

The Virtues

What is born in us when each defect dies · all seven, in his own order

"Do not covet virtues; they are going to be born in you as the defects are dying"

38 passages 6 books 16 sections 4 parts

Samael Aun Weor · in his own words

Every word in the body of this booklet is his. Each passage carries its book, so anything here can be found again in the source.

This is the doorway to the Virtues shelf. He sets out the same order of the virtues in his Christmas Message of 1965–1966 (Sexual Abuse), in Fundamental Education and in The Revolution of the Dialectic, and the teaching does not move: a virtue is not something we gain by effort. The "I", he says, "the 'I' loves medals, honors, virtues." "Virtue is the Spirit of the Light that crystallizes within ourselves when the ego dies."

Part One is his thesis, and the warning that comes before the method: many people "they are jealous about their virtues". Part Two is the method. The seven demons cast out of Mary Magdalene "are the seven deadly sins", and the work on each one is meditation, comprehension and prayer: "The Divine Mother Kundalini has power to reduce to ashes any subjective, inhuman psychic aggregate."

Part Three follows his own order: what is born in us when hatred, egoism, pride, lust, anger, laziness and envy are comprehended and dissolved. For gluttony he names no virtue, and none has been added. Part Four is the two warnings and the end of it: "it is indispensable to place virtues in their corresponding place", and "This is how the Soul crystallizes within us, little by little."

Each virtue of Part Three has its own booklet on the shelf, named in Read beside it at the end.

What is in it

Part One — Do not covet virtues

1 Do not covet virtues 5

2 They are jealous about their virtues 1

Part Two — Each one of these demons separately is head of legion

3 The seven deadly sins 1

4 On the defendant's bench 3

5 The system to transform the impressions of the day 2

Part Three — Born within us in a natural and simple way

6 That which is called love is born 1

7 The precious flower of altruism is born in us 3

8 The exotic flower of humility 4

9 The immaculate flower of chastity 3

10 The precious virtue of sweetness 4

11 Diligence is born in us 3

12 Happiness for the good of others is born in us 2

13 We stop being gluttonous 2

Part Four — We crystallize a virtue in its place

14 It is indispensable to place virtues in their corresponding place 1

15 The precious gems of virtues are obtained only with virility 1

16 Only by means of Virtue, can one enter the Mysteries 2

THE MAP

Four parts: do not covet virtues, the work on the defects, the flowers that are born, and the virtue crystallized in its place

Tap a part to go to it.



Do not covet virtues
part one · 6 passages

Each one of these demons separately is head of legion
part two · 6 passages · 5 practices

Born within us in a natural and simple way
part three · 22 passages

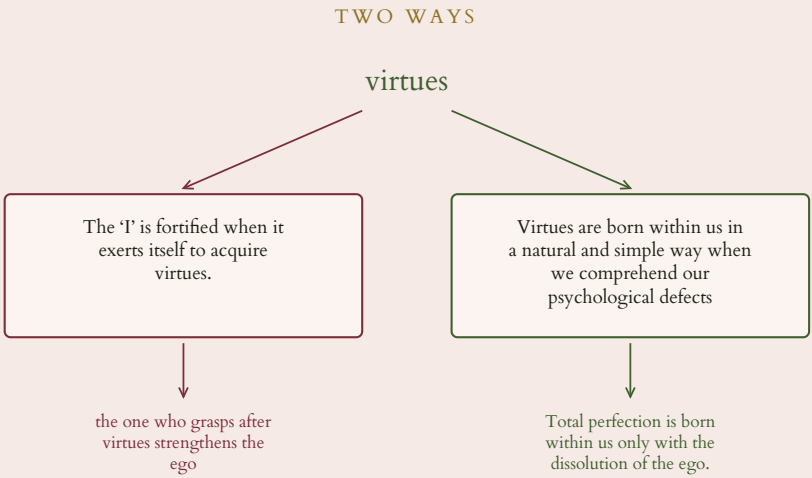
We crystallize a virtue in its place
part four · 4 passages

Part One — Do not covet virtues

5 passages

I Do not covet virtues

His thesis, set out in four books: a virtue cannot be won by effort or by wanting it, because the "I" only grows stronger that way. Virtues are born by themselves as the defects die.



The way of wanting the virtue and the way of comprehending the defect, in his words from passages 2 and 3.

