiness. Unfortunately, we mistake

pleasure for happiness and savagely enjoy alcohol, drugs, adultery, games, etc. The extreme of pleasure is pain, and all forms of enjoyment are transformed into pain. Obviously, the elimination of the Ego revalorize the Being, resulting in authentic happiness.

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

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his teaching of it, since the word itself is rare in his books: temperance, sobriety, moderation, frugality and austerity, and self-control where the appetites stand near; eating, where he speaks of the necessary, of little, of excess or of the measure; gluttony and the gourmand, unless only named in a list of the sins; alcohol, liquor, drunkenness, tobacco and drugs, where he speaks of the vice or the harm; fasting; excess and the middle way, where food, drink or the senses stand near; and diet and the vegetarian question, where he speaks of the measure or of fanaticism. The alchemical Arcanum 14, the sacramental wine and the smoke of incense were left out. The paragraph either side of every core paragraph was taken too. That returned **444 candidate paragraphs in 43 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 94.6% of the time and on the class 92.1%, and a third reader, who saw neither verdict, settled the 24 disagreements. 92 were judged printable. 4 of them were set aside, three as the same teaching kept where it stands in another of his books and one as off the subject, and 3 were joined into the passage before them, where his sentence ran across several short paragraphs, so **85 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 62 were greetings, dates, editors' notes or narrative, 50 were false friends (the words in their ordinary, worldly sense), 111 named the subject only in passing, 22 belonged to another built work, and 47 were neighbours on another subject. 23 more were judged and not printed, and 37 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 19 ranges run over more than one paragraph.

60 passages also stand in a finished work, and every one is marked where it stands, the most in *Gluttony* (41) and *The Science of Meditation* (6). 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. Seven slips of the scan in six passages (split words such as "drunk ard" and misread letters such as "remfiin") were closed silently; nothing else needed mending.

The fourth 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 *Gluttony* carries the

rest. Passages shared with *The Science of Meditation*, *Lust and Chastity* and *The Chakras* are printed and marked. One passage from his early books is made precise by his later teaching; his words are printed as they stand, and an editor's note under it gives that later teaching. The Virtues wear a warm pearl taken from the painting of the diamond on the pool, each virtue in its own colour; Temperance's is amethyst, the stone the ancients held against drunkenness.