

Carlos Bernardo González Pecotche RAUMSOL

# LOGOSOPHY

*science and method*

**Technique for the conscious  
formation of the individual**

EDITORA  
**LOGOSÓFICA**

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# LOGOSOPHY

## *science and method*

The powerful truths that Logosophy presents will revolutionize the existing ideas about man's psychology.

Logosophy, as an integral science avails itself of its own conceptions and clearly explains the cognitions that emanate from them. Man's intelligence can readily appreciate its value, and every soul can grasp the profound significance of its appearance in these crucial moments for mankind.

The logosophical truth charts a safe course and summons to reality those who have been living on its borderline and have confused true psychological orientation with unrealistic metaphysical ideas. The philosophers and psychologists who are truthful, those who do not gamble with human ignorance, will find in this book the opportunity to examine the contents of this science and to extract from it the conclusions dictated to them in their own good judgment and skill. To scorn them would be to close our eyes to a reality, which is not only visible, but also palpable.

Logosophy marks the beginning of a new culture. The resources of Logosophy are inexhaustible and will be able to enrich the whole world. It is a new mental energy that illuminates man from within, permitting him to become acquainted with himself to the most hidden folds of his psychology.

LOGOSOPHY  
*science and method*

## **Also by the author**

### **Intermedio Logosófico**

Logosophical Intermission, 216 pages, 1950. <sup>(1)</sup> <sup>(2)</sup>

### **Introducción al Conocimiento Logosófico**

An Introduction to Logosophical Cognition, 494 pages, 1951. <sup>(1)</sup> <sup>(2)</sup>

### **Dialogos**

Dialogues, 212 pages., 1952. <sup>(2)</sup>

### **Exégesis Logosófica**

Logosophical Exegesis, 110 pages, 1956. <sup>(1)</sup> <sup>(2)</sup> <sup>(4)</sup> <sup>(6)</sup>

### **El Mecanismo de La Vida Consciente**

The Mechanism of Conscious Life, 125 pages, 1956. <sup>(1)</sup> <sup>(2)</sup> <sup>(4)</sup> <sup>(6)</sup>

### **La Herencia de Si Mismo**

Self Inheritance, 32 pages, 1957. <sup>(1)</sup> <sup>(2)</sup> <sup>(4)</sup>

### **Logosofia, Ciencia e Metodo**

Logosophy. Science and Method, 150 pages, 1957. <sup>(1)</sup> <sup>(2)</sup> <sup>(4)</sup> <sup>(6)</sup> <sup>(8)</sup>

### **El Senor de Sandara**

Mister de Sandara, 509 pages, 1959. <sup>(1)</sup> <sup>(2)</sup>

### **Deficiencias y Propensiones Del Ser Humano**

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### **Curso de Iniciación Logosófica**

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Bases for Your Conduct, 55 pages, 1965. <sup>(1)</sup> <sup>(2)</sup> <sup>(3)</sup> <sup>(4)</sup> <sup>(5)</sup> <sup>(6)</sup>

### **El Espíritu**

The Spirit 196 pages, 1968. (1) (2) (4) (7)

### **Colección de La Revista Logosofia**

(Collection of Published Logosophical Articles - Vols. I <sup>(2)</sup>, II <sup>(2)</sup>, III <sup>(2)</sup>, 715 pages, 1980.

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Carlos Bernardo González Pecotche RAUMSOL

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**EDITORA AFILIADA**

*A truth is ineffable when it is felt and understood within the innermost part of the individual. In that instant, the spirit receives the efflux of the Cosmic Light, and experiences, as a conscious entity, the sensation of eternity while still having a physical existence.*





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## FOREWORD





This book is the result of the idea of systematizing the teachings of Logosophy by adjusting them into a didactic sequence of easy assimilation that will enable the reader to delve into their contents without prior knowledge of its method. It has been designed to meet the urgent demand produced by the fast expansion of the logosophical movement for man's self-elevation, as it spreads resolutely throughout the Americas and several European countries.

In bringing together the teachings in these nine lessons intended to further their study and application, we have particularly considered the points of vital importance for the orientation of the individual's conduct towards its total harmonization with the process of conscious evolution.

This is a book of study that directs the individual's attention to the great objectives predetermined by Logosophy, which are: the knowledge of oneself, of one's fellowmen, of the mental and metaphysical worlds, and, above all, the approach to the eternal wisdom obtained through the enrichment of one's conscience.\*

*\* Translator's note: conscience/consciousness – For Logosophy, Conscience is the great integrating agent of human life, it is activated by a special line of cognition, akin to its nature, which the individual accumulates in it through his own efforts, or brings within himself through inheritance. This cognition determines his grade of responsibility as a human being. When the logosophical cognition begins to take part in the life of the individual, a direct relationship between conscience and consciousness is gradually established, until a perfect integration of these two elements is attained.*

and the fulfillment of one's spirit to its true and integral configuration determined by the connection of man with his Creator through the identification of the spirit with the physical entity or soul.

In reading these pages the reader will come across an unusual and singular dilemma of having to choose whether to ignore the riches that may flow from a life utilized to the full limit of its prerogatives or to join the ranks of those who, today make the best use of such an important opportunity.

The secret of personal success in this new sphere of scientific study and experimentation dwells in the fact that two distinct procedures are to be followed, both of them indispensable in guaranteeing the efficiency of man's conduct: the individual study, in which the person envisages his own process and opens the door to his inner world, and the collective study, which offers the logosopher a beautiful experimental field where he can verify right from wrong in his interpretations or comprehensions of the teaching in order to become a very active factor in his inner life as well as in his relationship with others.

Many factors contribute to enhance the advantages of this collective experimental field in which everything helps to increase the individual's knowledge of the logosophical truth, to strengthen the will, and to increase the effectiveness of the part played by life in that stream of friendship established in this field, which is based on the high aspirations of goodwill that each participant pursues with the aid of the teaching.

The benefit of this is invaluable from every point of view. The exercise and practice of the cognitions acquired in that manner helps greatly in carrying out the process of conscious evolution, which, as we have stated before, leads man to the exact knowledge of himself, of his fellow men, and of the true metaphysical world.

To study Logosophy is to become acquainted with a new technique of facing life with auspicious results. This is, after all, the purpose of the logosophical thought described throughout the pages of this book, which the author offers to all who wish to experiment for themselves all that has been stated.

C. B. G. P.





## LESSON I

### LOGOSOPHY

*Attributes of the new science* ☉ *The path of conscious evolution* ☉  
*Fundamental characteristics of the logosophical cognition* ☉ *The psychological reaction of a habit* ☉ *The virtue of the new concepts* ☉ *A powerful psychological and spiritual tonic* ☉ *Firmness in the determination to elevate oneself* ☉ *Bases for acquiring logosophical qualification*

### ATTRIBUTES OF THE NEW SCIENCE

Logosophy is creative wisdom because the cognitions which radiate from it are consubstantial with it in their totality: they form *an indivisible and unchangeable whole*. It upholds its teachings with the extraordinary vigor of its stimulating force, and bases each and every one of its truths on the very evidence of their undeniable reality.

Its name is the combination of the Greek words “logos” and “sophus”, which the author adopted as meaning creative word or manifestation of the supreme knowledge, and original science or wisdom, respectively, to denote *a new line of cognitions, a doctrine, a method and a technique which are eminently its own*.

Logosophy does not search for the causes or principles, as Philosophy does. It travels in the opposite direction, establishing its own self as *the source of the explanation of the causes*, of the principles and of every other question posed to man's intelligence. It starts out from truth itself and moves toward the individual. This is the reason why it is different from the other sciences, whose researchers must start out in quest of the truth.

The wisdom which characterizes it flows, pure and spontaneous, from Creation itself, which is the origin of the parent idea that conceived its cognitions of matchless transcendence for man's life.

Logosophy does not deny the value which the different philosophical systems may have had or stood for. It does assert, however, that none of them constituted a real path to self-knowledge and to the knowledge of the transcendent world. They served, rather, to lift the morals which were, from time to time, in danger of collapsing. Each of these systems represented, no doubt, a new step upward for man, on which he placed new hopes while he tested, to the extent possible, what truth, or advantage the latest theory or method might convey.

In bringing to light the cognitions that flow from its own source, Logosophy leaves aside all known theories. It does so deliberately, for two essential reasons: first, because

its own originality demands it, and second, to avoid the confusion, which would interfere with the free development of man's mental field, as a result of blending seeds of different origins, since the seeds stored in the "granary" of Logosophy are selected especially to produce the richest crop in the shortest time.

Logosophy is a new and conclusive science, which reveals cognitions of a transcendent nature and grants to the human spirit the prerogative – which has been denied to it up until this moment – to reign in the life of the individual whom it animates. It leads man to the knowledge of his own self, of God, of the universe and of its eternal laws. As for the discerning study of the problems which it raises and the solutions which it offers, as well as the processes and orientations which it prescribes and the fulfillment of the teachings underlying it, they must be carried out in the same way as are other studies, that is, to adapt to its method and to the disciplines that direct and organize every activity.

## **THE PATH OF CONSCIOUS EVOLUTION**

The search for truth has gone on for centuries or millennia, to be more precise, but though the frustrated efforts and illusions of many have been left behind along the countless paths intended to lead to it, the inextinguishable flame of hope has never ceased to warm and to comfort men's souls.

Man has always sensed a “beyond” and an indefinite extension of his existence, which would eventually identify him with the very divinity that animates all that was created. Unfortunately, man tried to penetrate those zones of great depth and difficult access lacking the superior enlightenment and the cognitions that would help him in such an endeavor.

Through its cognitions, Logosophy makes the access to these zones possible and, logically, man must start out from the first part of the great conscious evolutionary process.

This process or exceptional path mapped out by Logosophy, is covered by following a method that is all its own.

This solid path of faultless creation has been put to the test in the course of years of never-ending and dedicated work. It is open to all people without exception, however, those, who intend to carry the burden of their prejudices, of their beliefs, or doubts on their shoulders, will not be able to follow it.

For this reason, Logosophy recommends the fulfillment of a careful preparatory course which, when followed through with genuine commitment to self-elevation, enables the individual to gradually rid himself of prejudices and to eliminate all doubts.

The logosophical path is as long as eternity itself, for it is the path determined by the law of evolution which rules all the processes that are elaborated in Creation. This is where its exceptional

virtue dwells. The ordinary man follows this path, unaware of the prerogatives that are granted to him by that law. Therefore, his progress is slow and laborious, but he will be able to make the journey consciously as soon as his steps are guided by the lights of the transcendent cognition. This path is only barred to human ignorance and not to those individuals who have completed the preparatory stages of this knowledge.

## **FUNDAMENTAL CHARACTERISTICS OF THE LOGOSOPHICAL COGNITION**

Generally speaking, man ignores that apart from the schooling that is offered to him, including even the most thorough education obtained in colleges and universities as well as in specialized technical and scientific fields, there exists a culture and science whose cognitions bear no similarity to those available in the official centers of learning. Therefore, this education must be acquired elsewhere through personal effort and dedication, stimulated from within, and placed at the service of an ideal whose conception is above and beyond the reach of ordinary considerations and judgments.

He who undertakes a task of such magnitude must not ignore everything that is related to his own psychological-mental structure, and must, moreover, be thoroughly acquainted with the mystery of thoughts, which will cease to be a mystery as soon as his intelligence acts upon them, controlling and making

them serve the purpose of his self-elevation, that is, as soon as the individual is able to achieve a conscious readjustment of his life.