There are many people who covet virtues; the 'I' loves medals, honors, virtues. The poor people believe that by coveting the virtues they will succeed in possessing the virtues.

1 Sexual Abuse, Christmas Message 1965–1966 ·The Hidden Levels of the Subconscious

It is not with any effort that we can acquire those virtues. The 'I' is fortified when it exerts itself to acquire virtues. The 'I' loves decorations, medals, titles, honors, virtues, beautiful qualities, etc.

2 The Revolution of the Dialectic, 1985

Total perfection is born within us only with the dissolution of the ego.

Fundamental Education, 1970

Schoolteachers and college and university professors advise their students to improve themselves, as if the ego could become better; teachers counsel students to acquire specific virtues, as if the ego could attain virtues, etc. It is urgent to comprehend that the ego never improves, that it never becomes more perfect, and that the one who grasps after virtues strengthens the ego. Total perfection is born within us only with the dissolution of the ego. Virtues are born within us in a natural and simple way when we comprehend our psychological defects, not only at the intellectual level but also in all the subconscious and unconscious regions of the mind.

3 Fundamental Education, 1970

Virtue is the Spirit of the Light that crystallizes within ourselves when the ego dies. Virtue initiates us into the great Mysteries of life and death. Without virtues, we are not admitted into the Temples of Mysteries.

4 Pistis Sophia Unveiled, 1983

The 'I' covets virtues in order to strengthen itself. Do not covet virtues; they are going to be born in you as the defects are dying, as the 'I' is being disintegrated.

5 Sexual Abuse, Christmas Message 1965–1966 ·The Hidden Levels of the Subconscious

1 passage

II They are jealous about their virtues

How a defect dresses itself as a virtue. He puts this before the method, so every section that follows can be read twice: once for the flower, once for the copy of it the "I" is already wearing.

THE COUNTERFEIT

what is shown	what is underneath
despise gluttony	they always eat more than normal
they despise jealousy	watch their spouse in an exaggerated manner
despise the things of this world	do not work at all
they are jealous about their virtues	never accept anyone classifying them as lazy
know how to fulfill their duty	with the virtue of duty have assassinated others

Five of the pairs he gives in passage 6: on the left what is shown, on the right what works underneath it.

Almost always, the best efforts of citizens have envy as their secret trigger. Many are the persons who enjoy a good appetite and despise gluttony, but they always eat more than normal. Many are the people who watch their spouse in an exaggerated manner, but they despise jealousy. Many are the students of certain pseudo-esoteric and pseudo-occultist schools who despise the things of this world and who do not work at all because everything is vanity, but they are jealous about their virtues and never accept anyone classifying them as lazy. Many are those who hate flattery and praise, but they have no inconvenience in humiliating with their modesty, the poor poet who composed a verse for them with the only purpose of obtaining a coin to buy bread. Many are the judges

who know how to fulfill their duty, but also, many are the judges who with the virtue of duty have assassinated others. Numerous were the heads that fell at the guillotine of the French Revolution. All executioners fulfill their duty and already, millions are the innocent victims of executioners. No executioner feels guilty, they all fulfill their duty... Prisons are full of innocent people, but the judges do not feel guilty because they are fulfilling their duty. Full of anger, the father or mother whip and beat their small children, but they do not feel remorse because supposedly, they are fulfilling their duty and they would accept everything except being classified as cruel.

6 The Revolution of the Dialectic, 1985

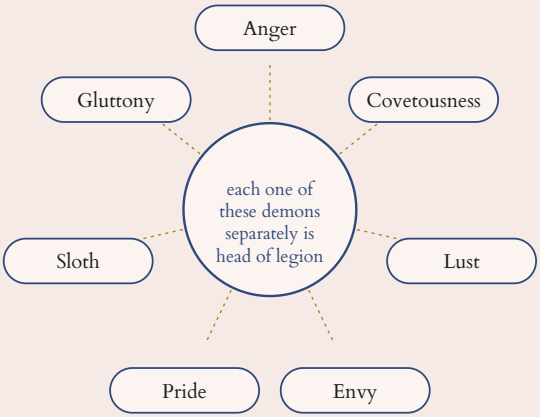
Part Two — Each one of these demons separately is head of legion

1 passage

I The seven deadly sins

The seven demons cast out of Mary Magdalene, each one the head of a legion. Part Three follows his own order of the defects, and what is born where each one dies.

