

COVETOUSNESS

Envy, Greed, Jealousy, Lust and Selfishness

1. ESSENCE

- 467 Envy is the adversary of the fortunate.
Epictetus (50-138 A.D.)
- 468 From covetousness anger proceeds; from covetousness lust is born; from covetousness come delusion and perdition. Covetousness is the cause of sin.
The Hitopadesa (600?-1100? A.D.)
- 469 Desire of having is the sin of covetousness.
Shakespeare (1564-1616)
- 470 Jealousy is the fear or apprehension of superiority; envy our uneasiness under it.
William Shenstone (1714-1763)
- 471 Covetousness is a sort of mental gluttony, not confined to money, but greedy of honor and feeding on selfishness.
Chamfort (1741-1794)
- 472 Jealousy - magnifier of trifles.
Schiller (1759-1805)
- 473 Envy is littleness of soul.
Hazlitt (1778-1830)
- 474 Selfishness is not living as one wishes to live. It is asking others to live as one wishes to live.
Oscar Wilde (1854-1900)

2. OPPOSITES

- 475 The things which belong to others please us more, and that which is ours, is more pleasing to others.
Publilius Syrus (fl. B.C. 42)
- 476 The lust of avarice has so totally seized upon mankind that their wealth seems rather to possess them than they possess their wealth.
Pliny the Elder (23-79 A.D.)
- 477 True it is that covetousness is rich, modesty starves.
Phaedrus (fl. 25 A.D.)

- 478 In plain truth, it is not want, but rather abundance,
that creates avarice.
Montaigne (1533-1592)
- 479 Our envy always lasts longer than the happiness of those we
envy.
La Rochefoucauld (1613-1680)
- 480 Covetousness is both the beginning and the end of the
devil's alphabet - the first vice in corrupt nature that
moves, and the last which dies.
Robert South (1634-1716)
- 481 Envy will merit, as its shade pursue,
but like a shadow, proves the substance true.
Pope (1688-1744)
- 482 Envy ought to have no place allowed it in the heart of man;
for the goods of this present world are so vile and low that
they are beneath it; and those of the future world are so
vast and exalted that they are above it.
Colton (1780-1832)
- 483 The same people who can deny others everything
are famous for refusing themselves nothing.
Leigh Hunt (1784-1859)
- 484 Selfishness is the only real atheism;
aspiration, unselfishness, the only real religion.
Israel Zangwill (1864-1926)

3. INSIGHT

- 485 There is no calamity greater than lavish desires.
There is no greater guilt than discontentment.
And there is no greater disaster than greed.
He who is contented with contentment is always contented.
Lao-Tzu (fl. B.C. 600)
- 486 Of all the worldly passions, lust is the most intense.
All other worldly passions seem to follow in its train.
Buddha (B.C. 568-488)
- 487 Just as a tree, though cut down, can grow again and again
if its roots are undamaged and strong, in the same way if
the roots of craving are not wholly uprooted sorrows will
come again and again.
The Dhammapada (c. B.C. 300)
- 488 Envy, like flame, soars upwards.
Livy (B.C. 59-17 A.D.)

- 489 Envy assails the noblest: the winds howl around the
highest peaks.
Ovid (B.C. 43-18 A.D.)
- 490 Envy always implies conscious inferiority wherever it
resides.
Pliny the Elder (23-79 A.D.)
- 491 Lust of power is the most flagrant of all passions.
Tacitus (55-117 A.D.)
- 492 He that is jealous is not in love.
Augustine (354-430 A.D.)
- 493 Envy is ever joined with the comparing of a man's self;
and where there is no comparison, no envy.
Bacon (1561-1626)
- 494 Excess of wealth is cause of covetousness.
Christopher Marlowe (1564-1593)
- 495 Envy, like the worm, never runs but to the fairest fruit;
like a cunning bloodhound, it singles out the fattest deer
in the flock.
Francis Beaumont (1584-1616)
- 496 In jealousy there is more self-love than love.
La Rochefoucauld (1613-1680)
- 497 Jealousy lives upon doubts, it becomes madness or ceases
entirely as soon as we pass from doubt to certainty.
La Rochefoucauld (1613-1680)
- 498 Poverty wants some, luxury many, and avarice all things.
Abraham Cowley (1618-1667)
- 499 The envious will die, but envy never.
Moliere (1622-1673)
- 500 The covetous man heaps up riches, not to enjoy them,
but to have them.
John Tillotson (1630-1694)
- 501 Nature is content with little; grace with less;
but lust with nothing.
Matthew Henry (1662-1714)

- 502 If we did but know how little some enjoy of the great things that they possess, there would not be much to envy in the world.
Young (1683-1765)
- 503 Avarice is generally the last passion of those lives of which the first part has been squandered in pleasure, and the second devoted to ambition.
Johnson (1709-1784)
- 504 A man is called selfish, not for pursuing his own good, but for neglecting the neighbor's.
Richard Whately (1787-1863)
- 505 The deepest principle in human nature is the craving to be appreciated.
William James (1842-1910)