No matter how hard and willingly man may try, he will never be able to create within himself a new individuality, with characteristics that are superior to the one that he possesses, unless he acquires and uses for this purpose cognitions as those offered by Logosophy, which constitute a specialty all of their own.

We have said that they constitute a specialty because they are different in purpose or nature from the ordinary type. This is a substantial difference since they comprise a system as yet unknown to the world of science. If they were available to that world, they would undoubtedly have been put to use by now.

Such cognitions promote a new kind of life in the human spirit, a life that brings to the individual feelings of great satisfaction, and allows his comprehension to be placed far above ordinary conduct and generalized judgment of values. Its stimulating and constructive force is of fundamental significance. It is stimulating because of the immediate benefits that it brings and constructive because it organizes life to accomplish cycles of evolution far superior to the slow process which mankind has undertaken until now.

Logosophy recommends, as essential, not to thwart the effectiveness of its teaching within ourselves if we truly want to obtain satisfactory results from it. This leads us to be accountable to ourselves and to be aware of what knowledge has been acquired. This has an immense value, above all in the individual's daily life, in which he who is confident of his abilities has a considerable advantage over the one who is ignorant of his resources.

The smooth development of the process of integral elevation will depend on the effort and commitment invested in the studies of Logosophy, while a gradual process of adapting life to the modalities of the superior culture occur. The individual will endeavor at the same time not to be in disharmony with the duties, obligations, and requirements inherent to his daily tasks and with his social or family relations, wherein his conduct will also have to improve.

One of the prominent traits of the logosophical preparation, due to it being self-sufficient, is the guarantee that this new science releases the student from all excess of mental burden that might result from the practice of resorting constantly to other sources, which may not be recommendable because of the confusion of opposing ideas. Moreover, they might contribute to foster doubt and skepticism about the matters of the spirit and of nature.

## THE PSYCHOLOGICAL REACTION OF A HABIT

Human psychology is as intriguing as it is original. Its most pronounced tendency appears outlined in its most outstanding characteristics which are: undefined anxiety, innate restlessness, distrust, disorientation, and so on. These traits predispose man to an acute skepticism that makes him reject everything that is not within the immediate reach of his understanding.

The norm or generalized attitude has always been to accept what best suited the needs and interests of the individual, that is, every time the benefits or advantages of the new were proven better than the old, the worn out or the useless. This is an attitude that could well be described as being one of convenience.

Human psychology, inclined to hold on to its habits and outdated molds, tends to react against any change that demands an effort. It usually regards the change as unnecessary, or beyond its strength or possibilities. This is why most people would, as a natural psychological reaction, prefer that others go through the experience and confirm that what is being offered is beneficial, and, only then, will they decide to accept it. In spite of all this, they usually still prefer to hold on to the old



rather than to accept a reality that has become, in many cases, inevitable. Nonetheless, the new must be tried out because that is the only way to prove if it is effective, useful or, at least, if the advantages outweigh what has been commonly accepted.

## **THE VIRTUALITY OF THE NEW CONCEPTS**

No one would dare to deny – for it would be illogical – that as man advances in his attainment of knowledge, his concepts are likely to evolve. To deny it would be to deny the very evolution which is a sign of elevation and betterment; it would amount to professing that man is bound to remain in ignorance of his great human and spiritual prerogatives.

As Logosophy announces that the time for conscious evolution has come, it modifies radically the concepts adopted in this category of ideas which have been, up to now, satisfactory to the intellectual requirements and to the spiritual needs of each epoch. The disorientation experienced nowadays is an unmistakable sign that indicates that such concepts can no longer satisfy those requirements, and that today the human spirit clamors imperatively for the solution of the intricate and somber problem that hangs over the life of every single individual.

We have already stated that man has been experiencing for centuries the need to connect himself metaphysically to his God. However, without the cognitions that would enable him to fulfill this hope, he accepted the fallacy and absurdity of beliefs and promises, which have, on the contrary, lulled his soul to sleep. The course of time has gradually awakened him from that harmful sleep, and now, on his feet again, restless and eager, he urgently clamors more and more firmly for the cognition that will guide his existence.

The new concepts, the logosophical concepts, will inevitably gain credibility because they consubstantiate unquestionable truths and are upheld by a vast logical force that impels man to verify, for himself, its transcendental reality. However, to achieve this, he must open his eyes, not close them as fanatics do, neither seeing nor hearing. He must awake to the beneficial and constructive efflux of the new cognitions, which are destined to illuminate life and to free it from the oppressing slavery in which it has been held by the restraints of old concepts.

Every concept that man does not modify in his process of evolution becomes a prejudice, and prejudices chain the soul to the rock of mental and spiritual inertia.

## **A POWERFUL PSYCHOLOGICAL AND SPIRITUAL TONIC**

The logosophical cognition acts as a powerful psychological and spiritual tonic within the individual as it animates and stimulates thoughts that transform a dull and uninteresting life into one of plenitude.

If ordinary thoughts can bring man to complete a study or organize a trip, if these same thoughts can take him to a theater, a dance, a meeting, and so on, and make him undertake any activity without positive repercussions in the life of his spirit, then the logosophical thought, owing to its constructive force, can, with far more reason, lead him to witness with true interest, his own transformation. This transformation occurs as a result of his applying this very thought to the inner and external movements of his life. In other words, while man studies in depth the teachings, and improves his thinking mechanism, he experiences a sequence of the most extraordinary changes that a human being can ever witness within his inner self.

This transformation becomes apparent in countless manifestations which exceed the individual's previous possibilities and broadens the scope and prospects of his spirit, all of which has a very favorable and well-founded influence on his state of mind. Does not the acquisition of another piece of land to add to his estate make a man feel inexpressible satisfaction, especially if his was a small estate? And does not this growth of his possessions make him yearn for wider economic prospects, or at least an increase in his modest earnings? Well,

what experiences would not then be in store for the person who widens the boundaries of his intelligence and adds a new field to what is already his, followed by another, and then still another, allowing his spirit to feel he is the master of his mental estate in which he progressively carries on his activities?

Like the mountains, man holds unknown riches deep within himself, which he must discover and put to use if he wishes to achieve the high goals intended for his existence. In the awareness that he holds the static potential within himself, he will have to prepare for the task of making it dynamic by consciously cultivating the qualities of his spirit.

The logosophical cognition teaches man how to develop these qualities, instructing him on what use he must make of them. Consequently, his mind, in full process of training and withdrawing from the excess of the trivialities that surround life, will then enjoy the benefit of an activity *in which the intelligence experiences a strong evolutionary impulse*. All the proposals suggested by Logosophy lead to create new aptitudes that result in self-betterment.

## **FIRMNESS IN THE DETERMINATION TO ELEVATE ONESELF**

A rule of fundamental importance to further the constructive action of the logosophical cognition is not to neglect for a single instant the development of the intellectual and spiritual link which one may have succeeded in establishing with the teaching. This will contribute to fortify that connection on the solid basis of the personal verifications that the individual will gradually and patiently accomplish through its study and practice.

Responding to the reflection that this might evoke, we can say that the forging of this link requires of the individual, as an initial step followed by his first observations of his inner self, to define his internal position, which will submit itself to the lucid examination of his intelligence. If this position reveals his firm determination to carry out the conscious process of evolution, then nothing can be more logical than upholding said position unchanged while achieving these high objectives established as ideal.

Aware of these requirements, the individual will be confronted with the following problem: “How and by what means do I carry out my plan of conscious evolution?”

Let us consider the individual in question – who should do the same and regard himself as an interested party – as a shapeless mass on which the prominent features of the archetypal image of man must be sculpted. Further on, by transubstantiation, the best and most beautiful qualities, which exist within him, will come forth, together with the noblest and the finest that he has

been able to gradually extract for himself from the universal life, embedded as symbols of wisdom which are irreplaceable models for all inspirations of the thought.

For this purpose, we shall bear in mind that, from the very start of such work, a great control must be exercised over our own actions. That is, a battle must be waged, from the very start, against a very common tendency which is characterized by the subtle form in which it manifests itself; we mean unconsciousness, *that smoke-screen which usually obscures for a moment the clearest visions, the purest conceptions, and the most brilliant thoughts.*

Unconsciousness is nothing more than the old ingrained habit of letting events, things and even thoughts, float on the surface of one's small individual world without analyzing them in depth, as when man's conscience is active. This is why, when life is dominated by the pressure of environments that are opposing or unfavorable to man's inner aspirations for improvement and self-elevation, he will often yield to trivial thoughts that lead only to the weakening of his will and to the eclipse of his intelligence. This is caused by the suggestion created by the easy prospects and the artificiality of appearances in the variety of aspects in which they disguise themselves.

The ignorance in which man has remained concerning the prerogative, granted to him, of consciously conducting his process of evolution, by which the Creator has distinguished him, has accentuated a resistance within him, which obstinately depresses his state of mind whenever he decides to direct his efforts towards the accomplishment of such a precious asset. *This is why the demands of his spirit are frequently put off.* This unfortunate tendency, which oppresses life by submerging it into a suicidal inertia, must be fought earnestly and courageously. This way, success over it will come from the strength that emerges to prevent the discouragement and skeptical reactions of the temperament.

To escape the torments of moral anguish, human life must be filled with good, with this immense good that flows generously from the universal life and which the logosophical cognition places within the reach of man. With this in mind, it will be easy for the individual to yield to the demands of his spirit by pledging to commit to the necessary effort and perseverance to satisfy its requirements. This means endowing life with an invaluable content.

## **BASES FOR ACQUIRING LOGOSOPHICAL APTITUDES**

He who prepares to erect a building must ensure its stability and sturdiness, and for this purpose he must first find out how firm and solid the ground on which he will lay its foundations is. He must also be acquainted with the quality of the materials which he is to use for the project. It can be stated with equal logic that the attainment of the psychological and mental aptitudes required by Logosophy, must rest on the solidity tested by the observation of the mental ground and on the prior knowledge of the elements destined to form those aptitudes.

If we regard the acquisition of such capabilities, which are to be subordinated in part to the quality and harmony of the central faculties of the mental mechanism, it is reasonable to assume that we must start out by learning how these faculties work, or, better still, how our mental system is to function. An explanation concerning these points will be presented later, when we study the mental system and the function of thinking.

Logosophy has pointed out, on many occasions, that man has an inclination to reject whatever implies making an effort, claiming that the cause of this propensity is rooted in the lack of the ability to face difficulties, whether they arise from problems, projects, situations, or other causes. This is almost always the result of the lack of a training that would enable man to apply himself successfully to the efforts demanded by these difficulties. In other words, such ineptitude is revealed



by the lack of positive stimuli that man's own capacity supplies when he is faced with an emergency.

Having explained the causes which produce this aversion felt by the individual towards whatever requires any effort – mental in particular – we reach the conclusion that for man to free himself of such a negative propensity he must first train himself and create the stimuli needed.

To create capacity, means to equip our mind with the elements which will enable us to fulfill competently and independently the commitment concerned. Training, being the exercise of the proficiency acquired, increases mental agility, predisposing our state of mind to a successful development of life, which is a creative source of stimuli that move the will towards a fruitful activity, extremely necessary for the uncomplicated accomplishment of the process of conscious evolution demanded by the integral self-betterment of the individual.