THE SEVEN



the seven deadly sins

The seven demons cast out of Mary Magdalene, as he names them in passage 7.

The seven demons that the Great Master Jesus the Christ threw out from the body of Mary Magdalene, are the seven deadly sins: Anger, Covetousness, Lust,

Envy, Pride, Sloth, Gluttony. Naturally, each one of these demons separately is head of legion.

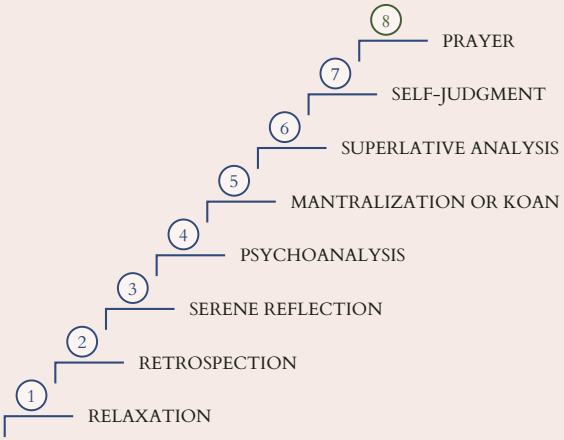
7 The Great Rebellion, 1975

3 passages · 3 practices

II On the defendant's bench

The eight steps of meditation for the work on a defect, from relaxation to the prayer to the Divine Mother. Every section of Part Three names a defect to bring here.

THE EIGHT STEPS



Above all, it is indispensable to be sincere with oneself.

The eight steps of passages 8 to 10, in his order. The seventh seats the defect on the defendant's bench; the eighth is the prayer to the Divine Mother.

A PRACTICE

1. — RELAXATION: It is indispensable to learn to relax the body for meditation; no muscle should remain in tension. It is urgent to provoke and graduate sleepiness at will. It is evident that the wise combination of sleepiness and meditation results in that which is called Illumination. 2. — RETROSPECTION : What are we looking for in retrospection? Due to the mechanical life that he lives in, the intellectual animal forgets himself and falls into fascination; he goes around with an asleep consciousness without remembering what he did at the moment of rising, without knowing the first thoughts of the day, his actions and the places he has been to. Retrospection has as objective the acquisition of awareness of one's behavior or actions of the past. On carrying out the retrospection, we will not put any objections to the mind; we will recall memories of past actions, from the moment of beginning the retrospection to the moment of our lives that we desire. We should study each memory without becoming identified with it.

8 The Revolution of the Dialectic, 1985

A PRACTICE

3. — SERENE REFLECTION: First we need to become fully aware of the mood that we are in, before any thought surges. Serenely observe our mind, pay full attention to any mental form which appears on the screen of the intellect. It is necessary to become sentries of our own mind during any agitated activity and to stop for an instant to observe it. 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. 5. — MANTRALIZATION OR KOAN: The objectives of this phase are: a.) To mix the magical forces of mantrams or koans in our inner universe. b.) To awaken the consciousness. c.) To accumulate Christie atoms of high voltage within. In this psychological work, the intellect should take upon itself a receptive, integral, unitotal, full, tranquil and profound state. One achieves the unitotal receptive state with the koans or phrases that decontrol the mind.

9 The Revolution of the Dialectic, 1985

A PRACTICE

6. — SUPERLATIVE ANALYSIS: Consists of an introspective knowledge of oneself. During deep meditation, introversion is indispensable. In that state, one will work in the process of the comprehension of the 'I' or defect that one wants to disintegrate. The Gnostic student will concentrate himself on the psychological aggregate and will maintain it on the screen of the mind. Above all, it is indispensable to be sincere with oneself. Superlative analysis consists of two phases which are: a.) Self-exploration. To investigate, in the depth of our consciousness and in the 49 levels of the subconscious when it was that the defect first manifested itself in our lives,

when it last manifested itself and in what moments it is that it has more strength to manifest itself. b.) Self-discovery: To investigate what the foods of the 'I' are. To fraction and divide the defect in various parts and to study each part to get to know the kind of 'I' it originates from and the kind of 'I' that originate from it. 7. — SELF-JUDGMENT: To seat the defect being studied on the defendant's bench. To bring to judgment the damages it causes the consciousness and the benefits that the annihilation of the defect being judged, would bring into our life. 8. — PRAYER: One will ask the Divine Mother Kundalini, our inner and individual Mother, with much fervor. One will talk to her with frankness and introverting all the defects and faults we have so that She, who is the only one capable of disintegrating the I's will disintegrate them from their very root.