4. POSITIVE

- 506 The soul of man is infinite in what it covets.
Ben Jonson (1572-1637)
- 507 Though we take from a covetous man all his treasure, he has yet one jewel left; you cannot bereave him of his covetousness.
Milton (1608-1674)
- 508 Jealousy is, in some sort, rational and just; it aims at the preservation of a good which belongs, or which we think belongs, to us; whereas envy is a frenzy that cannot endure, even in idea, the good of others.
La Rochefoucauld (1613-1680)
- 509 Misers are very kind people: they amass wealth for those who wish their death.
Leszczynski Stanislaus (1677-1766)
- 510 Fools may our scorn, not envy raise,
for envy is a kind of praise.
Gay (1688-1732)
- 511 Envy, to which the ignoble mind's a slave,
Is emulation in the learned or brave.
Pope (1688-1744)
- 512 Avarice, the spur of industry.
David Hume (1711-1776)

- 513 Envy, among other ingredients, has a mixture of the love of justice in it. We are more angry at undeserved than at deserved good fortune. 5 of 10
Hazlitt (1778-1830)
- 514 It is astonishing how well men wear when they think of no one but themselves.
Bulwer-Lytton (1803-1873)
- 515 Bare-faced covetousness was the moving spirit of civilization from the first dawn to the present day...
Friedrich Engels (1820-1895)
- 516 Selfishness is the dynamo of our economic system...which may range from mere petty greed to admirable types of self-expression.
Felix Frankfurter (1882-1965)

5. NEGATIVE

- 517 An immoderate desire of riches is a poison lodged in the mind. It contaminates and destroys everything that was good in it. It is no sooner rooted there, than all virtue, all honesty, all natural affection, fly before the face of it.
Akhenaton? (c. B.C. 1375)
- 518 The heart of the envious is gall and bitterness; his tongue spitteth venom; the success of his neighbour breaketh his rest. He sitteth in his cell repining; and the good that happeneth to another, is to him an evil. Hatred and malice feed upon his heart, and there is no rest in him.
Akhenaton? (c. B.C. 1375)
- 519 Can a man carry fire in his bosom
and his clothes not be burned?
Or can one walk upon hot coals
and his feet not be scorched?
So is he who goes in to his neighbor's wife;
none who touches her will go unpunished.
Proverbs (B.C. 1000?-200?)
- 520 An envious man waxeth lean with the fatness of his neighbors. Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, and the perpetual tormenter of virtue. Envy is the filthy slime of the soul; a venom, a poison, or quicksilver which consumeth the flesh, and drieth up the marrow of the bones.
Socrates (B.C. 469-399)

- 521 As iron is eaten by rust, so are the envious consumed
by envy.
Antisthenes (fl. B.C. 444)
- 522 Those who are envious and mischievous, who are the lowest
among men, are cast by Me into the ocean of material
existence, into various demoniac species of life.
Bhagavad Gita (c. B.C. 400)
- 523 The avaricious man is like the barren sandy ground of the
desert which sucks in all the rain and dew with greediness,
but yields no fruitful herbs or plants for the benefit of
others.
Zeno (B.C. 335?-264)
- 524 Four things does a reckless man gain who covets his
neighbor's wife - demerit, an uncomfortable bed, thirdly,
punishment, and lastly, hell.
The Dhammapada (c. B.C. 300)
- 525 Avarice, in old age, is foolish; for what can be more
absurd than to increase our provisions for the road the
nearer we approach to our journey's end?
Cicero (B.C. 106-43)
- 526 The envious man grows lean at the success of his neighbor.
Horace (B.C. 65-8)
- 527 The miser acquires, yet fears to use his gains.
Horace (B.C. 65-8)
- 528 The miser is as much in want of what he has
as of what he has not.
Publilius Syrus (fl. B.C. 42)
- 529 Lust is an enemy to the purse, a foe to the person,
a canker to the mind, a corrosive to the conscience,
a weakness of the wit, a besotter of the senses,
and, finally, a mortal bane to all the body.
Pliny the Elder (23-79 A.D.)
- 530 Some men make fortunes, but not to enjoy them; for, blinded
by avarice, they live to make fortunes.
Juvenal (40-125 A.D.)
- 531 When men are full of envy they disparage everything,
whether it be good or bad.
Tacitus (55-117 A.D.)
- 532 As a moth gnaws a garment, so doth envy consume a man.
Chrysostom (347-407 A.D.)