The identification of this deficiency will allow the individual to discard every idea of an easy result and focus on his studies, encouraging, by doing so, the awakening of the enthusiasm which will manifest itself as soon as he begins to advance into the vast field of logosophical wisdom.

Each characteristic that we point out as a common particularity must be regarded by the individual committed to these studies as a reference to his own psychology, and it is from this position that he should reflect on their content.

An undefined anxiety, for instance, refers to an eagerness to search for something without really knowing what is truly wanted. There is an inner urge in the individual which moves him toward the attainment of something that he does not know how to define, and which he feels as a necessity – something that struggles to manifest itself, but as it does not find the mental field prepared, it remains within him as a potential force, awaiting the crucial element which will allow it to surface and expand. The element referred to is evidenced by unmistakable signs within his soul.

## LESSON II

### THE PROCESS OF CONSCIOUS EVOLUTION

The great human prerogative ☉ The process of conscious evolution ☉ The inner process

#### THE GREAT HUMAN PREROGATIVE

Up until now, there has never existed a teaching or a system that could reveal to man the path of self-betterment through the comprehensible and continued action of his conscience. This is the first time, in the history of mankind that the carrying out of the process of conscious evolution is envisaged. This process is the only real and secure way of freeing man from the mental and psychological ostracism in which he has been kept until now, and of elevating him to extraordinary levels of self-betterment. The fact is that no one has ever mentioned a matter of such importance, nor has ever announced any achievement in this field and that sustains our assertion. We can rightly claim, therefore, that it is not feasible at all outside the orbit of our cognitions.

As a starting point for the achievement of such a high objective, Logosophy enlightens man's intelligence about the mental-psychological structure which enables him to satisfy

the requirement – so often mentioned and never achieved – of knowing himself. The science of self-betterment is condensed, precisely, in this knowledge from the moment that man is confronted with the perfectible parts of his moral and psychological entity, which constitute his physical and spiritual being, and decides to improve them.

The development of this possibility is thrust forward by the renewing and constructive force of the logosophical method in complying with the high conscious achievement demanded by the great process of evolution.

This process transforms man's life and enriches it progressively up to his last days with invaluable cognitions, which his spirit cultivates. In doing so, he expands his sphere of action.

No human being is barred from the source of logosophical wisdom, but the only way to reach it is by the gradual progress in this process which demands that it be carried out with absolute precision, and in which the effort is rewarded by the flow of the great truths that he attains in the measure of his endeavors.

The fact that the history of the world tells us of great spirits who do not exactly appear ascending to high regions, but conversely descending from them to aid the human race in

its march forward, does not constitute an exception. Let it be sufficient for us to know that man's mental-psychological mechanism, perfect in its original conception, but obstructed by the ignorance of its owner regarding such an extraordinary system, can be restored to its normal functions and achieve those prerogatives, which are revealed in the dimension of the conceptions of his intelligence, in the irresistible power of his word, in the vastness of his wisdom, and in the example set by his own life.

## **THE PROCESS OF CONSCIOUS EVOLUTION**

The process of conscious evolution is defined by its specific integral characteristic, which is to say, that it develops under the direct supervision of the individual's understanding, and his full awareness of the successive stages attained in compliance with that process. Therefore, the individual himself establishes the continuity of his improvement and fully discerns on the proven advantages of his achievements.

The evolution that occurs during the lapse of time estimated for man's existence, if carried out without the personal verification of each movement that the spirit makes in relation to the degree of knowledge, in which the individual found himself when he first confronted life, is monotonous and enormously delayed

in its progress. This is defined as unconscious evolution which leads to an ordinary destiny.

The process of unconscious evolution is stopped by the individual's own determination, as he begins the process of conscious evolution, which is fostered, stimulated, and supported by the constant assistance of the logosophical teaching.

Conscious evolution implies a change in state, in modality, and in character, with the acquisition of superior qualities that result in the annulment of old tendencies and in the birth of a new individuality.

The process, which leads to it, is the path of man's self-betterment through the acquisition of knowledge that broadens his life, widens his horizons, and strengthens his spirit, filling it with happiness.

In the course of this path, man will form himself integrally, and will be fully conscious of his moral and spiritual character. The progress and elevation which he may achieve in this process will depend greatly on his effort and on how convinced he is of the importance of this undertaking.

The process of conscious evolution responds to a predetermined destiny, which is to overcome the limitations imposed by ignorance and imperfection. This will be achieved through a vigilant attitude concerning everything that enters

the domains of man's conscience until it embraces, through a progressive effort and acquisition of aptitudes, the most highly valued areas of man's understanding. In short, conscious evolution can only take place through a strict examination of the individual's thoughts and actions, aiming at selecting the most favorable ones.

The carrying out of this process essentially requires that the individual reject whatever may damage it and on the contrary resort to the powerful stimuli which help substantiate life and sustain the fulfillment of new accomplishments. Every inner and external manifestation which is in harmony with this purpose will be helpful in attaining it.<sup>1</sup>

A painter will fix his mind on the subject that, while inspiring him, will facilitate the execution of his work. He will then be able to direct his attention to their details in order to reproduce the many aspects that reality offers him. He will seek, likewise, the adequate environment and allow himself, while working, to be absorbed by the flow of inspiration that tries to perpetuate itself in his work. To put it briefly, the painter identifies himself mentally and spiritually with what he has taken as a model for the image he conceived. The person who aspires to acquire knowledge must act in a similar way from the very instant in which he begins his process of conscious evolution.

*1. Inner manifestations of a stimulating character are the emotions resulting from the movements which take place within a person's own self in response to the efforts made towards the good, the enthusiasm, the readiness to study caused by the conscious mental activity, the acts of one's will tending to strengthen one's purposes, and so forth. In the category of external manifestations are the circumstances or facts which have a favorable effect on one's state of mind, the useful results of the observations of one's fellowmen, the fortunate development of the things related directly or indirectly to one's own life, and so on.*

## THE INNER PROCESS

Logosophy applies the term process to the inner life, which means the uninterrupted series of positive changes, which the individual experiences within himself from the very moment of his initiation into the practice of the logosophical cognition. These changes are the unmistakable symptoms of a progressive evolution, which the individual himself favors and consciously directs.

This process begins by virtue of an inner need, of an inquietude, of a thought that stimulates the mind and the will to accomplish it. Is there anyone who does not know that in order to get thoroughly acquainted with any of the so many truths scattered all over the world, man must approach it, allowing himself to be attracted by the influence which it exerts on his spirit? Is that not an irresistible urge which, strengthening his will, makes use of his forces and drives him towards the very truth which he wants to know? For instance, someone says that there is an exceptionally beautiful place at a certain spot in the country, whose sight will enrapture one's soul. Of a thousand people who hear about it, some will remember it on a given day, others on a later date, and will feel drawn to the place where they will eventually confirm the opinion that they were offered, that is, where they will verify the truth embodied in the fact itself. The intensity of the purpose is not curtailed by hardships or by difficulties. These adverse experiences will, most likely, intensify the natural eagerness to go through



with it. Now then, precisely this is what usually happens to a person who, attracted by the logosophical truth, feels within himself that inner need, that inquietude mentioned above. If the attracting force is vivid and intense, so are the quickness and the interest with which he will set out to find its source. Let us also add that in this case the intensity of his purpose should not be weakened by the efforts demanded by his approach to it, or his eventual connection with it, because unsuspected possibilities of a superior nature are likely to emerge in his life from that contact.

The inner process governs and embraces the individual's entire life. Starting out from the conscious achievement, it comprises the total sum of the activities of the thoughts with respect to whatever concerns life in its threefold configuration: spiritual, psychological, and physical.

Its initiation occurs the instant when the individual, acting by his own resolve, begins the logosophical experimentation, applying himself to the study and practice of what he receives from our science for this purpose, and his progress speeds up when, familiarized with this science, he reinforces his purpose and devotes more of his time and attention to carry out this process than that which he had expended until that moment.

It will be clear, then, that the first stage of the apprenticeship in the management of his inner life will be followed by the stages of improvement, in which the process itself will help to foster and consolidate substantial changes in the life of the individual.

Generally, led by his own reasoning, a person applies the best of his enthusiasm and energies to conduct such process. It is also true, however, that this enthusiasm and these energies are not totally used. This must, of course, be avoided by increasing the insights which will favor a good judgment and make more efficient and complete the exercise and the training of his mental faculties. In other words, that loss must be annulled by carrying out a comprehensive reflection of the inner acts, reducing the enthusiasm and the energies to the levels required by the logosophical realization, in order to increase them later on slowly, gradually, in conformity with the progress achieved with the knowledge of new truths, all of which will exert a positive influence on the different aspects that make up an individual's life.

The first accomplishments of man's inner process are obtained gradually and steadily, as it were the prenatal process of the individual. Its similarity to the latter is determined also by the numerous circumstances in which it is easy to verify the existence of a new life which struggles to manifest itself in the reality of special aspects and qualities not contained previously in the individual.

The renewing, vitalizing, and permanent action of the logosophical cognitions produce a substantial change in the characteristics which used to integrate the individual's previous life. What used to be of interest is now a matter of no concern and what used to be unseen is seen now. What is extremely surprising is the fact that he has remained indifferent to, or ignorant of that reality so immediately close to his own possibilities.

Therefore, since the inner process is the natural means to consciously carry out an evolution that runs its course by virtue of the transcendent cognitions that have been acquired, it is easy to agree that our noblest thoughts must be placed in the service of this evolution, in the continuance of which our intelligence will have to play an active and constant role as an essential force that impels and makes consistent every step, every act, in the quest for perfection.



## LESSON III

### THE MENTAL SYSTEM

*Structure of the mental system* ⌚ *The two minds* ⌚ *Coordinated action of the faculties of the mental system* ⌚ *The function of thinking in the process of conscious evolution* ⌚ *The conscious perception in the act of thinking*  
⌚ *Guide for mental training*

#### STRUCTURE OF THE MENTAL SYSTEM

Our science grants the human mind great importance, by presenting it in a conception that raises it to the category of a system.

This system is composed of two minds: the superior mind and the inferior mind. Both minds have equal constitution, but differ in the way they function in their prerogatives.

The superior mind has unlimited possibilities and is reserved for the spirit, which makes use of it when the individual's conscience awakens to the reality that connects it to the transcendent or metaphysical world. The purpose of the inferior mind is to attend to the material needs of the physical entity or soul. The conscience may also intervene in the activities of the inferior mind.

The two minds, the superior and the inferior, have exactly the same mechanism, as both are constituted by the faculties of thinking, of reasoning, of judging, of intuiting, of understanding, of observing, of imagining, of remembering, of predicting, etc. These faculties are assisted in their activities by others, which we will call accessory faculties, and whose functions are to discern, reflect, combine, conceive, etc. These faculties jointly form the intelligence. Logosophy denominates the latter the summit faculty because it encompasses all of them.

The faculties of both minds operate independently, although they may act jointly as well.

In each mind there is a dimensional zone destined for the thoughts, live psychological entities which play a predominant role in human life.

When the mental system is used by the physical entity or soul in activities of a strictly ordinary or material kind, it remains restricted to the functioning of the inferior mind. However, when the physical or ordinary activities are interlinked with those demanded by the superior life, an active role is carried out by both minds, that is, by the system as a whole. When the spirit makes use of it in response to demands of a transcendent kind, it uses solely the superior mind, but without depriving the physical entity of the inferior mind, designed to attend to its everyday needs.

An evident feature in the last two instances is the harmonious combination of the mental system when, during the process of its development and exercise, it is not altered or intercepted by thoughts that oppose its normal functioning.

