



AND THE TRUTH SHALL
SET YOU FREE



“I got this today,” they say; “tomorrow I shall get that. This wealth is mine, and that will be mine too. I have destroyed my enemies. I shall destroy others too! Am I not like God? I enjoy what I want. I am successful. I am powerful. I am happy. I am rich and well-born. Who is equal to me? I will perform sacrifices and give gifts, and rejoice in my own generosity.” This is how they go on, deluded by ignorance. Bound by their greed and entangled in a web of delusion, whirled about by a fragmented mind, they fall into a dark hell.

Self-important, obstinate, swept away by the pride of wealth, they ostentatiously perform sacrifices without any regard for their purpose. Egotistical, violent, arrogant, lustful, angry, envious of everyone, they abuse my presence within their own bodies and in the bodies of others.

Life after life, I cast those who are malicious, hateful, cruel, and degraded into the wombs of those with similar demonic natures. Birth after birth they find themselves with demonic tendencies. Degraded in this way, Arjuna, they fail to reach me and fall lower still.

– *Bhagavad Gita* 16:13-20

It will be as when a man who was going on a journey called in his servants and entrusted his possessions to them. To one he gave five talents; to another, two; to a third, one—to each according to his ability. Then he went away.

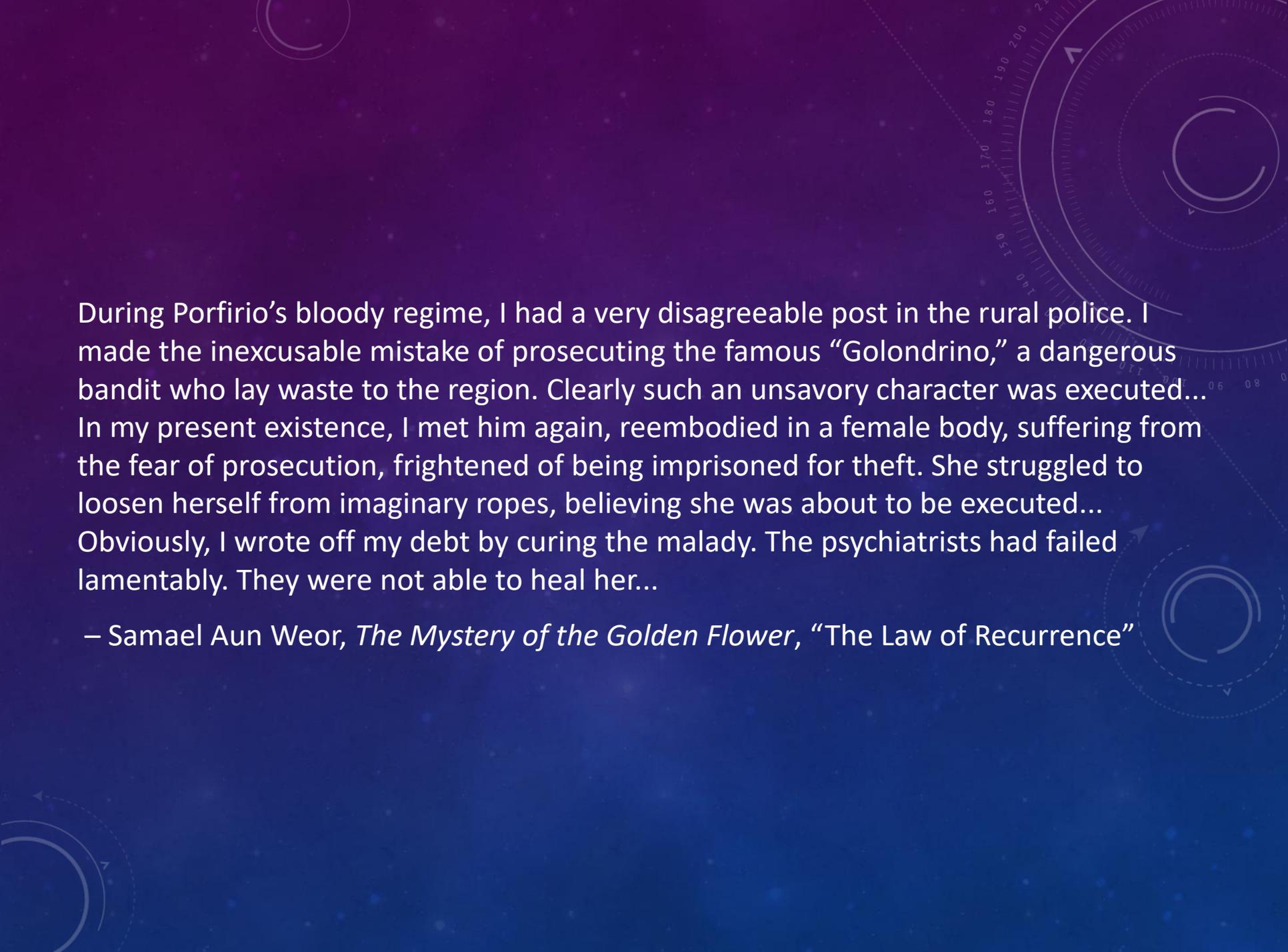
Immediately the one who received five talents went and traded with them, and made another five. Likewise, the one who received two made another two. But the man who received one went off and dug a hole in the ground and buried his master's money.

After a long time the master of those servants came back and settled accounts with them. The one who had received five talents came forward bringing the additional five. He said, "Master, you gave me five talents. See, I have made five more." His master said to him, "Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy."



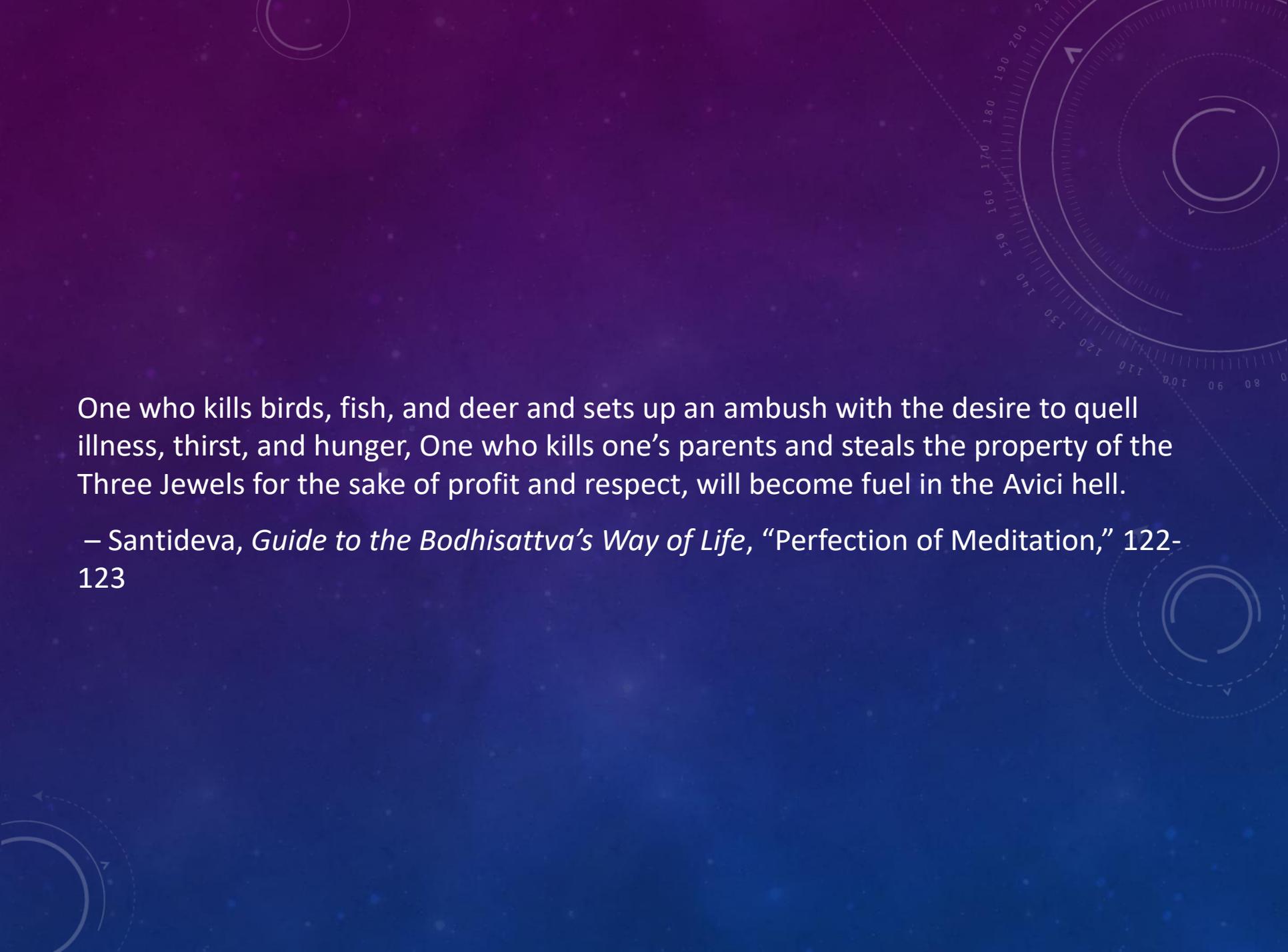
[Then] the one who had received two talents also came forward and said, "Master, you gave me two talents. See, I have made two more." His master said to him, "Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy."

