


Compassion and Equanimity





From time to time, disciples send us letters demanding that we dominate the mind of this or that woman for them, alleging that they just want to bring these women to the right path; this is how their lust is hidden within the incense of prayer. By demanding enticement, by demanding of us works of black magic. This is how they tempt the Elder Brothers.

No one has the right to violate the neighbor's mind, because that is a crime. The neighbor's freedom must be respected.

- Samael Aun Weor, *The Major Mysteries*



You must be charitable. We sin against Christian charity when we criticize the religion of others. Cultivate respect and veneration.

Respect your neighbor's beliefs. Respect the religion of your neighbor. Do not force anyone to think your way. Do not criticize. Remember that each head is a world. Do not sin anymore against the charity of Christ.


Humanity is divided and subdivided into groups. Each group requires a special system of teaching. Each group needs its school, its religion, its sect. These are the commandments of the Blessed One.

We violate the law of the tranquil heart when we criticize others.

- Samael Aun Weor, *The Aquarian Message*



Gata, agata. Coming and going without hindrance. Another name for Buddha.
– Maha Ghosananda



When one projects the light of the Consciousness on that unknown face [of our psychological moon], one changes completely. When one discovers that one is violent, then one learns how to tolerate the violence of others and it becomes possible to say to oneself, "I am violent, so why I am criticizing that person?" When one understands that in reality one is unjust with oneself, then one learns to tolerate the injustice of others.

...

We need to learn to receive with pleasure the unpleasant actions of our fellow men. But how is it possible to do so if we do not know our own unpleasant actions?


For example, if we have anger and we know that it exists in us, if we have become conscious of it, it is obvious that we will excuse that defect in others and as a result there will be better relations with our fellow men.

When we have envy and recognize that we have it, that it exists in the hidden face of our Psychological Moon, we learn to forgive the unpleasant manifestations of envy in others.

If we are full of pride and we know that we have this defect, that we are vain and we recognize it, then we learn to see the vain person with more comprehension. We do not want to criticize because we know that within us we have the same defects.

If a man thinks that he is honest and unable to lie and suddenly somebody calls him a liar, obviously if he has accepted that the liar exists in the dark part of his Psychological Moon in an unconscious form, he will not feel offended and he will know how to be more tolerant with his fellow man.

- Samael Aun Weor, "The Hidden Face of our Psychological Moon"




It is very important to observe that hidden side, the side in which the critic, the censor, exists. Let us be sincere, let us self-explore, let us illuminate that hidden side of our psyche and we will see that the defects that we criticize in others also exist within ourselves.

The censor and critic exist because of a lack of comprehension. What do we censure others for? What do we criticize others for? Our own defects; that is what we are criticizing.

It is sad to know that we project our psychological defects onto others. It is sad to know that we see others as we really are. This is something that we have to understand. We all have the tendency to believe we are perfect, but we have never had the idea to observe the other side of the Moon, our Psychological Moon, that side that is never visible.

The time has arrived to seriously self-explore ourselves, to illuminate the hidden side of oneself in order to really know the invisible side. When we illuminate that side, we discover with horror the psychological facts that we normally would not accept, facts that we believe we do not have.

- Samael Aun Weor, "The Hidden Face of our Psychological Moon"




Good and evil do not really exist, since something is good when it is convenient and evil when it is not convenient. Thus, “good and evil” are a matter of egotistical conveniences and the capriciousness of the mind.

...

The terms good and evil are always misused in order to justify or condemn our own errors. The one who justifies or condemns does not comprehend.

Thus, it is intelligent to comprehend the development of evolving forces, but it is not intelligent to justify them with the term “good.” It is intelligent to comprehend the processes of devolving forces, but it is stupid to condemn them with the term “evil.”

- Samael Aun Weor, *Fundamental Education*



Different types of energies that evolve, devolve, and that are in an incessant transformation exist within every human being. Therefore, to justify a specific type of energy and to condemn another is to not comprehend. Thus, what is vital is to comprehend.

Among humanity, the experience of the truth has been very rare due to the concrete fact that their minds are bottled up; yes, people's minds are bottled up within the opposites, "good and evil."

The revolutionary psychology of all Gnostic movements is based on the study of the different types of energies that operate within the human organism and within nature.

The Gnostic movement has a revolutionary ethics that has nothing to do with the morality of the reactionary ones, nor does it have anything to do with the conservative and retarded terms "good and evil."


Evolving, devolving, and neutral forces exist within the psycho-physiological laboratory of the human organism; these forces must be studied and profoundly comprehended.

The term "good" hinders the comprehension of the evolving energies, due to justification.

The term "evil" hinders the comprehension of the devolving forces, due to condemnation.