## **THE TWO MINDS**

Having established the structural similarity of the two minds, we shall now indicate briefly the peculiarities which determine the difference in the way they function.

The inferior or ordinary mind tends in general toward what is known, the external surroundings. Apart from certain exceptional instances, it functions without any direct intervention of the individual's conscience, or with just an occasional participation of it. This will become clear as soon as one makes progress in the study of the subjects that delve into this matter.

When the inferior mind improves its function, excluding the cases that do not fall within the scope and aid of the transcendent knowledge, it may approach the domain of the superior mind and even penetrate its field by virtue of the relationship that exists between the two minds. Furthermore, it may even take part to a certain degree in the elements which belong to the superior mind, but regardless of how high a level it may reach in its developments, its prerogatives will always be limited.

The superior mind becomes organized by virtue of the transcendent cognitions whose essential purpose is to activate the conscience. The influence of this mind over the destiny of

human life is felt when these cognitions begin to reflect in a conduct that coincides with the directions flowing from its high precepts.

The creative activity of the superior mind begins with the awakening of the individual's conscience. This means that its functioning accelerates as a result of the growing stimulus which the conscience, enlightened by knowledge, exerts upon it.

### **COORDINATED ACTION OF THE FACULTIES OF THE MENTAL SYSTEM**

As the activities of the intelligence become organized in the inferior mind, according to the directives of the logosophical method, the faculties of the superior mind, abandoning their immobility, gradually begin to perform their functions, a fact that interlinks the activities of the two minds. In other words, as the inferior faculties, trained in the disciplines of transcendent knowledge, come into contact with the superior faculties and are activated by a conscious advancement, a harmonious coordination is established between the movements that articulate the mechanism of the two minds.

As the intelligence of the ordinary mind assimilates the logosophical cognitions, that gradually integrate the individual conscience, it extends the limits of its possibilities until it comes



into contact with the sphere of the superior mind which in turn amplifies the volume of its creative and cognitive capacity in proportion to the degree of evolution reached by the individual.

## **THE FUNCTION OF THINKING IN THE PROCESS OF CONSCIOUS EVOLUTION**

The function of thinking, practiced according to the teachings of Logosophy, is intensified when the individual, urged to carry out his first reflections, notices that in this function, which he is beginning to practice, his intellectual will acts in response to the lucid guidance of his conscience. He feels and thinks according to a new psychological conception of man, and he observes that his reflections become more comprehensive. This first confirmation of the truth announced by the logosophical knowledge promotes in the individual his first enthusiasm.

There is a fundamental difference between this new form of exercising the function of thinking and the one commonly practiced. This difference lies in that while the latter responds almost exclusively to the needs of the moment, meeting the requirements or urgings of a material or common nature, the function of thinking oriented by the logosophical method is always guided by a plan of a vast scope within the mental, psychological, and spiritual spheres, in other words, by the accomplishment of the conscious process of human evolution.

The faculty of thinking does not act in this case in an isolated manner, but it does so guided by the method itself, connecting every effort it makes to a mediate or an immediate prospect or opportunity which must be prepared in advance so it can be used with full benefits.

Let us consider, for better illustration, the analogy of a man who has been breathing all his life without ever giving it a thought, that is, with the exception of the few circumstances in which he had to draw a few deep breaths to provide his lungs with more air. At a certain moment, he decides to avail himself of the services of an expert, in order to learn how to perform methodically those breathing exercises, which will be beneficial to his health and to his physical constitution. Up until that moment, he had never thought of the benefits of acquiring this kind of training, but as he practices it now with a predetermined result in mind, his thinking analyses the advantages of the procedure and verifies the beneficial results of his perseverance in view of the increased capacity of his lungs, a better flow of blood supply to his brain, and an enrichment of his bloodstream. His breathing contains, therefore, the profound impulse of his conscious mental action.

Let us leave this image and the illustrative role it played and let us regard it as one of the many incidents that occur in

the life of the average individual, as in the case, for instance, in which effort is applied to performing a duty, acquiring a habit, undertaking a study, a trade, a profession, and so on. It is certain that the result of the conscious mental action is established in these activities by the use of the inner energies which are directed toward a goal. However, it must be pointed out that as positive as this outcome may be, it will always be restricted to the physical sphere, and the conscious action will fade away once the objective has been attained.

A few more words will be sufficient to consolidate and better define the thought that has generated the image presented. Logosophy states that the individual's conscience should never remain subjected to, or reduced by any limitation in its capabilities since he must project its dynamic potential toward a future of unlimited possibilities. It is on account of the incorruptible essence of his conscience that the life of man, as the main figure in the earthly creation is sustained. That is to say that the results obtained through the conscious mental function, for as good as they may be, lack virtue when compared to the prerogatives offered by Logosophy because the element of achievement, necessary to break through physical limitations and connect each effort to the aspiration to attain transcendent improvement, is missing.

To know that his mind can perform with greater lucidity than ordinarily is of a great consequence for life, and it speaks to man's understanding of the capabilities that can lead to broader perceptions. Is it not an even stronger justification to know that in addition to what man thinks in the moment of using this faculty, he can also know what he will think the next day, as a result of an adequate preparation of his mind? And that such preparation will be accomplished by the individual himself, using at will the resources available to him? In other words, whatever he thinks tomorrow will always be intimately related to what he thinks today, and he can also be certain that his future thinking will be a complement that will improve what his faculty of thinking is elaborating right now.

## **THE CONSCIOUS PERCEPTION IN THE ACT OF THINKING**

As soon as we conceive the idea of taking a trip, we immediately visualize the first arrangements to be made, the means to be employed for carrying it out; our financial resources, obstacles that might occur, people who might travel with us, and countless objects that are associated with the idea of traveling, such as clothes, luggage, etc.

The function of thinking has, however, played no part in this event; it was simply an act that occurred prior to it, for the

elements which hurried to our mind could not have been elaborated by it. These were undoubtedly known factors from before, possibly the very same ones which appeared on other occasions under similar circumstances.

In most people this fact remains unknown to their inner perception, as they also remain unaware of the sensations of their conscience with respect to the function of thinking, which becomes active, for instance, when having reached a decision, they find then necessary to mature their purpose by means of a reflective examination of everything that will participate in its execution, selecting from the elements within the reach of their judgment, those best suited to the circumstances.

Now then; the mental movements, whatever nature or tendency they may have, must not pass unnoticed to those who take up these studies. The student will try to be conscious of all the activities carried out by his mind. Consequently, when the purpose of accomplishing something occurs to him, he will not leave this act, which precedes the preparation of a project, at the mercy of involuntary, automatic movements, but rather he will deliberately predispose his mind to it, and in selecting the elements which he considers useful or necessary for the final project, he will do so in the certainty that he is assisted by his conscience.

## **A GUIDE FOR MENTAL TRAINING**

From the above considerations we can infer that our effort will have to be applied to a new kind of discipline, in the training of which the logosophical cognitions will be used to the widest possible extent.

When the individual decides to study these cognitions, he should, during the time devoted to this task, eliminate from his mind, every thought or preoccupation that may encumber it, so that the mental space be left free and clear for the development of the ideas.

This refers to the study of the teaching in accordance with the application that is to be made of it, but when it becomes a matter of putting it into practice so that it may efficiently promote and guide the inner process of self-elevation, the logosophical cognition will have to be granted an authority not liable to decrease at any time. In other words, in the future, the logosophical cognition will have to preside over all the words and acts of the student, for only this way will he be able to become conscious of whatever he does, of whatever happens to him, and of the causes of these events.

The practice of such instructions must go hand in hand with the observation of its results, which must be carefully recorded for future reference and guidance.

The control of his own mental field allows the individual to transcend his limitations and to develop his life on higher levels of consciousness. In this dwells the secret of human realization.





## LESSON IV

### THE THOUGHTS

*The thoughts and their nature* ☉ *How a thought is born to the mental life* ☉  
*Reproduction of the thoughts* ☉ *Individualization of the thoughts* ☉ *Their*  
*classification and selection* ☉ *Mental discipline* ☉ *Aspects of the organization*  
*of the mental system* ☉ *The authority-thought*

### THE THOUGHTS AND THEIR NATURE

Although the faculty of thinking has been exercised by the philosophers and thinkers of ancient times and of modern and contemporary eras, none of them ever credited thoughts with having a life of their own, nor ever declared that thoughts can reproduce themselves, nor that they are responsible for activities carried out by man dependently or independently of his will.

In presenting its cognitions, Logosophy rates the one concerning the thoughts as one of the most transcendental and of vital importance to man.

It affirms that the thoughts are psychological entities generated in the human mind, where they develop and even acquire a life of their own. It teaches how to know them, identify them,

select them, and use them lucidly and correctly. These living psychological entities become active forces of a constructive nature in the very instant in which they are subordinated to the directives of the intelligence, that is, when, through the process of conscious evolution, they are placed under a rigorous control which allows them to be put into use exclusively at the service of the intelligence.

Thoughts, in spite of their immateriality, are as visible and tangible as if they were endowed with a corporeal quality, for if a living creature or an inanimate object, which have a physical existence, are visible to our eyes and can be touched by our physical hands, thoughts can be seen by the eyes of our intelligence, and touched by the hands of our understanding, which are capable of fully verifying their subjective reality.

## **HOW A THOUGHT IS BORN TO THE MENTAL LIFE**

Thoughts are born to the mental life in consequence of a yearning, an inquietude, a need, an aspiration, a feeling. The faculty of thinking is the one in charge of their formation, and will later give birth to a thought which we will call purpose-thought. In the beginning, such thought feeds on the psychological element that gave it life – the yearning, the inquietude, the need, etc. – until eventually it acquires a psychological profile that distinguishes it as a descendant or offspring of the element which brought it forth.

When dealing with constructive purposes, it must be the intelligence's concern to look after that descendant or offspring, to nourish it and to provide it with the mental environment necessary to keep it from dying so that it can grow vigorous, take shape and achieve its objective.

In many a case, the thoughts which take on the character of projects will cause permanent unrest to the spirit, thus keeping awake the aspiration to accomplish them. Nevertheless, such projects will never become a reality. This is due to the scarce vigor of the energies that promote the impulse or to the incomplete formation of these thoughts. Identical motives lie behind the interruptions which occur once the movement destined to give them effectiveness has begun.

## **REPRODUCTION OF THE THOUGHTS**

The reproduction of the thoughts in the mind takes place as the result of a natural need, and in conformity with the law of conservation.

Let us assume that the aspiration to learn a science, an art or a profession has materialized in the mind into a purpose-thought. That thought, in order to maintain alive the cause of its existence needs to reproduce itself and for this to happen it will procreate new thoughts, at times on its own, spontaneously, and at other

times through the assistance of the thoughts that sustain the chosen science, art or elected profession.

In the final stages of its development, as the efforts render their results, the acquired knowledge will be the hereditary product of the purpose-thought that has originated the knowledge-thoughts, that the intelligence will make use of from then on to develop its activities in the field in which it has specialized.

The above considerations will suffice to make the reader understand that creating a purpose is not enough, but also that it is essential to equip it with everything that can contribute to its development until its complete accomplishment.

The reproduction of thoughts will then increase the mental energy which is demanded for the fulfillment of an aspiration, and will allow the purpose-thought to encompass an even broader zone of the mind.