Then the one who had received the one talent came forward and said, "Master, I knew you were a demanding person, harvesting where you did not plant and gathering where you did not scatter; so out of fear I went off and buried your talent in the ground. Here it is back." His master said to him in reply, "You wicked, lazy servant! So you knew that I harvest where I did not plant and gather where I did not scatter? Should you not then have put my money in the bank so that I could have got it back with interest on my return? Now then! Take the talent from him and give it to the one with ten. For to everyone who has, more will be given and he will grow rich; but from the one who has not, even what he has will be taken away. And throw this useless servant into the darkness outside, where there will be wailing and grinding of teeth."

The background is a dark blue gradient with faint, glowing circular patterns and numbers. In the top right, there are concentric circles with numbers 140, 150, 160, 170, 180, 190, 200, and 210. In the bottom right, there are numbers 0.6 and 0.8. In the bottom left, there are numbers 0.2 and 0.4. The text is white and centered on the page.

During Porfirio's bloody regime, I had a very disagreeable post in the rural police. I made the inexcusable mistake of prosecuting the famous "Golondrino," a dangerous bandit who lay waste to the region. Clearly such an unsavory character was executed... In my present existence, I met him again, reembodyed in a female body, suffering from the fear of prosecution, frightened of being imprisoned for theft. She struggled to loosen herself from imaginary ropes, believing she was about to be executed... Obviously, I wrote off my debt by curing the malady. The psychiatrists had failed lamentably. They were not able to heal her...

– Samael Aun Weor, *The Mystery of the Golden Flower*, "The Law of Recurrence"



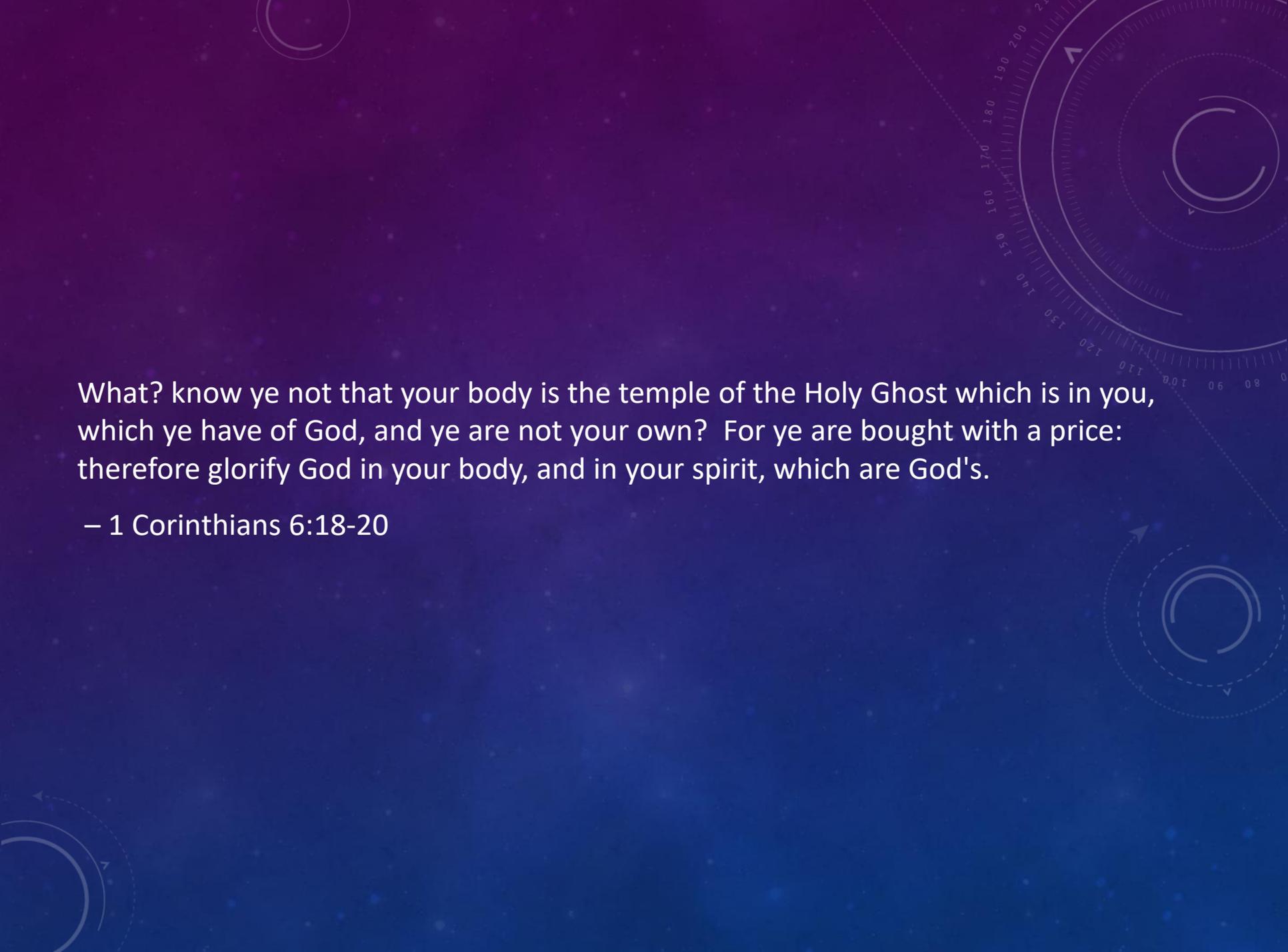
One who kills birds, fish, and deer and sets up an ambush with the desire to quell illness, thirst, and hunger, One who kills one's parents and steals the property of the Three Jewels for the sake of profit and respect, will become fuel in the Avici hell.

– Santideva, *Guide to the Bodhisattva's Way of Life*, "Perfection of Meditation," 122-123