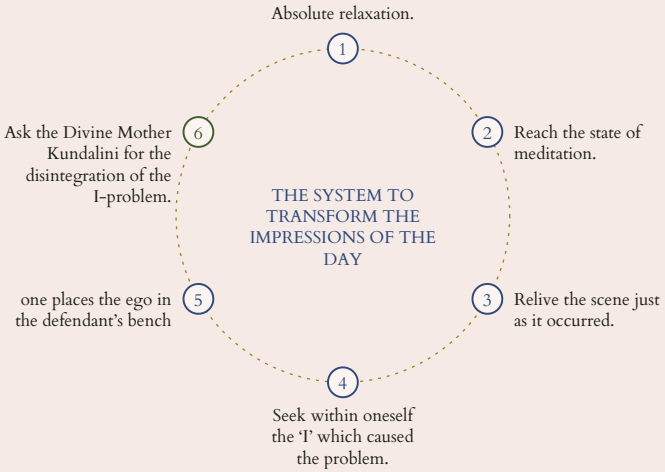
10 The Revolution of the Dialectic, 1985

2 passages · 2 practices

III The system to transform the impressions of the day

The short form, for the same evening, and the step without which, he says, the work on the ego is fruitless: asking the Divine Mother to disintegrate the defect once it is comprehended.

THE SAME EVENING



The six steps of passage 11. Passage 12 says why the last one cannot be left out.

A PRACTICE

THE SYSTEM TO TRANSFORM THE IMPRESSIONS OF THE DAY 1.— Absolute relaxation. 2.--- Reach the state of meditation. 3.— Relive the scene just as it occurred. 4.— Seek within oneself the 'I' which caused the problem. 5.— Observing serenely, one places the ego in the defendant's bench and one then proceeds with the judgment 6.— Ask the Divine Mother Kundalini for the disintegration of the I-problem.

11 The Revolution of the Dialectic, 1985

A PRACTICE

After having wholly comprehended any defect-"I", we must submerge ourselves in profound meditation, begging, praying, asking our own individual particular Divine Mother to disintegrate the previously comprehended defect-"I". This is the precise technique required for the elimination of the undesirable elements which we carry within. The Divine Mother Kundalini has power to reduce to ashes any subjective, inhuman psychic aggregate. Without this didactic, without this procedure, every effort for the dissolution of the Ego is fruitless, useless, absurd.

12 The Great Rebellion, 1975

Part Three — Born within us in a natural and simple way

1 passage

I That which is called love is born

Hatred, and love. He puts love first, and defines it by what has to die. Bring hatred, in its polite forms too, to the bench. The practice of love itself is the whole of the booklet Love.

WHAT DIES, WHAT IS BORN

what dies		what is born
hatred	→	love is born
egoism	→	the precious flower of altruism
pride	→	the exotic flower of humility
lust	→	the exotic flower of chastity
anger	→	the precious virtue of sweetness
laziness	→	diligence is born in us
envy	→	happiness for the good of others
gluttony	⇢	we stop being gluttonous

His order, from the Christmas Message. Each line is his, from the first passage of its section in Part Three; for gluttony he names no flower.

People do not want to realise that love does not exist and that only by comprehending all of the processes of hate in the different corridors, spheres and

regions of the subconscious, hatred ends and in a natural, spontaneous, and pure way, that which is called love is born; thus love comes to exist.

13 Sexual Abuse, Christmas Message 1965–1966 · The Hidden Levels of the Subconscious

3 passages

II The precious flower of altruism is born in us

Egoism and greed, and altruism. He asks for the infinite nuances: the small daily reckoning of what is mine. The system for the impressions of the day is written for this.

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.

14 Sexual Abuse, Christmas Message 1965–1966 · The Hidden Levels of the Subconscious

> There are persons who want to cease being covetous but who covet not being covetous, there you have a form of covetousness.
>
> The Revolution of the Dialectic, 1985

To comprehend the infinite nuances of greed is indispensable so that philanthropy and altruism are born within us.

15 Fundamental Education, 1970

There are persons who want to cease being covetous but who covet not being covetous, there you have a form of covetousness.