## **INDIVIDUALIZATION OF THE THOUGHTS**

The thoughts, according to their nature, perform specific functions within the mind. If we observe what ordinarily occurs in the individual's mind, in addition to the thoughts related to the duties of a profession, whatever it may be, and which we

have denominated knowledge-thoughts, we will find others akin to the needs of his daily existence, in which case they take on the characteristic form of financial concerns. We will also find thoughts which promote worries regarding his own future or his family's; thoughts which predispose him to trips, sports, entertainment, or to speculative ventures, and also to those thoughts that promote acts of goodwill towards his fellowmen and the human race at large. As the transcendent cognitions begin to take an active part in these activities, we witness the appearance of thoughts that elevate and constitute a superior class, that is, thoughts that supply man with possibilities and advantages which the others cannot offer him on their own.

In a contrast to the thoughts of a constructive nature, we will find the negative thoughts, that is, thoughts which induce man, openly or covertly, to error, and assail incessantly his inner peace and moral integrity. We refer solely to those thoughts which appear under this label as occupying a secondary position, such as vanity, intolerance an excessive self-esteem, skepticism, negligence, etc., since those occupying the foreground, for instance, the thoughts of hatred, lust, avarice, and all the others, whose audacity is frequently so boundless that they absorb the entire life of the individual to attain their goals, will almost always repress in the individual every endeavor to reform. This is the case of the gambler, the alcoholic, and the thief, each of whom is driven by his dominant thoughts to the places where he can indulge in his degrading addictions.

Once a principle has been set, it governs all the comprehensions included in its scope. This means that based on these explanations, thoughts will be easily identified starting with those that usually preoccupy the mind, or that particularly attract the attention of one's intelligence. The practice of this exercise will enable the gradual individualization of the thoughts, which will, in turn, help with their selection that will aid in achieving a psychological and moral betterment.

## **THE CLASSIFICATION AND SELECTION OF THE THOUGHTS**

Once the thoughts have been individualized, as outlined in the preceding paragraphs, the next step consists in classifying them according to their activity and contribution. Then, the individual will be able to distinguish the useful thoughts which relate to his daily needs and whose assistance is indispensable; those which serve the superior aims of the intelligence, and which take an active part in the development of the preferences of the spirit; those which perform practically no useful function; and those which are contrary to any effort to attain self-improvement.

Having accomplished the classification of the thoughts as best as it is possible in the beginning, it will not be difficult to proceed to select them. This will be carried out

in total compliance with the purpose of goodness that has been established and availing oneself of the indispensable assistance of the logospherical cognition.

The selection of thoughts must be followed by their ongoing improvement, which needs to be based on the studies and on the experiences that may arise as these thoughts are put to use in the course of the process of evolution that has just been initiated. It will be easy to infer that the selection of thoughts must be practiced permanently, in order to ensure that the most constructive ones gravitate over the conscience.

The thorough and continuous examination of thoughts, which we recommend to be practiced from the beginning of the task, will become easier later on as the assistance of the logospherical cognition in the acts of the individual will gradually help to make the selection occur spontaneously.

## **MENTAL DISCIPLINE**

The scope of the mental discipline includes everything that relates to the activities of the mental system. Its immediate results consist of an effective use of the individual's inner energies, of an incessant expansion of his intellectual capacity, and of considerable time-saving, which proves to be of inestimable value when used to fulfill the demands of conscious evolution.

Since this discipline encompasses the mental system as a whole, it is logical that it embraces the thoughts as well. If we focus, for instance, solely on those thoughts which are needed in a given moment for some specific mental activity, those which are not called upon to serve us for that particular purpose are immobilized. It will be understood, of course, that these thoughts will become active, in turn, when their participation is required in any other activity undertaken by our mind. The constant repetition of such movements, which tend to regulate the mental functions, will gradually register in our mind the favorable results of this discipline.

The concentration of the mental energy in the moment the faculty of thinking is being used for the analysis of a matter, such as finding a solution to a problem or difficulty, or studying a cognition, indicates, therefore, a conscious effort determined by this mental discipline.

When life is duly channeled within the process of conscious evolution, this discipline is regulated simultaneously by a natural gravitation of the process itself. It is easy to conclude that there is a direct correlation between the mental system and the process of life, because this process, in obedience to the dictates of the mental system, runs its course compliant with its directives and formalizes the discipline, in which the mental system becomes the regulating mechanism of the individual himself.



## ASPECTS OF THE ORGANIZATION OF THE MENTAL SYSTEM

The mind can create thoughts which continue to dwell within it, serving the individual. As stated previously, the creation of the thoughts is the prerogative of the faculty of thinking. Its intervention also enables the individual to discern over situations, pronounce sensible judgments, analyze facts and words accurately, promote events, and favor all constructive activity<sup>(1)</sup>. By means of this faculty the individual can perform a rigorous examination of the thoughts that dwell in his mind, and attain greater competence in selecting them, since it is the faculty of thinking that helps to distinguish and reject those thoughts which are unproductive and undesirable, and to select the ones which support the objectives of self-elevation<sup>(2)</sup>.

In order to allow the student to acquire a profound knowledge of the values that are available to him to carry out his self-improvement, which will progress proportionately to the organization of his mental system, the following paragraphs will provide more specific information about the thoughts in their respective categories.

*1 In referring to the function performed by the faculty of thinking in such cases, we do not exclude, of course, the participation of the other faculties which assist this faculty, individually or jointly whenever required by the circumstances. They assist at times in the formation, selection or coordination of the elements which originate the creation of a thought or which intervene in its development and at other times cooperating in an investigation, in a pronouncement, etc.*

*2 See the author's "The Mechanism of Conscious Life", chapter IX.*

In his actions, man conducts himself by using at times his own thoughts, that is, thoughts at times formed or created by his own mind by virtue of the knowledge acquired through study and experience, and at other times external thoughts, in other words, thoughts that came from other minds, and which, once printed in books or newspapers, or transmitted by word of mouth, are often accepted and used as his own.

In such actions, there also intervene thoughts, which have a life of their own, in other words, thoughts which move and carry out their activities independently of any participation of the mind that lodges them. Thoughts of this kind, whose gestation may have occurred in the individual's own mind, or have its source in other minds, act independently of his personal judgment, and will even attain an absolute predominance in his decisions. Their influence on the individual's will may eventually be such, that he will act only when impelled by these agents foreign to his conscience and, consequently, alien to his knowledge. This occurs when the thoughts which act within the mind – whether one's own thoughts or those that come from outside – are not oriented and disciplined by his intelligence which has to make them serve useful and worthy purposes.

Logosophy asserts that the mind can acquire the capability to reach maximum expression of its conscious content, in other words, the ascendancy of those thoughts, which usually govern it may be neutralized and even annulled when the mental system functions in harmony with the conscious action.

The participation of the conscience in clarifying the functions performed by each thought in the mind is, thus, essential because it allows man to accurately differentiate which thoughts are those produced by his own mind, and which are the ones he adopted, that is, thoughts of a foreign origin that have been incorporated to his mental assets, and which are the ones endowed with a life of their own, that is, thoughts that act autonomously or independently of the mind in which they inhabit. It is needless to say that the conscience greatly facilitates the identification of the useless or sterile thoughts, as well as of the bad ones, which almost always have an active part in each of the three categories just mentioned.

The latter are the ones which the pursuer of these studies will have to deal with as a first step, for these are the thoughts which make it difficult and even impossible to accomplish any elevated purpose. And it would be very useful to add to these negative thoughts the ones that come from other minds with the same characteristic, ready to invade the mind at any moment through the defective, if not outright disturbing and malevolent versions offered by friends and by strangers. These thoughts enter the individual's mind like passengers getting onto a bus. Having settled themselves in it, they speak, they persuade, they convince, and when they no longer have anything to say, they get off the mental vehicle often leaving behind a residue, whose effects can be felt at the slightest threat of disorder, confusion or failure of the individual's mental vigilance.

An earnest effort will be made likewise to distinguish with the greatest possible clarity the substantial difference that exists between the thoughts which ordinarily occupy one's attention and those that flow from the logosophical cognition, thoughts which, once incorporated into the individual's mental assets, will occupy a particular, privileged spot in his mind.

On creating his thoughts, the student will always follow the central idea of the project which he pursues. The good use that he makes of the thoughts which animate the teachings of Logosophy will enable him to experience the benefits of the constructive force contained in them, because, while they intervene, acting as an aid to his reflection, they facilitate the elaboration of the comprehensions that will allow the gestation of thoughts of his own which will build his convictions.

The individual's own inspiration will play an important part in the formation of the thoughts which his mind is creating; this, however, does not mean that the external thoughts, which, in this case, would be the ones derived from the new cognitions, cannot be of help in it. But, we must insist, that he who learns how to handle the logosophical cognitions must know how to distinguish between his own thoughts and the external ones, since the failure to do so would cause him to confuse them and, in some instances, to believe that all of them are his own. The reason for this distinction lies

in the fact that one's own thoughts must inevitably manifest a line of conduct that aims at a constant betterment of the individual's qualities and the elevation of his purposes.

Every thought that we are able to create must have a purpose that contributes to the lofty objectives of our self-elevation and also to assist our fellowmen in the same intent.

Having reached this level of achievement, from which fundamental aspects of human psychology can be seen, the student, examining intimately the activities of his thoughts, will be able to assess to what degree they dominate his life and to what extent he has control over them.

As the confusion, that previously existed in him regarding the function of thinking, fades away, he now relies on a better knowledge of the thoughts, their qualities and the functions which they perform – *his own thoughts, the external thoughts, and the autonomous thoughts* – and he will be able to determine, with little effort, which of these factors is active in the different movements and activities of his mental system, enabling him to act accordingly, while acquiring practice in managing his mind and the thoughts that operate in it.

A clear view of his mental perspectives enables man to apply the logosophical method with strong assurance, and, at the same time, to exercise full control over the thoughts.

And when the entire activity develops under the conscious directions of the mental system, the spirit will be fully prepared to penetrate the transcendental mental world, to which we shall refer later.

## **THE AUTHORITY-THOUGHT**

Conscious life must be conceived as a vital need of the spirit, which, reacting against the deviation, the uncertainty and disorientation in which the life of the individual it animates has fallen, acquires unusual strength of expression as the gates of a new world open before it, offering him the possibility of extraordinary fertile achievements.

In order to approach that reality, the individual must establish in his mind a thought with sufficient authority to direct all the activities related to the achievement of the plan to be followed. The authority-thought will be, from then on, the direct representative of his conscience, and, by embodying his aspirations and decisions, it will – notwithstanding the arguments of doubt and impatience, and the resistance of old habits – maintain order, enforcing compliance of the discipline demanded by the continued handling of the thoughts that come to assist the individual from the source of the logosophical cognition. Thus, unpleasant and inopportune interference or intrusion of tendencies alien to the lofty aims of evolution will be avoided.

The man who reflects will seldom let himself be induced by his thoughts, and he usually remains calm even in the most critical moments, so as not to act impulsively, in other words, on the suggestion of any thought to which he has not granted – based on his intimate relationship with it – his confidence and prior consent as a solution.

In the noble struggle which the individual will have to face in the field of conscious life, he must have at his disposal the maximum of his inner forces; he will thus be aware of the dangers of slackness in the frequent and risky alternatives which he will have to go through while conquering solid positions which, in turn, must strengthen the reasons for his conduct and for his determination.