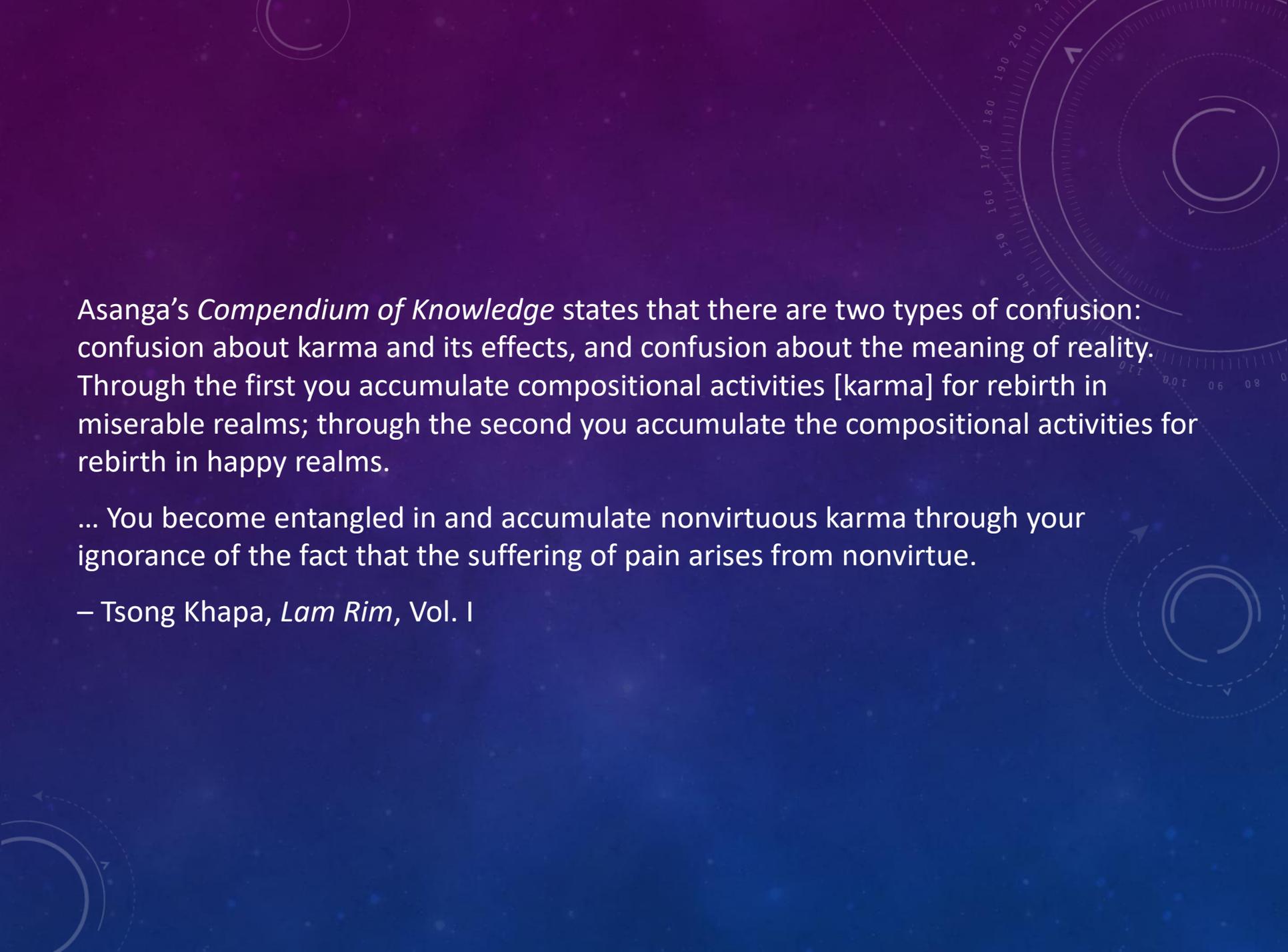
There is good in the evil and there is evil in the good. There is something evil within everything good; there is something good within everything evil. Crime is also hidden within the incense of prayer; crime is also hidden within the perfume of litany.

– Samael Aun Weor, *The Major Mysteries*, “Jehovah, Lucifer, Christ”



What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

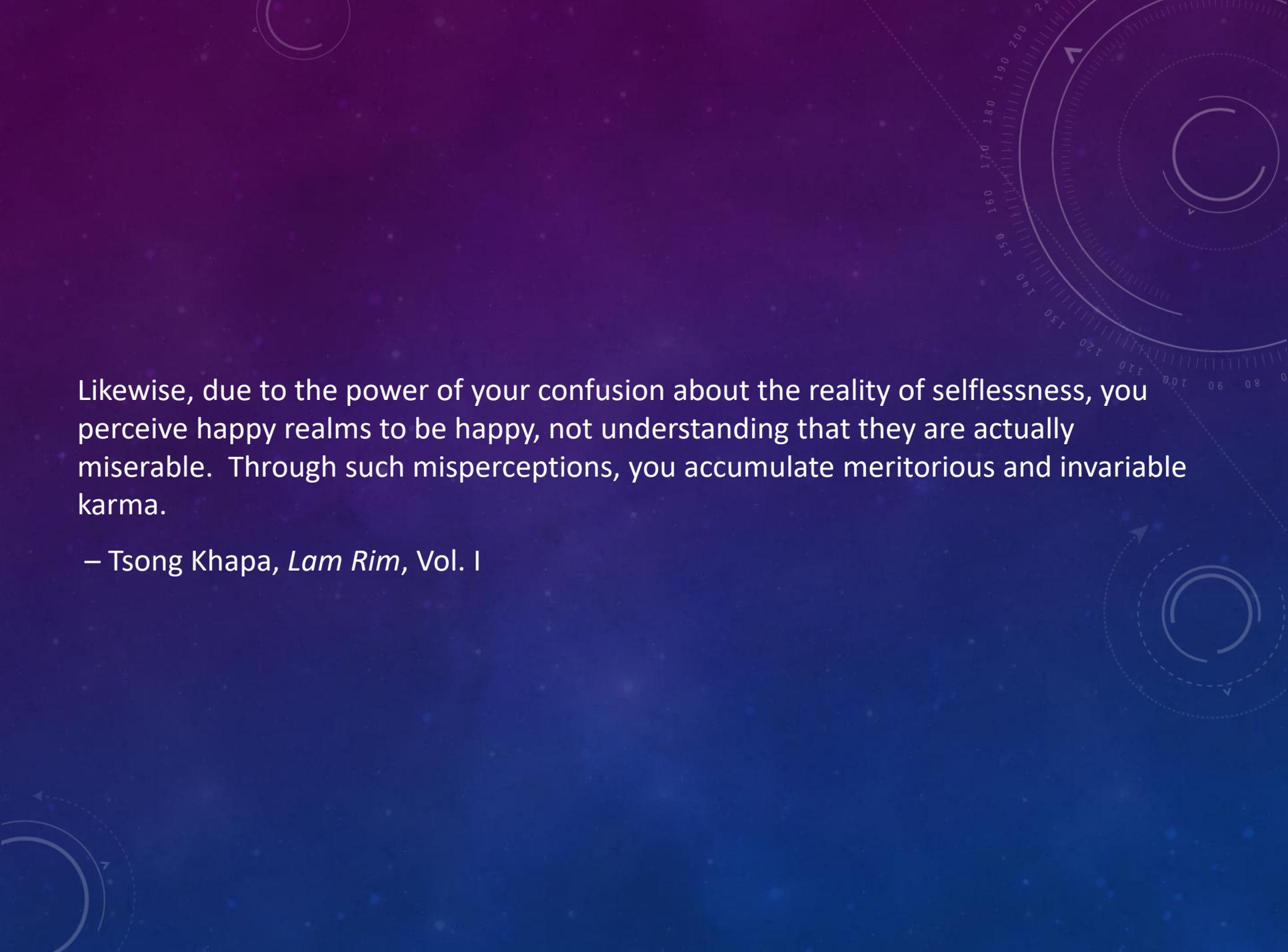
– 1 Corinthians 6:18-20

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Asanga's Compendium of Knowledge states that there are two types of confusion: confusion about karma and its effects, and confusion about the meaning of reality. Through the first you accumulate compositional activities [karma] for rebirth in miserable realms; through the second you accumulate the compositional activities for rebirth in happy realms.

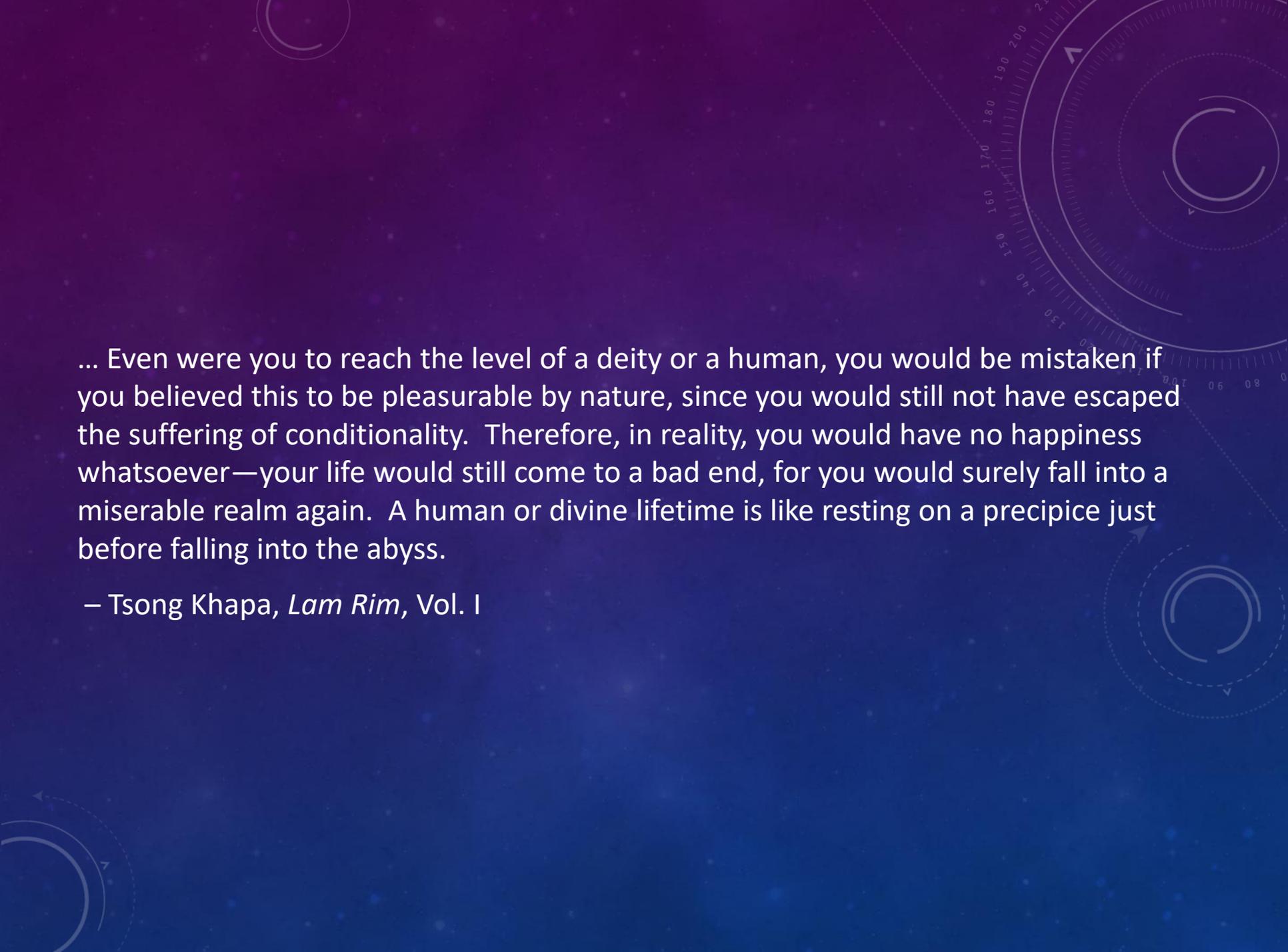
... You become entangled in and accumulate nonvirtuous karma through your ignorance of the fact that the suffering of pain arises from nonvirtue.