16 The Revolution of the Dialectic, 1985

4 passages

III The exotic flower of humility

Pride, and humility. He gives the trap with the flower: to be satisfied at having this virtue is to lose it in the same moment.

People covet the precious virtue of humility. The poor people do not want to comprehend that humility is a very exotic flower. By the simple fact of feeling ourselves satisfied with this virtue, it then already stops existing in us. It is necessary to very deeply comprehend the processes of pride in the different occult levels of the subconscious. Thus, pride will end, and then without any effort, the exotic flower of humility will be born in us.

17 Sexual Abuse, Christmas Message 1965–1966 · The Hidden Levels of the Subconscious

To comprehend pride in all its qualities and nuances is the foundation for the exotic flower of humility to be born within us in a natural and simple way.

18 Fundamental Education, 1970

> Humility is a very exotic flower, whoever boasts of humility is full of pride.
>
> The Revolution of the Dialectic, 1985

The pedantic, the vain, the proud, believing themselves to be very humble, wear the robe of Aristippus. Humility is a very exotic flower, whoever boasts of humility is full of pride.

19 The Revolution of the Dialectic, 1985

With the simple fact of comprehending that they are only impressions of the mind, there is transformation of the same. Then, pride, by itself, declines, collapses and humility is born in us in a natural manner.

20 The Revolution of the Dialectic, 1985

3 passages

IV The immaculate flower of chastity

Lust, and chastity. This is the one virtue for which he asks two things: comprehension, and the transmutation of the sexual energy. The transmutation is taught in The Perfect Matrimony and Love.

People covet the virtue of chastity, but only by transmuting and sublimating the sexual energy and comprehending all of the processes of lust in all the hidden levels of the subconscious, does one annihilate this horrible vice and in a natural and sublime way the exotic flower of chastity is born in us.

21 Sexual Abuse, Christmas Message 1965–1966 · The Hidden Levels of the Subconscious

To comprehend lust in all levels of the mind is an indispensable condition for true chastity to be born within us.

22 Fundamental Education, 1970

There are men who exert themselves in order to attain the virtue of chastity, but when they see a beautiful woman on the street, they pay her some beautiful compliments, and if the woman is a friend, they can do nothing less than ply her with attentions, tell her beautiful words, admire her, praise her beautiful qualities, etc. The secret intentions behind all that coquetry is found in the secret trigger of subconscious, tenebrous and submerged lust. When we comprehend without any effort whatsoever all the tricks of lust, the latter is annihilated and in its place is born the immaculate flower of chastity.

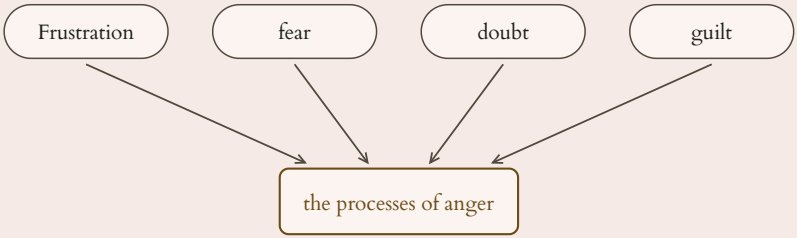
23 The Revolution of the Dialectic, 1985

4 passages

v The precious virtue of sweetness

Anger, and sweetness and serenity. This is the one defect for which he gives a deadline: do not let the sun set on your anger. Work on it the same night.

THE ROOTS OF ANGER



Whoever liberates himself from these four
negative emotions will dominate the world.

Kindness is a much more crushing force than anger.

The four he names in passage 27, the ones to look for when anger is brought to the bench.

People covet the virtue of sweetness, but only by comprehending all of the processes of anger in all the corridors of the subconscious mind, is then the precious virtue of sweetness born in us.

24 Sexual Abuse, Christmas Message 1965–1966 · The Hidden Levels of the Subconscious

To comprehend anger in all the levels of the mind is fundamental so that serenity and sweetness are born within us.

25 Fundamental Education, 1970

Kindness is a much more
crushing force than anger.

The Revolution of the Dialectic, 1985

The diverse processes of anger lead the human being towards horrible social, economic and psychological failures. It is clear that one's health is also affected by anger. There exist certain foolish persons who enjoy anger since it gives them a certain air of superiority. In these cases anger is combined with pride. Anger is also usually combined with conceit and even with self-sufficiency. Kindness is a much more crushing force than anger.