The conscious review of the thoughts that participate in the activities of his mind and the examination of the results of the work done will allow him to gauge the progress achieved. From this position, if favorable, he will prepare his state of mind, as he would on a battlefield, to attain future advances and achieve even greater progress on the path of conscious evolution.

Once the individual has experienced the intimate satisfactions produced by the success of the efforts made within the above framework, everything will begin to change in line

with broader conceptions which will elucidate progressively his understanding along the path to the most beautiful of all realities: the reality of being aware that he is capable to know himself and to understand the purpose of his existence.

To persist intelligently in every action is a factor of triumph.



## LESSON V

### THE SENSITIVE SYSTEM

Its configuration   ⊗ Sensitivity   ⊗ Feelings  
⊗ The sensitive faculties

#### THE CONFIGURATION OF THE SENSITIVE SYSTEM

The sensitive system is configured in the human soul and it has its seat in the heart, which is *an eminently sensitive organ and the regulating center of man's psychical life*.

It is formed by two fields or zones, which are clearly defined. One pertains to the sensitivity, and it consists of the following faculties: of feeling, wanting, loving, suffering, compassion, gratitude, consenting, and forgiving. The other zone belongs to the feelings; it is the dimensional space in which they are born, live, and operate.

In this second zone, the sensitive faculties generate, foster, and confirm the feelings which will later govern the acts of the individual, appearing as spontaneous expressions of his sensitivity.

From this statement, one can infer that the thoughts and the feelings operate alternately within the individual, activating the levers of his will and orienting his actions.

The logosophical cognition activates all the faculties of the individual's sensitive system and enables them to perform extensively in the highly constructive function for which they are intended.

The training acquired in the conscious use of these faculties enables the individual to give a superior content to his feelings

## **SENSITIVITY**

The sensitive system, which is composed of all its faculties, as previously stated, in addition to creating feelings and intervening in their development, sustains the individual's soul, and makes use of his inner energies, balancing his physical life under all the circumstances in which there is an increase of concerns which affect it in any way.

The sensitive faculties are activated by the causes which excite them: impressions, emotions, stimuli, inner needs, demands of the spirit, and also by the influences that thoughts exert on them. Such causes firstly move the sensitivity and then immediately put into motion the functions of the faculties that are called upon to intervene.

When any one of the faculties becomes active, the sensitivity as a whole seems to contract and concentrate on the motive

that has activated it. Meanwhile, the faculty carries out its specific duty, assisting the feeling during the different phases of the formative process, which will allow it to reach a sensitive existence.

In the course of this process, the intelligence, in conjunction with the sensitive system, controls the quality and purity of the feeling which is about to reach its complete formation.

## **FEELINGS**

The feelings are the direct agents of the sensitive region and they are the ones that ultimately, establish the qualities of the soul; in other words, they are the effectual agents of the sensitivity.

The feelings receive the vital influx of the mental world, but subjected to their own system.

In the same way as the thoughts, the feelings require from the individual who devotes himself to their development, an ongoing dedication as well as a commitment to make every effort to preserve and enhance them while gradually raising their level of excellence.

The feelings are perpetuated by the ceaseless stimulus of the cause that gave them birth. By virtue of this stimulus, they take root and attain permanence in the soul, growing weaker and fading away when the stimulus weakens or loses the vital influx that kept it alive. This is why we so often witness a decline of feelings which had seemed to be unalterable.

The lack of conscious continuity is almost always the motive behind this singular fact of the sensitive life.

The fact that man is susceptible to forgetting the causes which moved him to devote himself, fully and wholeheartedly, to his feelings explains their instability since he changes them as frequently as he changes his thoughts. This also explains why he so often mistreats even those who are dearest to his spirit. Thoughts and aggravations are the consequences of such attitudes. Later, when he has regained his calm, he realizes the error he has made not having protected his feelings against the mental or psychological fluctuations which threaten their stability in his heart.

It will, therefore, be understood that as long as the human being remains subjected to the variations originated from his lack of discipline, the isolated efforts he may make in order to follow the process of conscious formation of a feeling, according to the directives of the logosophical method, will not succeed in giving it permanence as a sensitive existence because this requires continuity.

It must be pointed out, moreover, that the mere fact of being mentally acquainted with this conception of the sensitive system will not mean having attained the consciousness of the movements occurring within this system, nor will it mean the practice of a conduct more or less in line with the teaching. The consciousness of this reality is attained

when one follows step by step the process prescribed for assimilating the cognition. A profound and constant study of the mechanism that articulates the sensitive system is imperative, quite obviously, in order to be able to follow, through the manifestations that proceed from this system, each and every movement that takes place within ourselves.

The knowledge of the functions which the sensitive faculties carry out, individually or jointly, will allow man to experience a new and more intimate reality of the inner content of life.

## THE SENSITIVE FACULTIES

In order not to digress from the objective pursued in this book, which is, namely, to guide the logosophical study in its early stages – so important due to the psychological progress which they promote – we have limited ourselves to pointing out here, very briefly, the functions which characterize a few sensitive faculties, selecting only the ones with denominations that might make them less readily understandable.

We shall start with the *faculty of feeling*, whose function bears a considerable resemblance to that performed by the faculty of thinking within its own system, since this is the faculty which promotes the gestation and birth of the feelings and strengthens the sensitivity. When handled consciously, it

sustains the individual's feelings on high levels and not only makes them contribute to the good of the individual, but also makes them serve the cause of human and universal good.

The *faculty of wanting* is distinguished by its complexity. Although the source of its energy actually lies in the sensitivity, the will and the faculties of the mind intervene, with particular intensity, in the dynamism of its action. This faculty is excited by the inner and external stimuli which form the yearnings, the aspirations, etc., and it acquires strength by virtue of the reiteration of the motives which activate it in its function of endowing the feeling with impetus and substance, so that this may valiantly bear up against all the difficulties that oppose the attainment of a goal.

The *faculty of consenting* is one of the most subtle faculties of the sensitive system. It operates independently from the faculty of reason – that faculty of the intelligence which analyzes, weighs, calculates, etc., before consenting to, or approving something. It perceives, through sensitive affinity, even the most imperceptible manifestations of love, of liking, of kindness, etc., which it discovers in other human beings, and consents to every relationship and friendship.

The *faculty of suffering* uses, in its action, the inner reserves, which are always ready to endure the pain of adversity or misfortune. When a great deal of moral strength has been accumulated during the individual's life, the capacity to resist

pain is immeasurable. Resignation usually compensates for his lack of understanding of the adversity that is oppressing his life, if such is the case. But an even greater possibility has been designed for the faculty of suffering: the possibility of revealing to man a prerogative that is inherent in human nature, and which explains to him in essence, the comforting conduct of the spirit which, when governing life<sup>(1)</sup> must face up to the intensity and magnitude of the suffering.

Let us consider the *faculty of loving* in two phases of the conscious performance of its functions. Let us suppose that when there is a first contact with a person – whoever this may be – the sensitivity is moved by a sensation of liking or attraction. When the sensitivity is assisted permanently by the conscience, the faculty of loving moved by the attraction or by whatever reasons it may have, contributes to the creation, growth, and perpetuation of the affective feeling through which it endeavors to start a relationship with a fellow being. If, however, the sensation received by the sensitivity is one of rejection, and this rejection, far from being justified by any valid reason, is the result of a negative predisposition of the individual, the faculty of loving, acting in cooperation with his intelligence and his will, proceeds to the elevation of the feeling until he is free from such manifestation, which is alien to it and damaging to its essence.

*1 Since its explanation lies beyond the scope of these lessons, let the following paragraph be quoted from the author's "The Mechanism of Conscious Life", which will be of a certain help to the reader: "The first great truth will be discovered within himself; a truth represented by all the stages that must be reached by his efforts and skills until he identifies himself with his own spirit and ensures its effective and permanent intervention in the transcendent process undertaken. Having reached this point, the spirit will take over the government of the individual's life and will act with total freedom while he is awake. The physical being will then attain such assurance and precision in his thinking and actions that he will no longer run the risk of falling prey to deceit or error."*

The logosophical cognition awakens and activates, as we have stated, the faculties of the sensitive system through the process of conscious evolution, in the course of which the individual becomes familiar with them and trains in the beneficial practice of their use.

The higher the moral and spiritual level attained, the greater will also be the assurance acquired in its practice.



## LESSON VI

# THE INSTINCTIVE SYSTEM

*Its definition and activity as an energetic force ☯ The energies of the instinct at the service of the spirit*

## **ITS DEFINITION AND ACTIVITY AS AN ENERGETIC FORCE**

What is the mystery that surrounds the instinct? Since it is not an organ nor a cell and it cannot be defined in the same way as a thought or a feeling, what does it consist of? What force activates it?

Let us explain it merely giving a general notion of the role the instinct plays in the configuration of the human psychology.

Composed as a system, the instinct makes up one of the three parts into which the psychological energies of the individual are divided; that is, these energies are part of the three systems: the mental, the sensitive, and the instinctive.

This system contains the energies which, in the earliest ages of history, man had to use in his own defense, impelled by the natural demands of primitive life.

It took man thousands of centuries to adapt this force – which originally protected him from the voracious beasts of prey and the inclemency of natural phenomena – to the less harsh environments which civilization was gradually creating around him. But as the rigor of the primitive ages began to abate, man, far from channeling the energies of his instinct in the direction that his mental and spiritual development indicated, gradually gave in to its influence which incited him to turn against all that was noble, wholesome and good in his nature. Once the process which man was to follow in his integral development had been altered, the predominance of the instinctive system over the other systems, far from losing strength during the eras and ages of human existence, kept intensifying its rule over his will, manifesting itself in an ever more open conflict with the superior purposes for which he had been created.

The energies that move this system have always opposed the circumstantial demands of the other systems; this being the reason for the great conflicts that man has been suffering, internally and externally, to this very day.

Besides the specific generative function which places it at the service of the preservation of the individual, the instinct is characterized by the passionate manifestations which its ill-fated activity has always unleashed over human nature.

Converted into a dominant force of human nature, it has kept man enslaved, a captive in its mighty net, whose cords, even if they slacken their grip, certainly do not intend to give him back his freedom, but to oppress him even more vigorously.

Once the urgent pressures, which originally gave it a preeminence in man's psychical configuration had been overcome, the instinctive system manifests itself nowadays in psycho-emotional reactions of violent and ignoble characteristics. Hatred, vindictiveness, greed, envy, lust, jealousy, hunger for power, unwholesome desires, deceptiveness, slander, and all forms of human perversion, which appear even today more acute in man's instinctive region, transformed into passions, which degrade his life and may cause him to lose it irreparably.

What people generally call ill feelings are not feelings at all, for this term cannot be applied to something that was generated by man's lower passions and is, therefore, controlled by the unrestrained impulse of what is his most uncultured part: his instinct. They are evil psychological spawns serving the passion that gave them life and nourishes them.

The instinct is, therefore, what fosters them while it leads man through the dark paths of evil. Absolute master of thoughts that are akin to it, and which it perverts or draws towards

the individual's orbit to the point of weakening the powers of his mental system to such an extreme that he surrenders to its influence without even putting up a defense, marching to his destruction without feelings or morals.

Fortunately, and to the credit of our species, there are many individuals characterized by goodness, integrity, and culture, in which the psychical balance moderates the instinctive manifestations which are weakened or offset by the power of the feelings. Consequently, they express themselves merely as faulty characteristics somewhat outstanding, annoying or tormenting, which can be easily corrected under the directives of goodness.