– Tsong Khapa, *Lam Rim*, Vol. I



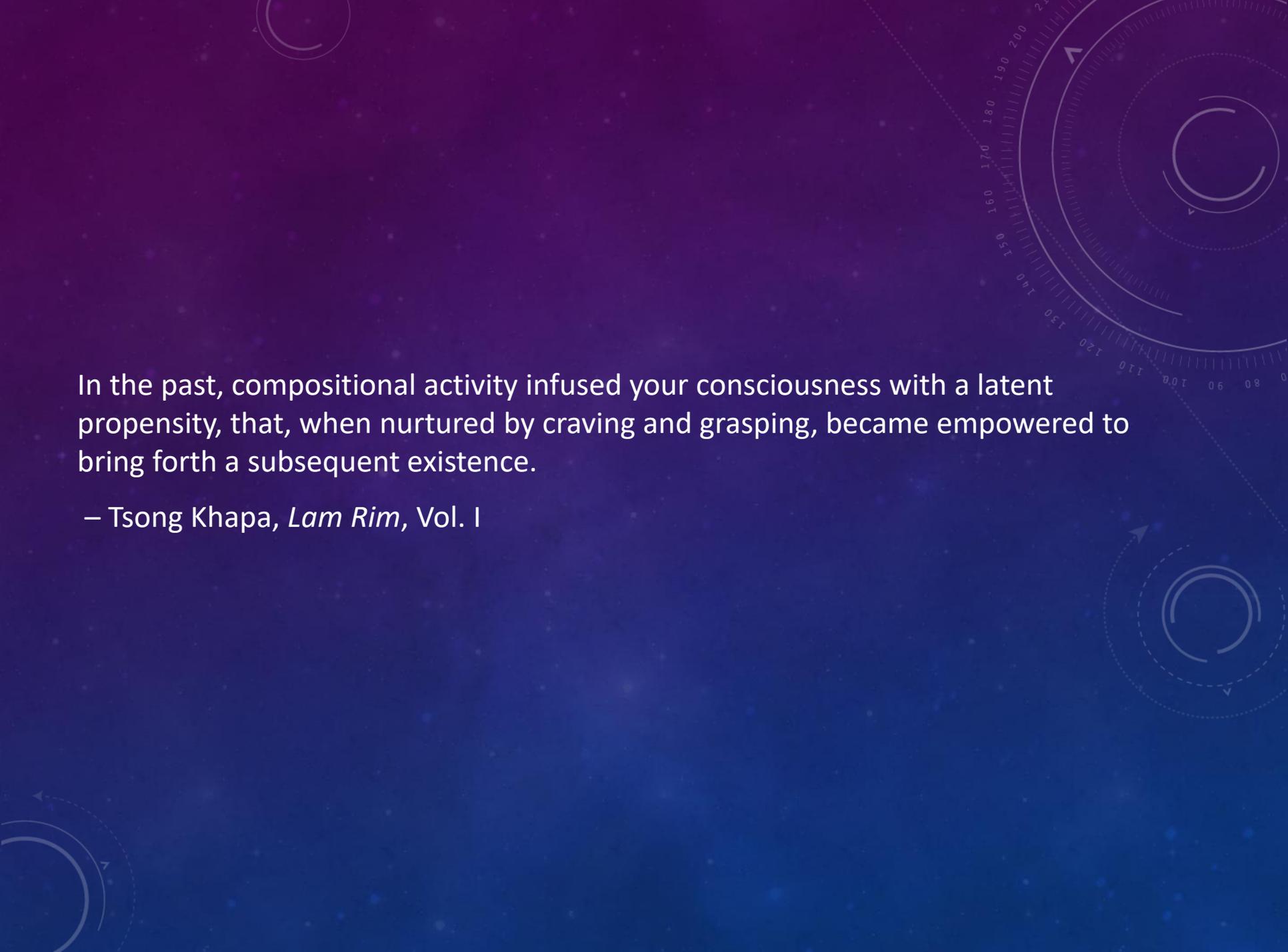
Likewise, due to the power of your confusion about the reality of selflessness, you perceive happy realms to be happy, not understanding that they are actually miserable. Through such misperceptions, you accumulate meritorious and invariable karma.

– Tsong Khapa, *Lam Rim*, Vol. I



... Even were you to reach the level of a deity or a human, you would be mistaken if you believed this to be pleasurable by nature, since you would still not have escaped the suffering of conditionality. Therefore, in reality, you would have no happiness whatsoever—your life would still come to a bad end, for you would surely fall into a miserable realm again. A human or divine lifetime is like resting on a precipice just before falling into the abyss.

– Tsong Khapa, *Lam Rim*, Vol. I

The background is a dark blue gradient with faint, glowing circular patterns. In the top right corner, there is a large, semi-circular scale with numerical markings from 0 to 210 in increments of 10. Several smaller, concentric circles with arrows indicating direction are scattered across the background, some solid and some dashed.

In the past, compositional activity infused your consciousness with a latent propensity, that, when nurtured by craving and grasping, became empowered to bring forth a subsequent existence.

– Tsong Khapa, *Lam Rim*, Vol. I

Craving

This means both craving not to be separated from pleasant feelings and craving a separation from painful feelings. The statement in a sutra that “craving is caused by feeling” means that feelings accompanied by ignorance cause craving. Where there is no ignorance, craving does not occur, even if feelings are present.

Grasping

Grasping refers to yearning after and attachment to four types of objects:

1. holding onto what you want:
 - yearning after and attaching to the sensuous, forms and sounds, for example;
 - to bad views (excluding the reifying view of the perishing aggregates);
 - to ethical discipline associated with bad views and bad conduct;
 - and to the view of the perishing aggregates;
2. holding onto views;
3. holding onto ethical discipline and conduct; and
4. holding onto assertions that there is a self.

It is the three gunas born of prakriti—sattva, rajas, and tamas—that bind the immortal Self to the body. Sattva—pure, luminous, and free from sorrow—binds us with attachment to happiness and wisdom. Rajas is passion, arising from selfish desire and attachment. These bind the Self with compulsive action. Tamas, born of ignorance, deludes all creatures through heedlessness, indolence, and sleep. Sattva binds us to happiness; rajas binds us to action. Tamas, distorting our understanding, binds us to delusion.

...

Those dying in the state of sattva attain the pure worlds of the wise. Those dying in rajas are reborn among people driven by work. But those who die in tamas are conceived in the wombs of the ignorant.