26 The Revolution of the Dialectic, 1985

Frustration, fear, doubt and guilt originate the processes of anger. Frustration, fear, doubt and guilt cause anger. Whoever liberates himself from these four negative emotions will dominate the world.

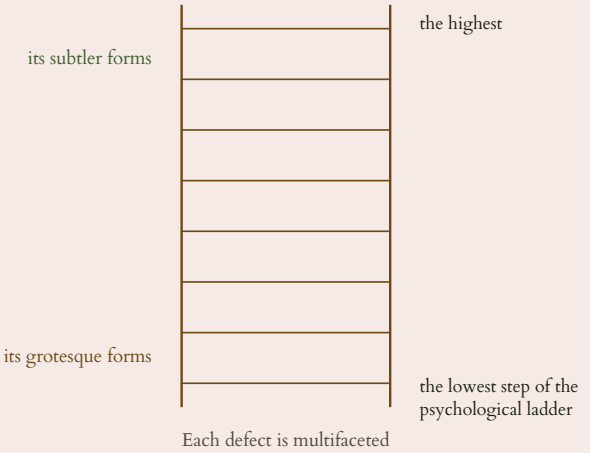
27 The Revolution of the Dialectic, 1985

3 passages

VI Diligence is born in us

Laziness, and diligence. The coarse form is the easy one to see. The subtler form is the person who works very hard and never once looks at himself.

EVERY STEP OF THE LADDER



Laziness, as he describes it in passages 29 and 30: easy to see on the low steps, hard to see on the high ones.

People covet the virtue of diligence, but only by comprehending in an integral way all of the processes of laziness in the hidden levels of the subconscious, diligence is born in us, after laziness has been disintegrated.

28 Sexual Abuse, Christmas Message 1965–1966 · The Hidden Levels of the Subconscious

Each defect is multifaceted and develops and operates in a tiered fashion, from the lowest step of the psychological ladder to the highest.

Fundamental Education, 1970

To comprehend what the element of inertia called laziness is, not only in its grotesque forms but also in its subtler forms, is indispensable so that the feeling of activity is born within us.

29 Fundamental Education, 1970

Many people are impoverished due to the element of laziness, and there are also people who work very hard to earn a living but whom are rather lazy when it comes to studying and knowing themselves in order to dissolve the “I”. There are many people who have left behind greed and gluttony, but unfortunately they still get drunk and go out hunting. Each defect is multifaceted and develops and operates in a tiered fashion, from the lowest step of the psychological ladder to the highest.

30 Fundamental Education, 1970

2 passages

VII Happiness for the good of others is born in us

Envy, and happiness for the good of others. His definition is the practical one: envy is regret for the well-being of others. Look for the regret, not for the wanting.

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

31 Sexual Abuse, Christmas Message 1965–1966 ·The Hidden Levels of the Subconscious

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

32 Fundamental Education, 1970

2 passages

VIII We stop being gluttonous

Gluttony. For the other seven he names what is born. For gluttony, in both places where he sets the sequence out, he names only what is destroyed, and no word has been added to his.

Many people covet not being gluttonous, but only by comprehending all of the subconscious processes of gluttony, do we stop being gluttonous.

33 Sexual Abuse, Christmas Message 1965–1966 · The Hidden Levels of the Subconscious

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.

34 Fundamental Education, 1970

Editor's note. He later set aside the rule against meat: see The Mystery of the Golden Flower, 1971 · ch. 13, The Ritual of Pancatatwa.

Part Four — We crystallize a virtue in its place

1 passage

I It is indispensable to place virtues in their corresponding place

His first warning: a virtue out of its place does harm, and we can hurt others with our virtues.

Thus, any virtue, no matter how holy it might be, is good in its place; yet, it is bad and harmful out of its place. We can harm others with our virtues. Therefore, it is indispensable to place virtues in their corresponding place.

35 Treatise of Revolutionary Psychology, 1975

1 passage

II The precious gems of virtues are obtained only with virility

His second warning, and the root of the word: there is evil in the virtuous and virtue in the evil ones; the gems of the virtues are made in the forge.

There is a great deal of virtue in the evil ones. There is a great deal of evil in the virtuous ones. Virtue comes from the syllable VIR, VIRILITY. The precious gems of virtues are obtained only with virility. Sexual virility, sexual potency is necessary to obtain virtues in the Flaming Forge of Vulcan. Each time that a psychic aggregate is dissolved a precious virtue emerges in ourselves.