## **THE ENERGIES OF THE INSTINCT AT THE SERVICE OF THE SPIRIT**

The process of conscious evolution, which the logosophical cognition advocates, induces the individual to concentrate his entire attention on the organization of a new life which starts for him with the beginning of the conscious activity of his mental and sensitive systems. This implies the awakening to a reality never before imagined, which impels him onwards to progress in the studies which are to lead him to the knowledge of this wondrous mechanism of the spirit, the investigation of which must be an integral one that leads to the most hidden depths of human essence.

Once the individual becomes fully committed to an endeavor of this nature, his instinct decreases its resistance, gradually losing its negative characteristic. In other words, the conscious evolution links the instinct to the superior centers of energy,

thus, liberating it from the factors that make it inferior. The energies of the instinct are used with great results in the individual's self-betterment when they come into contact with the consciously activated mental and sensitive energies, since they contribute to the strengthening of the forces of the spirit, cooperating in the carrying out of the successive tasks imposed by the process of self-elevation.

Man's conscious moral and spiritual formation counterbalances the passionate impulses of his instinct. The consolidation of this process is tantamount to the displacement of the harmful participation of the instinct in the individual's life.

The influence of the instinct can never reach the superior mind, whose functioning is strictly consistent with man's emancipation from the motives that obstruct his endeavor to achieve self-elevation.



## LESSON VII

### THE LOGOSOPHICAL TEACHING

*Its peculiarities and attributes* ☉ *Its value* ☉ *Two aspects of the fecund power of the teaching* ☉ *Requirements for its assimilation* ☉ *How to adapt the mind to the teaching* ☉ *An unavoidable norm of conduct*

#### PECULIARITIES AND ATTRIBUTES OF THE TEACHING

Our teaching is the precise expression of the transcendent knowledge that is contained in the logosophical cognition. Its profound truths are presented and explained with simplicity and clarity.

Each one of these teachings contains within it a group of elements that respond to a specific purpose: to bring the cognition closer to the individual.

*The logosophical teaching does not theorize, argue, or formulate hypothesis of any kind. It is directed to man's life, to help him with his many problems. It is essential to human reasoning.*

It manifests itself in everything that is expressed by Logosophy, since the entire vocabulary of this science has ***a content adapted***

*strictly to the fundamental principles which animate it and infuse it with the power of their indisputable truths.*

The teaching acts directly upon the individual's conscience, becoming an imperative necessity of the spirit.

It is characterized and distinguished by the fact that it contains the modifying force of the cognitions on which it is inspired.

With its vivid and penetrating action and with the force of its multiple stimuli, the teaching tends to awaken, orient, and develop as much as possible the dormant powers of the intelligence.

The teaching offers man the elements which he does not possess, or which he needs for his self-improvement and it has the virtue of correcting and guiding him, as is required by the process which leads him to this improvement.

In correcting him and guiding him, it gradually dissolves the denseness of his psychological deficiencies and faults, until they are completely eliminated.

*Every thought created by the logosophical knowledge is a teaching that, when associated to life, allows the individual to experience its benefits.*



## THE VALUE OF THE LOGOSOPHICAL TEACHING

Due to the profound truths which it contains, to its unique form of expression and by the virtue of its assimilative force, the Logosophical teaching is, from all points of view, of inestimable value for man's self-improvement.

This value can be verified as soon as the teaching is studied profoundly and, by delving deeper into it, a clear sight is gained of that which over the course of centuries, remained unclear to human understanding, namely: the solution to the great issues presented to man's intelligence and which up to now defeated all who sought to unravel it.

The wisdom that embodies the teaching presides over the thoughts of those who entrust the course of their lives to be guided by it, as the world and all things become less and less incomprehensible. The teachings are easily explained to man's understanding, resulting in the destruction and elimination of the ghosts that have afflicted his mind and, consequently, debilitated his will and made his life sterile.

As the teaching works directly upon the individual's conscience, it awakens the need for an uninterrupted activity towards his betterment, which, in turn, favors the free expression of his conscience and a full and regular development of the faculties of his intelligence. In other words, the purpose of this activity is to eliminate the darkness from the mind and make it receptive to the cognitions that will cast light over his understanding.

In summary, the values indicated as attributes of the logosophical teaching manifest themselves quite evidently in that they originate and impel a series of psychological changes of growing importance to the individual. These changes dissipate the insecurities and confusion in which he found himself before adopting this teaching. These values manifest themselves, likewise, in the favorable effect which they have on the full development of the individual's faculties and of the superior conditions of his existence, through the constant assistance of the source that generates the principles of the teaching.

Life can be reconstructed by means of the logosophical teaching, *but it must be understood that this reconstruction will be accomplished in proportion to the degree of willingness and resoluteness with which each individual is capable of contributing to such a lofty objective.*

## **TWO ASPECTS OF THE FECUND POWER OF THE TEACHING**

The process of mental development fostered by the logosophical teaching presents, even in its initial phase, aspects which stimulate the work of the student.

The activity attained by the mental energy as a result of this fecund action becomes fully evident by fulfilling one of the

objectives of the teaching, namely to stimulate the intellectual functions in such a way that the capacity to face the problems encountered in the vast domain of the logosophical science gradually increases. This fact reveals an important aspect of the process of mental development, represented by the broadening of possibilities, which the intelligence experiences through the logosophical study to which it conforms itself immediately upon the verification of each advancement of the rewarding work of creating superior conditions that will be more favorable for the development of ideas.

It is frequently observed how, as a result of the fecund effect of the logosophical cognition, ideas or projects, which yesterday had emerged deficient from the mind of the student, today, as they are elaborated again, emerge with marked improvement in their detail and in their conception when compared to the preceding ones. This way, as the intellectual capacity progresses, aptitudes to confront new phases of the transcendent cognition which, up until now, were beyond the reach of the individual's intelligence are simultaneously created.

It should be understood that such inner changes do not happen at once, but rather gradually, as the logosophical cognition is being thoroughly assimilated and its principles upheld.

It is often assumed that the teaching acts in the individual instantaneously, and that, consequently, he will experience immediate changes. This depends, quite logically, on the conditions or aptitudes of each person, though it is not difficult to deduce that, when the process of conscious evolution was instituted for the improvement of man, a reasonable period of time had to be allowed for its realization, during the course of which the changes and transformations, which this evolution intends to accomplish, would have to gradually take place. It must never be forgotten that in Creation nothing has ever been done abruptly, but through gradual development as it has always been shown by nature. Another aspect of the stimulating effect of the process of mental development consists in the diversity of questions that appear in the mind. This aspect defines one of the first movements which occur upon contact with the teaching. This fact may very well be defined as the rebirth of the inner life.

In most cases, the logosophical cognition awakens in the individual memories of things which occupied his mind, at one time or another, memories of incomplete notions which he attempted in vain to elaborate on and which remained static within him for lack of motivation to keep them active or for other reasons unknown perhaps even to him. The teaching, acting as a catalyzer of his mental energies, awakens these memories which once again impel him to embark on a search for the explanation of the forgotten images, an explanation that now comes to his understanding attracted by the motives, which when restored, express themselves in the form of questions. But even if the

movement, which has just been explained, fails to give him the answer, his intelligence will never stop interrogating the logosophical wisdom on these points, or on any others that are of interest to life.

On the other hand, it is quite common, to want an urgent solution to the psychic problems presented, however, Logosophy will advise the student to continue to study thoroughly, confronting him first with his own inner reality. When he is further advanced and his comprehension is more developed, the answer to his question will be placed in his mental hands, that is, in the hands of his understanding.

It can be acknowledged how queries play an active part in such movements, acting as propelling forces of the will.

## **REQUIREMENTS FOR THE ASSIMILATION OF THE TEACHING**

Owing to the nature of this content, the logosophical teaching performs an eminently creative function which we cannot possibly attribute to it unless we have a full and complete comprehension of its values.

Its objective is not intended to stimulate in those who are able to reason a mere interest in reading the teaching or to promote one or more acts of meditation nor would it be

able to fulfill its objective if it were merely the object of an attentive study. Its purpose is to awaken in the mind the most wholesome inquietudes about the future of life, and to serve, at the same time, as a constructive element in every activity meant to better man's psychical and moral qualities and to improve the conditions that develop his intelligence. This is the reason why every teaching contains a handful of elements, which, even though condensed in a concise form due to their nature, unfold in eloquent reflections to the understanding that seeks them out. We might use the analogy of the essence which is extracted from the flowers and which, when combined with the ingredients producing the bouquet, gives out a fragrance which delights those accustomed to using it.

*The eyes of the individual's understanding must return repeatedly to each teaching if the aim is to receive the efflux of its constructive force and to substantiate with its aid thoughts and ideas of a superior hierarchy.* This is equivalent to stating that every teaching must be regarded as an active agent that will operate permanently inside the individual, providing that his intelligence resorts to it frequently and is open to its inspirations.

The great constructive force of the teaching is experienced in the very instant in which it is applied to life, for as it directs the movements of the mind, it fertilizes, at the same time, the field of comprehension, providing an orientation and a foundation for the future.

The logosophical teaching is a beacon whose light guides and stimulates those who set their course by it. This explains why its essential function does not end with its mere reading, or with just a few interpretations of it. This essential function goes on indefinitely, as a source of mental energy, which, being replenished incessantly by the force of its own creative impulse, flows forth clear and fresh to quench the thirst of those who drink from it.

Everything in the teaching contributes to set the course, and to uncover, for the sake of man's happiness, a path that is to lead him confidently to the great resources which lie latent in every life.

Perseverance and loyalty to one's own earnest resolutions are indispensable conditions required from the individual in the search elicited by the logosophical teachings. Those who follow this conduct will be assured of ultimate success in the task which they have undertaken.

## **HOW TO ADAPT THE MIND TO THE TEACHING**

Due to its concise synthesis, the logosophical teaching requires a special mental concentration from its student.

Bearing in mind that the teaching is one thing and the interpretation which must be made of it is another, we

recognize two positions: *that of the teaching with respect to the value of its content, and that indicated by the degree of ability of the mind to extract its value.*

Frequently, due to the lack of ability in the early stages of these studies, divergences occur produced by causes which are not always noticed. This is simply the difficulty which the mind encounters in its attempt to penetrate into the contents of the teaching. This is quite understandable, since the mind has not yet been sufficiently trained to grasp their high significance.

The position of the mind, which seeks the teaching and attempts to interpret it, does not always conform, right from the start, to the conditions demanded by its living part (\*). For an illustrative analogy, one might think of a glove or a shoe which cannot slip on one's hand or foot so easily at first, but when adapted after a certain period of wear, no longer cause any discomfort to move or walk. Once the initial discomfort has been overcome, one obtains the reward of possessing a useful item.

This is more or less what happens between the mind and the teaching because, after the adaptation which follows the mental effort to assimilate the knowledge it contains, the teaching promotes in the mind an activity that makes it agile and predisposed to act with firmness and skill.

\* By the "living part" of the teaching we mean the active force inherent in it.



It is absolutely necessary that the mind receive the teaching without encountering any resistance. This resistance is ordinarily caused by the presence of prejudices or concepts that hinder the comprehension one is trying to reach. This does not mean that there should not be any analysis or assessment, on the contrary, it is a requisite of the teaching itself, but it must really be free, in other words, unhampered by any prejudice that could hinder the faculty of reasoning in passing judgement.