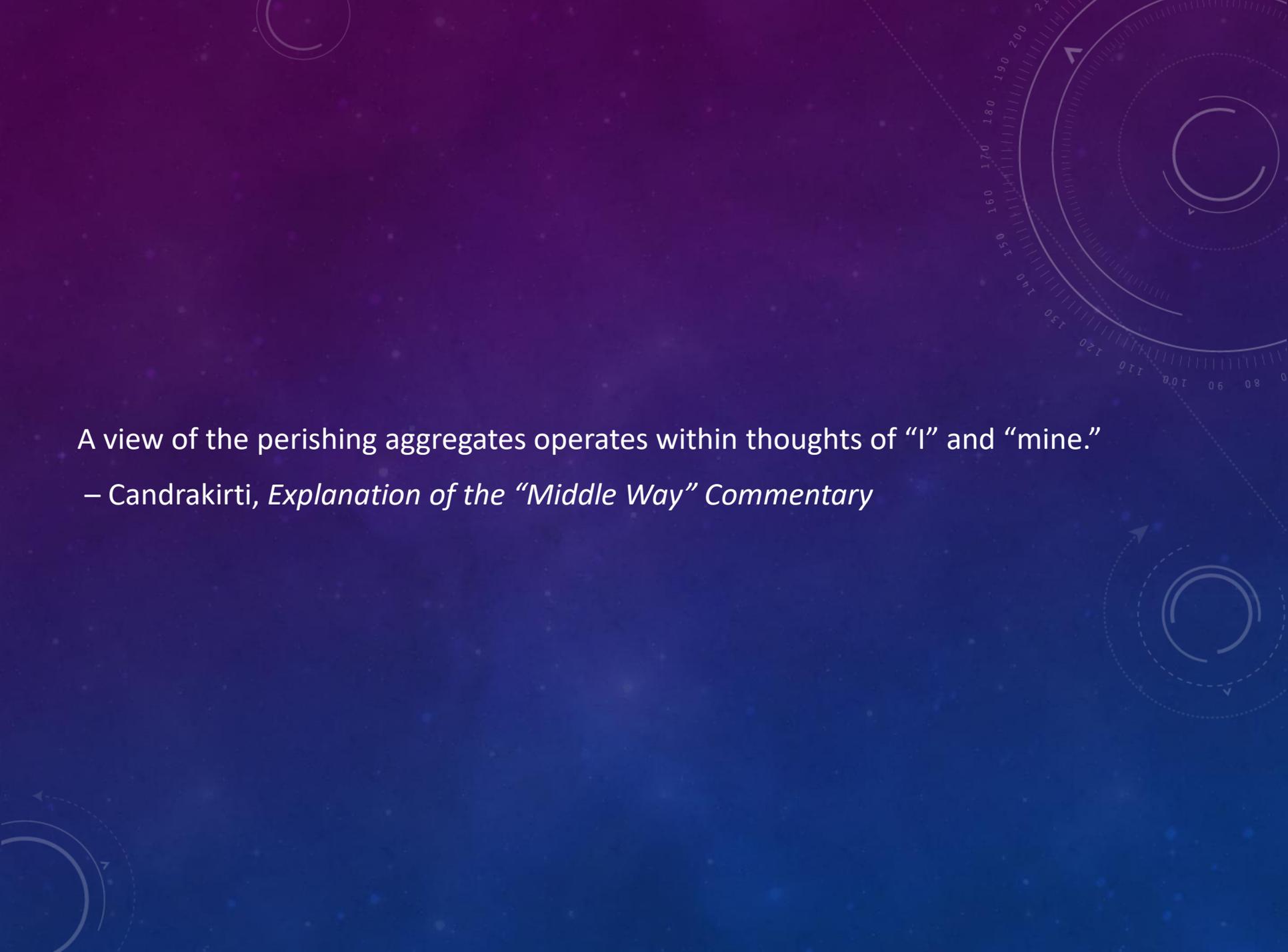
- Krishna, *Bhagavad Gita*, 14:5-8, 14-15

[A Sattvic man] thinks “I am happy I am wise,” and so he is bound as it were. These ideas really belong to the field but they are transferred through superimposition to the Self on account of the force of Sattva Guna.

Rajas and Tamas are pitfalls on the path of knowledge.

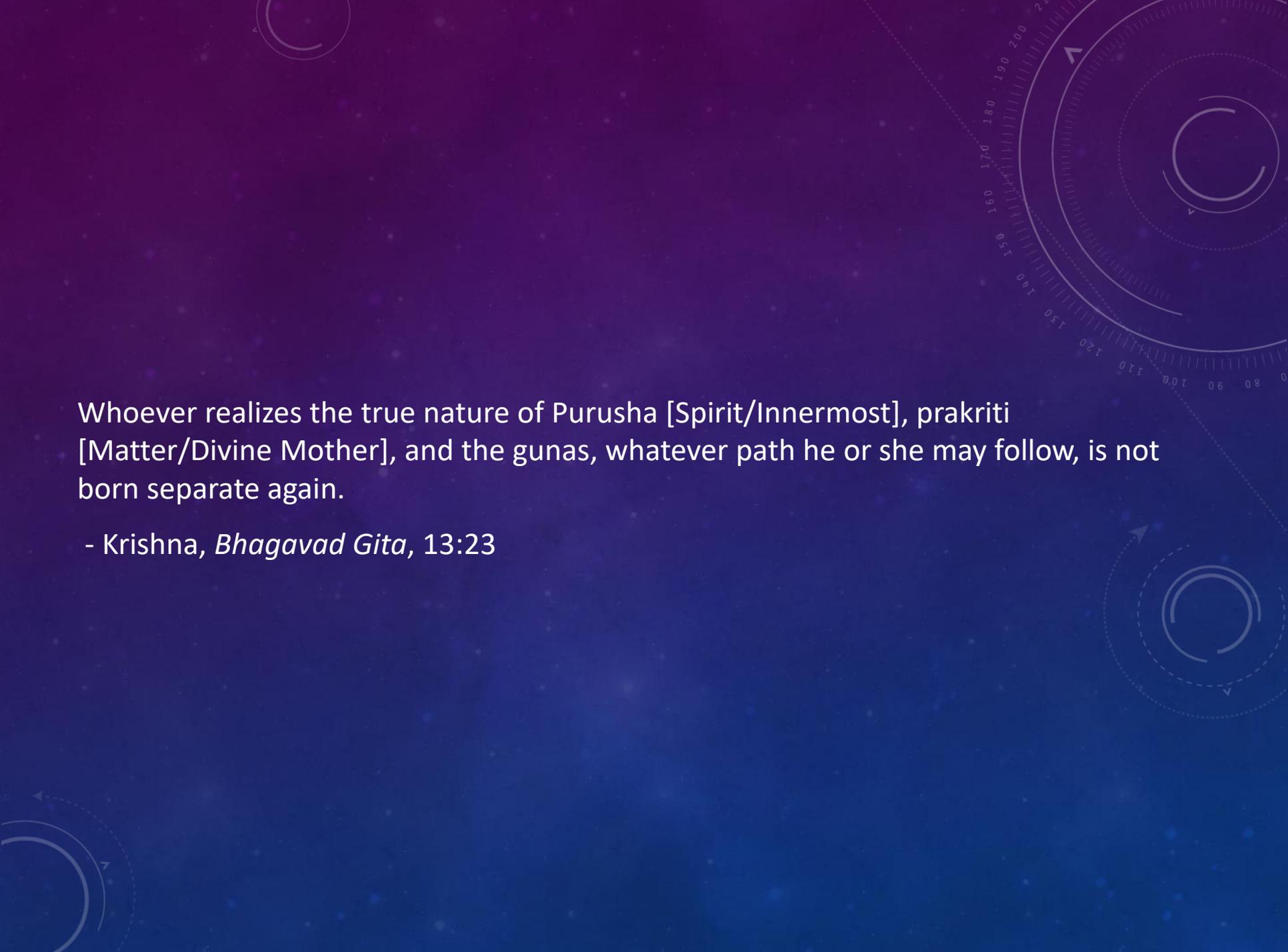
This attachment to happiness is an illusion. This is ignorance. An attribute of the object cannot belong to the subject. All the qualities from desire to firmness belong to the field. From ignorance, non-discrimination is born and so the individual self is not able to discriminate between the permanent and the impermanent, the subject and the object.