- 533 Nothing can allay the rage of biting envy.
Claudianus (365?-408? A.D.)
- 534 Though an avaricious man possesses wealth,
An envious man possesses another's goods,
And an ill-minded man possesses his learning-
None of these can produce lasting pleasure.
Saskya Pandita (1182-1251)
- 535 Envy is like a fly that passes all a body's sounder parts,
and dwells upon the sores.
George Chapman (1557-1634)
- 536 Every other sin hath some pleasure annexed to it, or will
admit of an excuse: envy alone wants both.
Robert Burton (1576-1640)
- 537 The virtues are lost in self-interest
as rivers are lost in the sea.
La Rochefoucauld (1613-1680)
- 538 Avarice is insatiable and is always pushing on for more.
L'Estrange (1616-1704)
- 539 Covetousness, by a greediness of getting more,
deprives itself of the true end of getting;
it loses the enjoyment of what it had got.
Thomas Sprat (1635-1713)
- 540 Avarice is always poor, but poor by her own fault.
Johnson (1709-1784)
- 541 The selfish man suffers more from his selfishness than he
from whom that selfishness withholds some important
benefit.
Emerson (1803-1882)
- 542 No man is more cheated than the selfish man.
Beecher (1813-1878)
- 543 Covetousness has for its mother unlawful desire, for its
daughter injustice, and for its friend violence.
Arabian Proverb

6. ADVICE

- 544 Attribute not the good actions of another to bad causes:
thou canst not know his heart; but the world will know by
this that thine is full of envy.
Akhenaton? (c. B.C. 1375)

- 545 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.
Exodus (B.C. 1200?)
- 546 Form no covetous desire, so that the demon of greediness may not deceive thee, and the treasure of the world may not be tasteless to thee.
Zoroaster (B.C. 628?-551?)
- 547 Do not overrate what you have received, nor envy others. He who envies others does not obtain peace of mind.
Buddha (B.C. 568-488)
- 548 The demon of worldly desires is always seeking chances to deceive the mind. If a viper lives in your room and you wish to have a peaceful sleep, you must first chase it out.
Buddha (B.C. 568-488)
- 549 Refrain from covetousness, and thy estate shall prosper.
Plato (B.C. 427?-347?)
- 550 As fire is covered by smoke, as a mirror is covered by dust, or as an embryo is covered by the womb, similarly the living entity is covered by different degrees of lust which veils real knowledge and is never satisfied. Therefore regulate the senses in the beginning and slay this destroyer of knowledge and self-realization.
Bhagavad Gita (c. B.C. 400)
- 551 If you wish to remove avarice you must remove its mother, luxury.
Cicero (B.C. 106-43)
- 552 Expel avarice, the mother of all wickedness, who, always thirsty for more, opens wide her jaws for gold.
Claudianus (365?-408? A.D.)
- 553 An enemy to whom you show kindness becomes your friend, excepting lust, the indulgence of which increases its enmity.
Saadi (1184-1291)
- 554 The greatest harm that you can do unto the envious, is to do well.
John Lyly (1554-1606)

- 555 Envy not greatness: for thou makest thereby
Thyself the worse, and so the distance greater.
Herbert (1593-1632) 9 of 10
- 556 All jealousy must be strangled in its birth, or time will
soon make it strong enough to overcome the truth.
William Davenant (1605-1668)
- 557 Do not believe that lust can ever be killed out if gratified
or satiated, for this is an abomination inspired by
illusion. It is by feeding vice that it expands and waxes
strong, like to the worm that fattens on the blossom's
heart.
H. P. Blavatsky (1831-1891)
- 558 Selfishness is the greatest sin. It constrains the heart.
It separates man from man. It makes him greedy. It is the
root of all evils and sufferings. Destroy selfishness
through selfless service, charity, generosity and love.
Sivananda (born 1887)

7. POTPOURRI

- 559 He that visits the sick in hopes of a legacy, but is never
so friendly in all other cases, I look upon him as being no
better than a raven that watches a weak sheep only to peck
out its eyes.
Seneca (B.C. 3-65 A.D.)
- 560 Surely, those who swallow the property of the orphans
unjustly, swallow nothing but fire into their bellies,
and they shall soon enter into the flaming fire.
Koran (c. 651 A.D.)
- 561 Arise, fair sun, and kill the envious moon,
Who is already sick and pale with grief,
That thou her maid art far more fair than she:
Be not her maid, since she is envious.
Shakespeare (1564-1616)
- 562 Hoards after hoards his rising raptures fill;
Yet still he sighs, for hoards are wanting still.
Goldsmith (1728-1774)
- 563 O, Jealousy, thou ugliest fiend of hell! thy deadly venom
preys on my vitals, turns the healthful hue of my fresh
cheek to haggard sallowness, and drinks my spirit up.
Hannah More (1745-1833)

564 Despite those titles, power, and pelf,
The wretch, concentrated all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonoured and unsung.

Walter Scott (1771-1832)

565 Envy is the deformed and distorted offspring of egotism;
and when we reflect on the strange and disproportioned
character of the parent, we cannot wonder at the perversity
and waywardness of the child.

Hazlitt (1778-1830)

566 Yet he was jealous, though he did not show it,
For jealousy dislikes the world to know it.

Byron (1788-1824)