36 Pistis Sophia Unveiled, 1983

2 passages

III Only by means of Virtue, can one enter the Mysteries

Where it ends: each time a psychic aggregate is eliminated, a virtue crystallizes in its place, and so the Soul is made, little by little. Last, the virtues of the Being.

IN ITS PLACE

Each time a psychic aggregate is eliminated, we crystallize a virtue in its place.

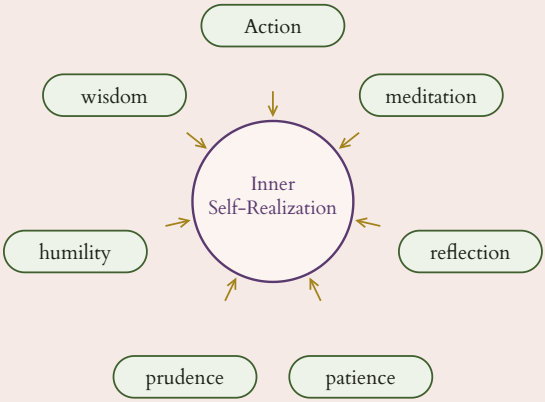


This is how the Soul crystallizes within us, little by little.

With patience, you will possess your Soul.

Passage 37: an aggregate dissolved, a virtue in its place, and so, little by little, the Soul.

THE VIRTUES OF THE BEING



the virtues which we shall place in thy consciousness of the Being

The seven he names in passage 38, the last passage of the booklet.

It is possible to inherit the Light-Kingdom only by means of the Mysteries of Virtue. Virtues will not be born within us, if the ego is not annihilated If the virtues do not crystallize in us, we will never possess our Souls. With patience, you will possess your Soul. Each time a psychic aggregate is eliminated, we crystallize a virtue in its place. This is how the Soul crystallizes within us, little by little. Only by means of Virtue, can one enter the Mysteries.

37 Pistis Sophia Unveiled, 1983

Action, meditation, reflection, patience, prudence, humility and wisdom are the virtues which we shall place in thy consciousness of the Being in order for you to be able to reach Inner Self-Realization.

38 The Revolution of the Dialectic, 1985

Where to practise

The method is in Part Two. Every section of Part Three names one defect to work on with it. These lines only point back to the passages.

The eight steps of meditation on one defect: relaxation, retrospection, serene reflection, psychoanalysis, the mantram or koan, superlative analysis, self-judgment, and prayer.

The short system for the same evening: relax, relive the scene, find the "I" that caused it, judge it, and ask the Divine Mother to disintegrate it.

Choose one defect from Part Three, for one week. For anger he names the four roots to look for.

About this booklet

His words only. 38 passages, gathered from 6 of his books: 10 from the Christmas Message of 1965–1966, Sexual Abuse (chapter XI, "The Hidden Levels of the Subconscious"), 9 from Fundamental Education and 13 from The Revolution of the Dialectic, with Treatise of Revolutionary Psychology, The Great Rebellion and Pistis Sophia Unveiled. Every passage carries its book and the year it was first printed wherever one is known. Each was cut by its own opening and closing words and never retyped. One scanner slip is mended ("Self-explora1ion" in The Revolution of the Dialectic), and one running head that the scanner left inside a sentence of the Christmas Message is lifted out.

The first edition. This booklet was first made on 28 August 2026 as The Flower That Is Born. Rebuilt in November 2026 under its new name, it prints the same 38 passages in the same order. The old notes in the green margin are in the section introductions now, in plain words; the old section headings are replaced by lines of his own.

Shared with other booklets. 35 of the 38 passages also stand in another booklet, and the web page marks each one: 14 in The Subconscious, 13 in The Science of Meditation. They are printed here on purpose, so that the order of the virtues can be read whole in one place.

Gluttony. For the other seven he names what is born. For gluttony, in both places where he sets the order out, he names only what is destroyed. The section is headed by his own sentence and no word of ours fills the gap. Under passage 34 an editor's note points to where he later set aside the rule against meat.

Chastity. This is the one virtue for which he asks for the transmutation of the sexual energy as well as comprehension (passage 21). That work is taught in The Perfect Matrimony and Love.

Gathered and checked by the editor. The doorway of The Virtues shelf.