– Swami Sivananda, *Bhagavad Gita*, Commentary on XIV:6

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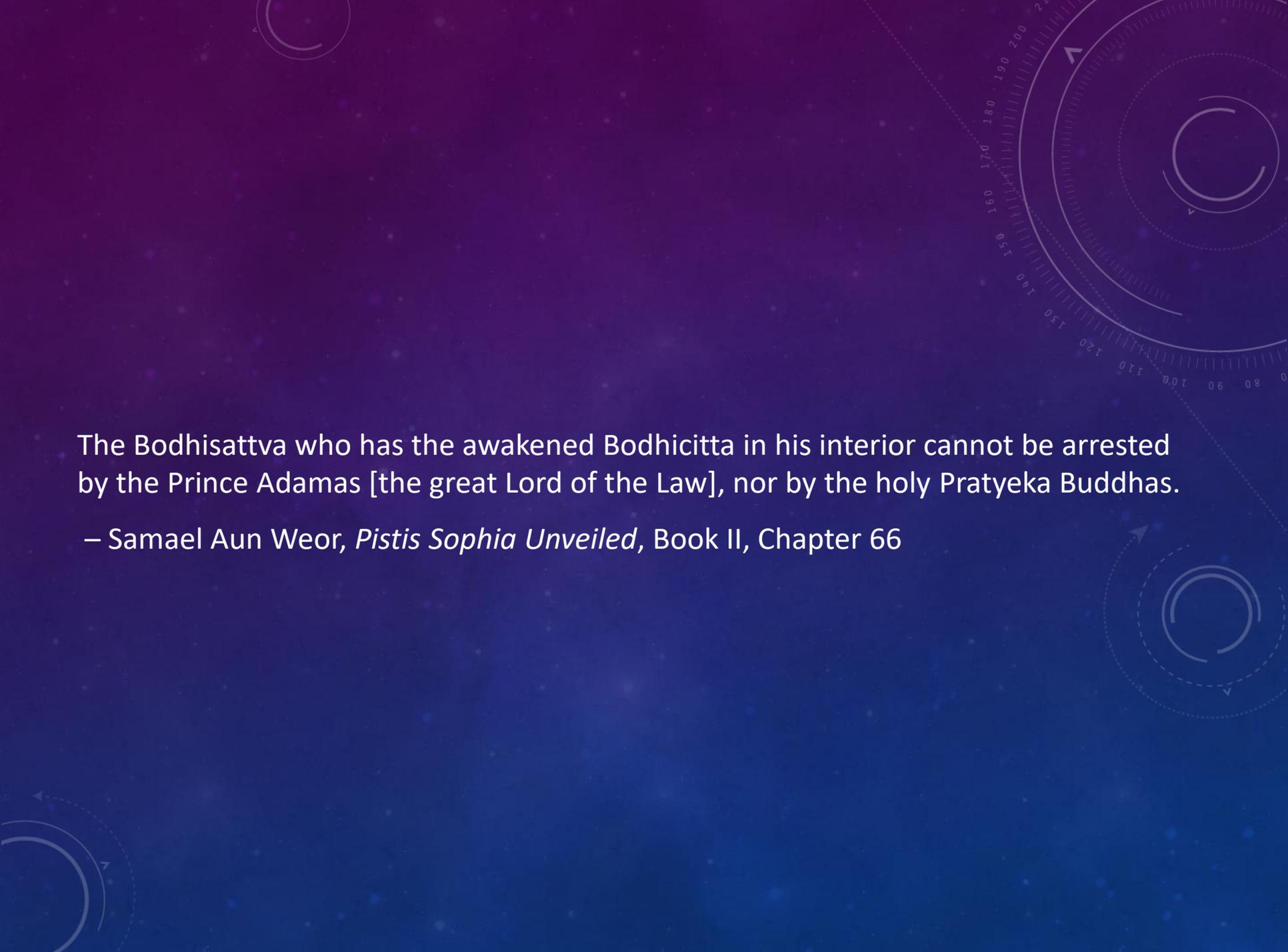
A view of the perishing aggregates operates within thoughts of “I” and “mine.”

– Candrakirti, *Explanation of the “Middle Way” Commentary*

The background is a dark blue gradient with faint, glowing circular patterns. In the top right corner, there is a large, semi-circular scale with numerical markings from 0 to 210. Several smaller circular motifs, some with arrows, are scattered across the page, creating a sense of motion and depth.

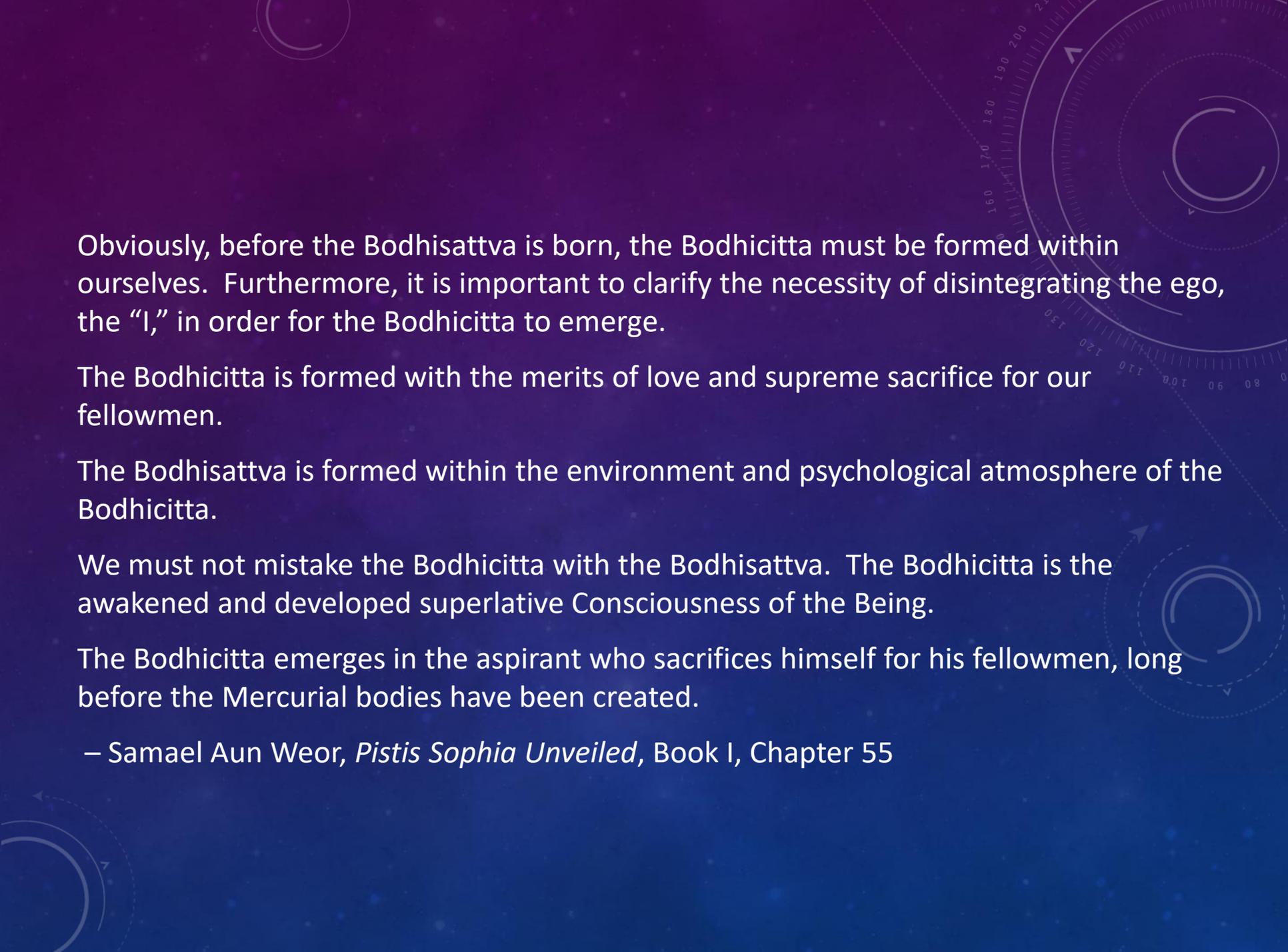
Whoever realizes the true nature of Purusha [Spirit/Innermost], prakriti [Matter/Divine Mother], and the gunas, whatever path he or she may follow, is not born separate again.

- Krishna, *Bhagavad Gita*, 13:23



The Bodhisattva who has the awakened Bodhicitta in his interior cannot be arrested by the Prince Adamas [the great Lord of the Law], nor by the holy Pratyeka Buddhas.

– Samael Aun Weor, *Pistis Sophia Unveiled*, Book II, Chapter 66



Obviously, before the Bodhisattva is born, the Bodhicitta must be formed within ourselves. Furthermore, it is important to clarify the necessity of disintegrating the ego, the “I,” in order for the Bodhicitta to emerge.