Thus, to justify or condemn does not signify comprehension. Those who want to put an end to their defects must neither justify nor condemn them. It is essential to comprehend our errors.

- Samael Aun Weor, *Fundamental Education*




Nevertheless, teachers of schools, colleges, and universities advise their students to improve themselves, as if the “I” could become better; they advise them to acquire specific virtues, as if the “I” could attain virtues, etc.

It is essential to comprehend that the “I” can never improve, the “I” can never be more perfect; consequently, the one who covets virtues strengthens their “I.”

...

Good and evil do not really exist. Such terms are misused when we evasively seek to hinder the profound and detailed study of our own defects.

- Samael Aun Weor, *Fundamental Education*



We must remember that many people who are really great souls have fallen into ignorance (evil) through the practice of black magic. These people are "halfway houses," or contacting points with the dark realms of the so-called evil beneath our feet, and those who surrender their souls into these regions are able to pass the powers of darkness into humanity, and contact people with the elemental and demoniac entities of nature and man.

Should you meet these bringers of misfortune to others, be non-resistant, and seek and speak of the good that you can perceive in them.

– M, *The Lord God of Truth Within*


Even though all phenomena are empty and selfless,
Sentient beings fail to realize this. Alas! How
needing of compassion are they!
So that all those who are the focus of our
compassion may attain enlightenment,
I must rouse my body, speech, and mind to [the
practice of] virtue!

For the benefit of all sentient beings of the six
classes,
From now until enlightenment is attained,
Not just for my own sake but for the benefit of all,
I must generate the mind [aspiring] to supreme
enlightenment!

How needing of compassion are those bereft of the
teachings,
Who have ensnared themselves within the
unfathomable ocean of suffering.
So that all those who are the focus of our
compassion may be established in happiness,
I must generate the mind [aspiring] to supreme
enlightenment!

- Padmasambhava, *Tibetan Book of the Dead*






If man seeks knowledge and aspires for good, he will find himself upon his own level of aspiration, and his associates will be similar to his own nature. Thus men of knowledge associate together, and those in ignorance associate with those who do not have the knowledge of good.

In this way nature rewards and punishes mankind, for it is her intention to reveal to man his own true relative expression in nature. If man indulges in his evil instincts, he gradually loses his freedom and comes under the jurisdiction of a dictator, whom he must obey. Since happiness is the ultimate end of man's evolution, he eventually realizes that happiness can only come from freedom of individualized expression.


Poor pigmy man, standing alone in his ignorance of the law of karma! In the years between 1666 and 1766 the British alone imported into British, French, Spanish, and American settlements above three million slaves. A quarter of a million died on the voyage. Between 1766 and 1860 the total can hardly be credited. But by the law of cause and effect the people who enslaved these negroes must bear the penalty of being slaves to other minds, for nature is the lawgiver and her penalties are according to the law. To profit by her teachings man must make alliance with nature and recognize her intelligent overlordship.



In his ignorance man knows not that nature is urging him and that myriads of eyes in nature are watching him. Like the ant he is building his mounds in nature's thoroughfares, where they are bound to be trampled down by the feet of time.

Thus nature, in her march, is administering justice. Man is getting meted out to him the treatment which, in present and past lives, he has meted out to others. In similar manner, the justice of God is sifting the stars, enlightening some and clouding others. The spirit thus enlightens the minds of some, while darkness closes in on others, so that in them even greater ignorance of the law prevails.

– M, *The Lord God of Truth Within*




It is possible that we may have hurt someone with a laugh, or that we caused someone to fall ill with a smile or with a look that was out of place.

Let us remember that in pure esotericism good is all that is in its place; bad is all that is out of its place. For instance, water is good in its place, but if the water is out of place, if it floods the house, then it would cause damage; it would be bad and harmful.

Likewise, fire in the kitchen, when in its place, besides being useful, is good. Yet, the fire out of its place, burning the furniture of the living room, would be bad and harmful.

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.



What would you say about a priest who preaches the Word of the Lord inside a brothel? What would you say about a meek and tolerant male who blesses a gang of assailants attempting to rape his wife and daughters? What would you say about that type of tolerance taken to such an extreme? What would you say about the charitable attitude of a man who, instead of taking food home, shares his money among beggars who have a vice? What would be your opinion of a helpful man who in a given moment lends a dagger to a murderer?

Remember, dear reader, that crime also hides within the rhythm of poetry.

There is much virtue in the perverse one and as much evil in the virtuous one.

Even though it may appear incredible, crime also hides in the very perfume of prayer.

Crime disguises itself as a saint. It uses the best virtues; it presents itself as a martyr and even officiates in the sacred temples.

- Samael Aun Weor, *Revolutionary Psychology*