The Bodhicitta is formed with the merits of love and supreme sacrifice for our fellowmen.

The Bodhisattva is formed within the environment and psychological atmosphere of the Bodhicitta.

We must not mistake the Bodhicitta with the Bodhisattva. The Bodhicitta is the awakened and developed superlative Consciousness of the Being.

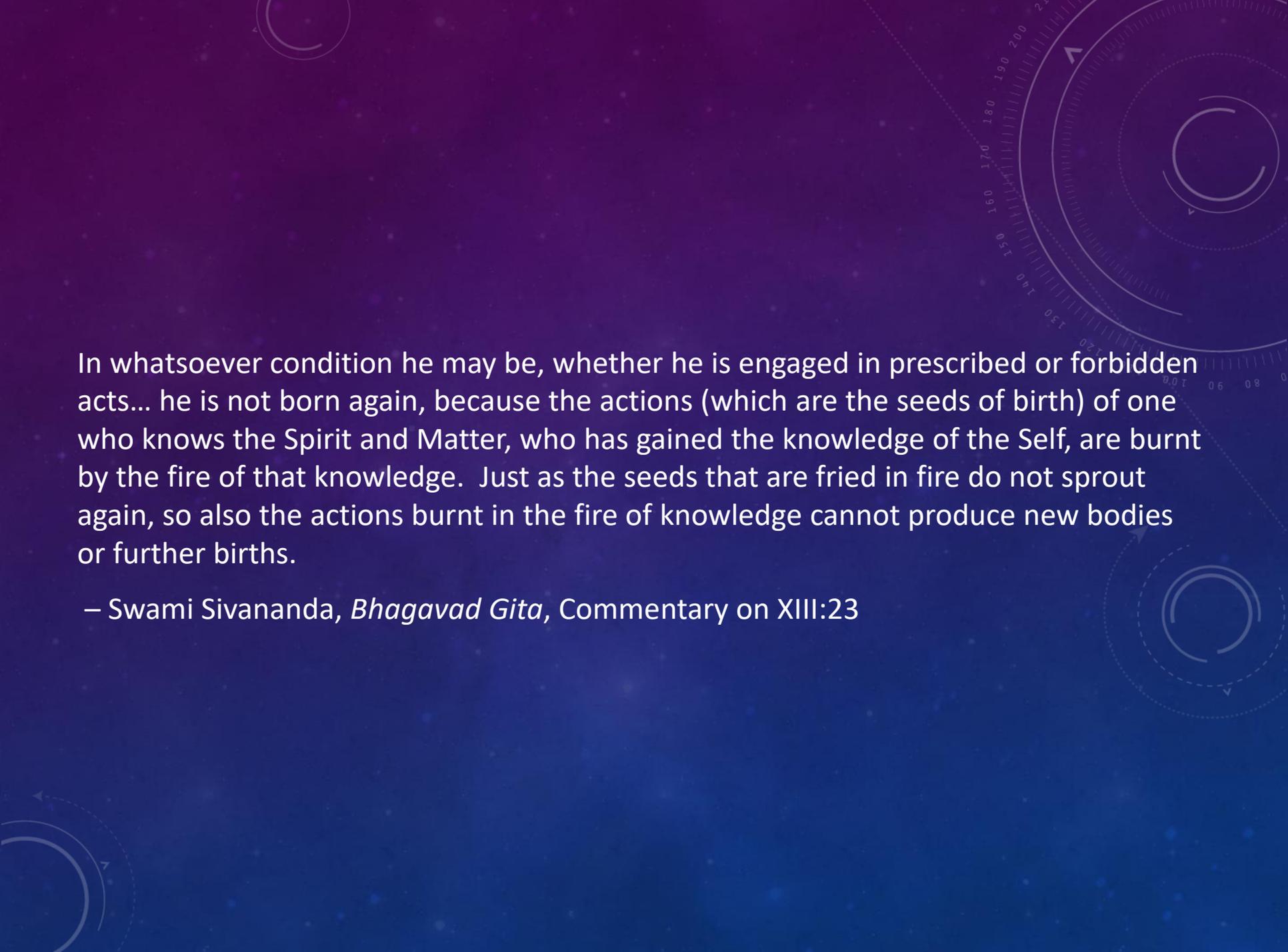
The Bodhicitta emerges in the aspirant who sacrifices himself for his fellowmen, long before the Mercurial bodies have been created.

– Samael Aun Weor, *Pistis Sophia Unveiled*, Book I, Chapter 55

If this nature [of intrinsic awareness] is understood,
Virtuous and negative acts will be liberated, right where they are.
But if this [single nature] is not understood,
One will amass nothing but [future lives within] cyclic existence, with its higher and
lower realms,
Regardless of whether one has engaged in virtuous or non-virtuous actions.

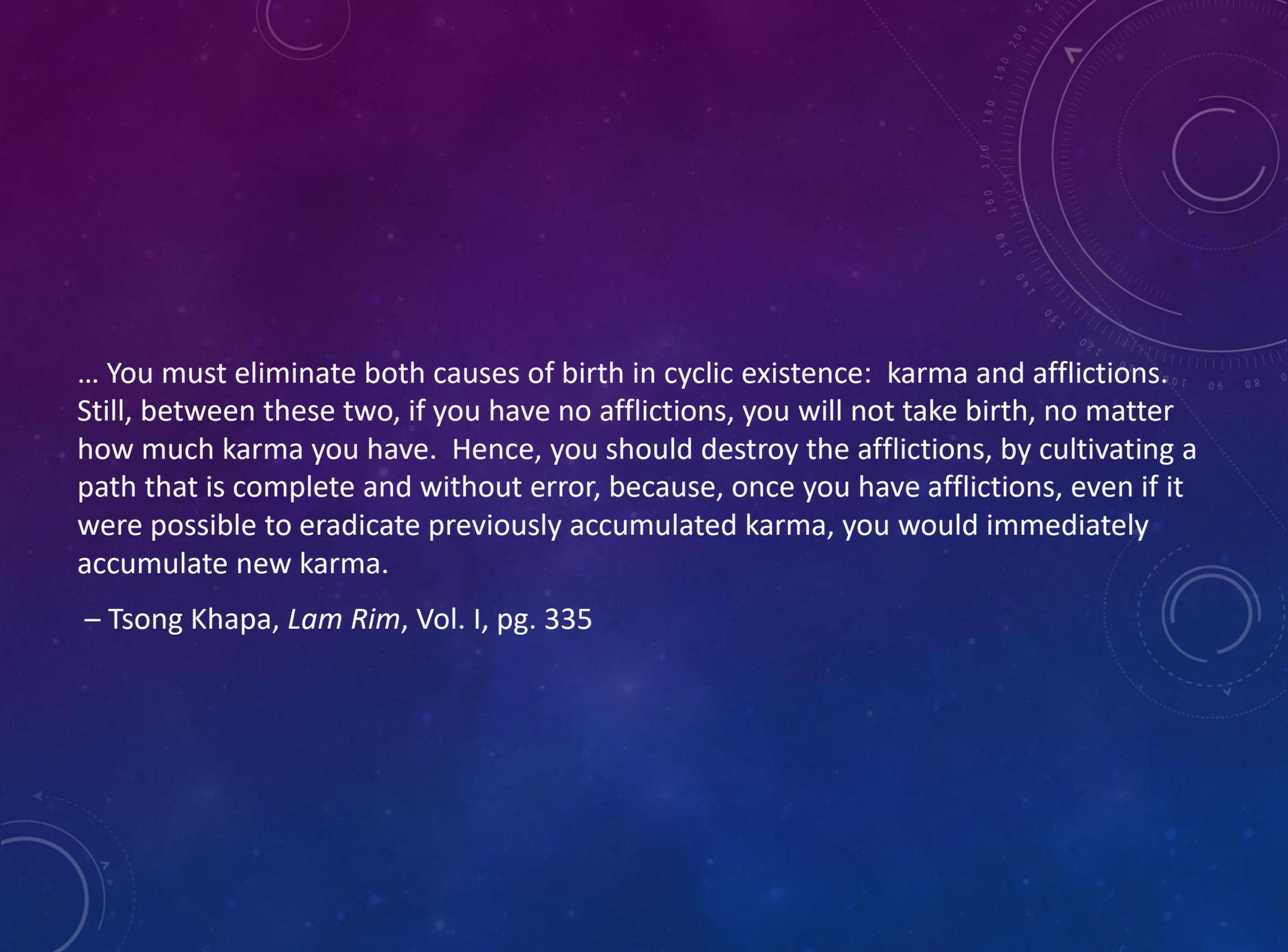
Yet, if one's own mind is simply understood to be pristine cognition, [utterly] empty [of
inherent existence],
The consequences of virtuous and negative actions will never come to fruition—
For just as a spring cannot materialize in empty space,
Within [the realization of] emptiness, virtuous and negative actions do not objectively
exist.

– Padmasambhava, *The Tibetan Book of the Dead*, “The Introduction to Awareness:
Natural Liberation through Naked Perception”



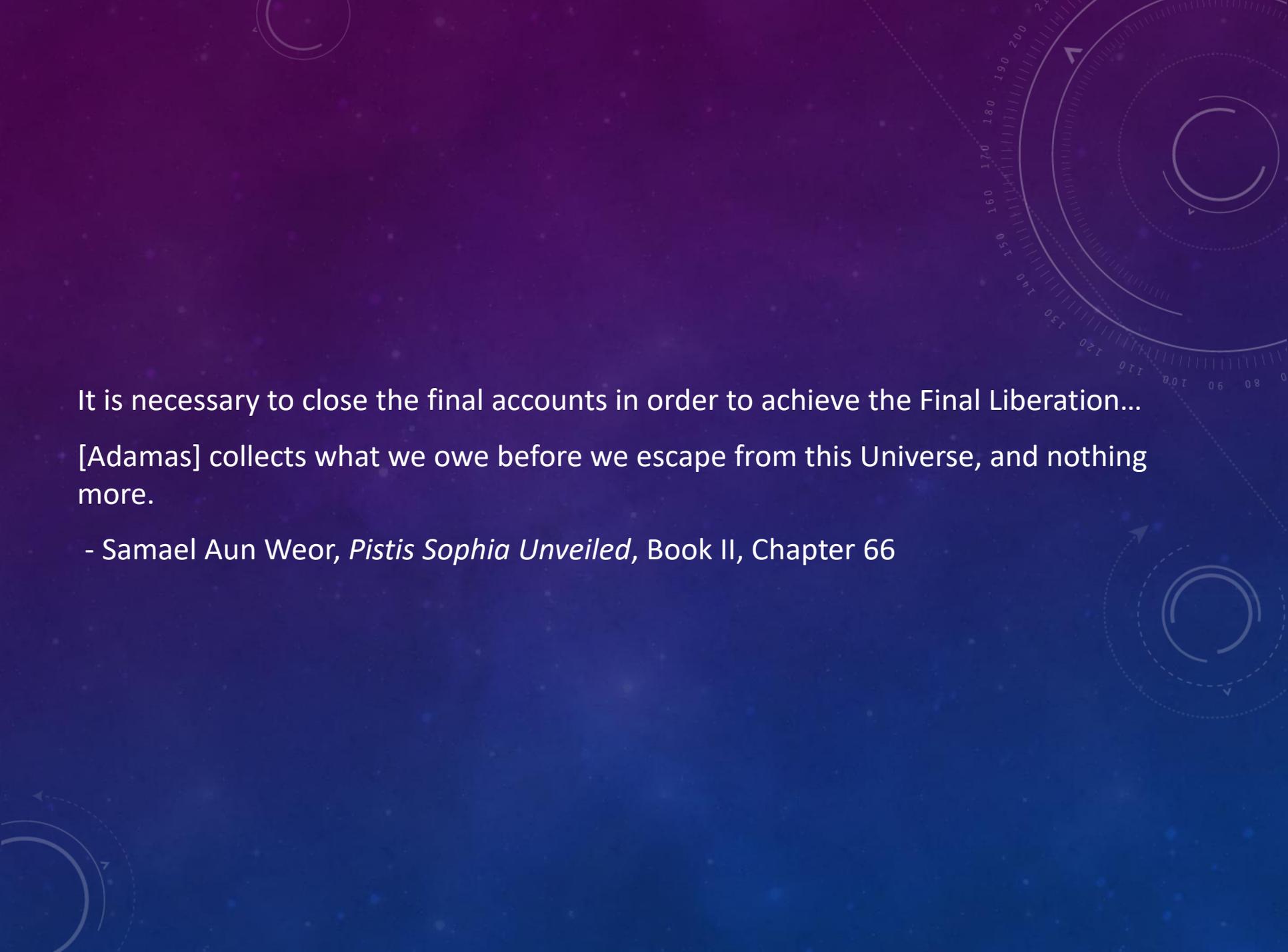
In whatsoever condition he may be, whether he is engaged in prescribed or forbidden acts... he is not born again, because the actions (which are the seeds of birth) of one who knows the Spirit and Matter, who has gained the knowledge of the Self, are burnt by the fire of that knowledge. Just as the seeds that are fried in fire do not sprout again, so also the actions burnt in the fire of knowledge cannot produce new bodies or further births.

– Swami Sivananda, *Bhagavad Gita*, Commentary on XIII:23



... You must eliminate both causes of birth in cyclic existence: karma and afflictions. Still, between these two, if you have no afflictions, you will not take birth, no matter how much karma you have. Hence, you should destroy the afflictions, by cultivating a path that is complete and without error, because, once you have afflictions, even if it were possible to eradicate previously accumulated karma, you would immediately accumulate new karma.

– Tsong Khapa, *Lam Rim*, Vol. I, pg. 335

The background is a dark blue gradient with a field of small, light blue stars. Overlaid on this are several circular, technical-looking graphics. In the top right, there is a large circular scale with numerical markings from 0 to 210 in increments of 10. Below it, there are several concentric circles, some solid and some dashed, with arrows indicating a clockwise direction. In the bottom left, there is another partial circular graphic with an arrow. The overall aesthetic is futuristic and scientific.

It is necessary to close the final accounts in order to achieve the Final Liberation...

[Adamas] collects what we owe before we escape from this Universe, and nothing more.

- Samael Aun Weor, *Pistis Sophia Unveiled*, Book II, Chapter 66

The doctrine of the great Avatar Krishna teaches that only the gods, demigods, divine sovereigns, titans, and devas reincarnate.

To “return” is something very different: unquestionably, it is the return of the kalpas, yugas, mahamanvantaras, maha-pralayas, etc.

The law of eternal return of all things is always combined with the law of recurrence.

The egos incessantly return to repeat dramas, scenes, and events, here and now. The past is projected towards the future through the passage of the present.

The word reincarnation is most demanding; it must not be used carelessly: No one would be able to reincarnate without first having eliminated the ego, without truly possessing sacred individuality.

Incarnation is a very venerable word, signifying in fact the reembodiment of the divine in a person. Reincarnation is the repetition of that cosmic event, a new manifestation of the divine...

We are in no way exaggerating concepts by emphasizing the transcendental idea that reincarnation is only possible for “Golden Embryos,” which have achieved the glorious union with the super-soul in any cycle of manifestation.

It would be absurd to confuse reincarnation with return [rebirth]. We would be making the worst kind of mistake to attest that the ego, legion of dark, sinister, twisted “I’s,” can reincarnate.

– Samael Aun Weor, *Mystery of the Golden Flower*, “Reincarnation”

The Initiates of the Darkness, as well as the Initiates of the Light, fall to the Left and to the Right.

The Path of the Middle (the Eightfold Path of the Bodhisattvas with compassionate hearts) leads us to the port of liberation.

Unfortunately, rare are those who are capable of marching on the Path of the Middle towards the Final Liberation. Those who do not fall on the tenebrous path of the Left, fall on the path of the Right.

The tenebrous ones descend through the path of the Left within the abode of Pluto.

The Saints ascend through the path of the Right, towards the marvelous Kingdom of the Light.

The tenebrous ones as well as the saints rotate within the Wheel of Samsara.

The tenebrous ones pass through the Buddhist Annihilation within the heart of the world.

Posteriorly they enter into the elemental paradises of Nature, after having suffered a great deal.

The journey through the subterranean world is millions of times more bitter than bile.

The Saints return to the Valley of Samsara. They reincorporate themselves into a new human organism when the reward is finished.

Neither human beings with goat skins, nor the human beings with sheep skins achieve the Final Liberation.

The authentic Final Liberation is only for the rebels, for those who march on the Path of the Middle.

Difficult is the Eightfold Path of the Bodhisattvas with compassionate hearts.

The limit of good is evil. The limit of evil is good.

The Eightfold Path of the Bodhisattvas with compassionate hearts has nothing to do with good or evil.

– Samael Aun Weor, *Pistis Sophia Unveiled*, Book II, Chapter 67



And ye shall know the truth, and the truth shall make you free.

– John 8:32