## **AN UNAVOIDABLE NORM OF CONDUCT**

The eyes of the individual's understanding must always be alert to everything that concerns his evolution. If what his physical eyes see block what the eyes of his understanding see, then reasoning becomes unclear, facts are distorted and confusion and chaos will result.

Now then, the laws which govern all that was created are inexorable in their decisions. As wisdom – which is governed by these laws – offers itself to the human intelligence by way of the cognition, it also demands, as is natural, a certain conduct that cannot be evaded.

In offering itself to the human intelligence through this means, it displays a gesture of the highest altruism. Consequently, such

knowledge cannot be received selfishly and it must not be used to further personal speculations or for any other inappropriate purposes.

Logosophy warns against the common tendency towards greed which is not always excluded from the covetousness of the individual, even when he is dealing with transcendent cognitions. He will long for them at times as he would for jewels to show them off and thus flatter his personal vanity.

When he is not conscious of the value of the acquired cognitions, and even less of the significance of applying them to his life, after a great deal of intense longing for their possession, he simply does not know what to do with them and throws them away in total indifference. This attitude of patent incompetence predisposes the will to scepticism, as one thing is the good that can be gained by a real possession of the cognition<sup>1</sup> and another is the frustration left within the individual as the result of his pretentiousness.

For the good researcher who seeks not only the knowledge, but, at the same time, also the way in which to carry out his self-improvement, every new insight is a new supply of resources, which will lead him to the improvement of his own individual aptitudes.

It may actually mean little or nothing to a student's degree of consciousness if he – whether studying Medicine, Law, Engineering, or any other subject – fails to connect the

*1 A real possession of a cognition is when there is a conscious control of it as an active power.*

cognitions, the product of his studies, to his experimentation and practice. At best, the acquired data will remain merely on the surface of his personality, as an indication of an illustration that has not progressed beyond university requirements.

Where the transcendent cognition is concerned, it follows from its very nature that there is no justification for the lack of a clear vision with respect to the use to which it has to be put. Such uncertainty could be compared to the case of a man who worked hard, diligently and persistently to amass assets and then does not know how to employ them usefully. There are teachings in abundance that offer enlightenment concerning its application, therefore, it will not be difficult for anyone, guided by the teachings and cautioned by these warnings, to learn how to use his modest logosophical resources with good judgement, thus preparing the field of possibilities to administer greater values in the future.

Possession indicates a right, but it also means responsibility and initiative. This is a requisite for the possession of a value, whatever its nature may be.



## LESSON VIII

### THE LOGOSOPHICAL METHOD

*Its qualities and scope* ☉ *Structure and function of the method* ☉ *An aspect of its practical exercise* ☉ *The logosophical method in self-knowledge* ☉ *The experimental field of the logosophical cognition*

#### QUALITIES AND SCOPE

The logosophical method, unique in its essence, has the extraordinary quality of adapting itself to each and every mind, allowing it the amount of knowledge that it is capable of absorbing.

The analysis of the aptitudes and of the conditions of assimilation is a factor to which the method gives special consideration. *Its main artery, the one that makes the teaching live and breathe in the soul of the student, is the one which prescribes, as the main function of the cognition which it bestows, the need for him to become intimately familiarized with the teaching, to the point of identifying himself with it and by associating it to his life.* This is how the relationship between the logosophical teaching and the intelligence which receives it is fully accomplished.

To better clarify what has been stated, it is important to explain that our method is not encased in rigid, dogmatic molds.

It does not overwhelm, nor does it demand – as current methods do – compliance with inflexible and predetermined measures. It does not torment the mind with the specter of a thousand topics which the memory must necessarily master in their entirety.

The method is far reaching for it contemplates with profound insight each and every one of man's possibilities both individually and in their respective psychological and mental frames. As such, it is characterized as a *sui generis* method.

In summary: the logosophical method is a source of directives and of guidance, which fulfills its purpose effectively in all those who apply it with a good disposition for studying and self-betterment.

## **STRUCTURE AND FUNCTION OF THE LOGOSOPHICAL METHOD**

The logosophical method projects the goodness of its results in the human being through the combined action of the parts into which it is divided: exposition, application and improvement.

1) *Method of exposition*: The teachings which regulate the gradual development of the logosophical studies, might appear scattered or disconnected at first glance, but they interweave

and coordinate their contents with such high precision that a mind that is regularly trained in this task can easily discover the common point of contact of one teaching with another.

The teaching interlinks fragments of knowledge through the most varied, subtle, and unique didactic forms. These fragments follow an original pattern and combine with each other progressively until they reach perfect completion in the mind. All this occurs without any strain of the intellect, which widens the scope of its activity while it engages, joyfully, in the task of understanding and connecting the teachings. Each of these cognitions is an inseparable part of countless others, which have the task of providing enlightenment and guidance toward man's self-betterment.

For these reasons, the systematization of the logosophical teaching is no easy task, and although the purpose of organizing it in this book was to make it more accessible to the reader, this is by no means indispensable because there is no need to perfect the expository phase of our method, since the adjustment of the teaching that follows ascendant levels of illustration is carried out in the mind, due to the unique way that the teaching has of elucidating itself.

Foreseeing the logical difficulties in assimilating cognitions of this nature, the logosophical method uses the simplest forms and means to present its pedagogical images. Equipped with countless elements, and fostering the stimulus in all its

constructive forms, it offers to the intellectual possibilities of every individual all that is necessary to broaden and to gradually increase the volume of comprehension up to the limit reasonably permitted by the evolution which the student has attained through this channel.

When the study of Logosophy becomes a habit, the familiarization with the intrinsic content of the teaching is established. This must be sought after with great tenacity, for this is where the essence of the logosophical cognition lies together with the power of its fertilizing force.

2) *Method of application*: In this respect, the method is not rigid, nor is it mechanical, and consequently the result achieved is not the same every time. This means that the method respects the individual's free will, and, while it is supported by the elements which it employs to fulfill its commitment, it allows him to use them according to his own aptitudes and possibilities of adapting his conduct to its directives.

It considers the different degrees of evolution and capacity, and it acts taking well into account the circumstances which each psychology has to deal with. The method does not always operate from the same starting point, but from wherever it will have a more immediate and practical application owing to the characteristic traits of each individual. The person concerned



will adopt them according to the interpretation which he can form of them, to the degree of importance that he gives to their values and in accordance with his needs and efforts.

3) *Method of improvement*: As the method advances in the constructive work destined to instill in the individual's conscience each cognition, which he mentally assimilates, the method completes this task either by making inner readjustments, which modify errors that may have occurred during its application, or by providing absolute certainty of its positive results.

The importance acquired by our method at the conclusion of the three phases, which correspond to the acquisition of each cognition, can undoubtedly be well appreciated since apart from acting internally in a constructive manner, it gives the individual confidence regarding the process that is he is carrying out and teaches him how to proceed with full knowledge of its mechanism.

Each and every logosophical teaching is, in itself, an inseparable part of the method, and all of them, without exception, converge towards the same objective: the conscious evolution of the individual and his elevation to the highest point of human knowledge in the transcendent domain. The three phases of the method are, moreover, intimately united among themselves and, together they work towards the designated objective.

## **AN ASPECT OF THE PRACTICAL EXERCISE OF THE METHOD**

If the logosophical teaching tells us that in order to evolve consciously we must be attentive to what we think and do in the course of the day, relating our thoughts and actions to the central motive and objective of life, we must exercise especially the faculty of observation so that it may remain active while we are awake. This will be very hard at first, and we are even bound to commit inexcusable oversights, but if we keep in mind the indications of the method which we are learning to apply, we shall be putting up earnest opposition to the interference of the thoughts which distract us with the intention to keep us from carrying out the purpose that we have set for ourselves. This attitude, applied again and again, as many times as need be in each case, will permit us to observe how the defensive movements of the mind are activated, and how the thoughts, which are favorable to our work, respond to our call with an ever increasing readiness and also, how these thoughts are of a better quality. This will be the surest proof to demonstrate that the method has been applied successfully, and it will be likewise a proof of the fact that we have been conscious of our thoughts and acts all the time. If we add to this the fact that nothing has been a product of circumstances, but rather the result of a performance carried out in accordance with the plan of evolution of our inner self in its psychical, mental and spiritual conformation, we shall have even more motives for satisfaction.

## THE LOGOSOPHICAL METHOD IN SELF-KNOWLEDGE

We have previously said in this book that what the teaching proposes is the knowledge of one's inner self. It is quite logical, then, to take an interest in finding out what has to be done to accomplish such an important achievement.

Our method recommends, in support of this endeavor, that the student prepare, at the earliest opportunity, an inventory of his mental, moral, and spiritual assets. At first, the self-examination for this purpose will be deficient and most likely will have to be revised, because shortly after the student starts following the orientation of the logosophical teaching, he will notice that our concepts of these three points differ from the ones generally accepted, and consequently, as mentioned before, a later review and assessment will be required.

1) *The mental assets* are those pertaining to the wealth of knowledge that we have been able to accrue and apply with good judgment not only for our own self-betterment but also for helping others in this aspect.

2) *The moral assets*, considered by Logosophy are those constituted by the concept we have formed of our dignity or self-respect through the conduct we have observed throughout life. This concept must reflect the esteem of all those who have dealings with us. We recommend good judgment and composure when making this appraisal, in order to avoid

deceiving ourselves through naive evasions, so easily attributed to our memory.

3) *The spiritual wealth* is comprised of the first two categories of assets, in addition to the knowledge that we may have of our own spirit <sup>(1)</sup>, since the treatment that we may have given it will necessarily be a very important factor in our evaluation of such wealth as an asset of our very own, which was individually attained.

Starting out from the proposed exercise, the logosophical method will guide the student to a more thorough knowledge of his mind, considered in the entirety of its complex operation. This is the principle of self-knowledge. But it will be necessary to pursue another supremely important aspect of this investigation: the *knowledge of the psychological deficiencies which obstruct or hinder with their presence the process of conscious evolution.*

We find, therefore, that Logosophy invites man to carry out a complete study of his psychology, his character, his tendencies, his thoughts, his qualities, his deficiencies, and whatever relates directly or indirectly to the movements of his mental faculties and contemplates his spiritual state. This study will be the credentials to penetrate the innermost

(1) See chapter X of author's "The Mechanism of Conscious Life".

recesses of his being, but only on the condition that from that instant on he will behave in conformity with the norms established by the logosophical method. These norms define a line of conduct that must not be altered, and this is the reason why the knowledge of one's own inner self requires constant and patient observation while applying the teachings which facilitate the analytical work and designate the landmarks along the road that is to be followed.

This is, precisely, the substance of our method: it guides the individual toward a new and solid conduct in the way he treats himself. He will discard the generalized habit of attempting to investigate the psychology of others, an easy, evasive attitude, to be sure. The psychology of one's self is the object of the study, and the method sets its sight on the realization of this study without errors and omissions as it leads its follower with a sure hand to the most essential parts of this knowledge, to enable him to open up at this point a resourceful investigation, from which he will extract the most profound values, through this intimate search which continues throughout life.

Man has always looked outward. We should now start looking inward. The logosophical method is the lantern that lights up even the most obscure depths. Its application assumes the possession of the cognitions which are part of it.

## THE EXPERIMENTAL FIELD OF THE LOGOSOPHICAL COGNITION

Our teaching has two phases, unmistakable and undeniable in their fundamental objectives: the theoretical phase and the experimental phase. The former fulfills its function from the moment the mental-memory process begins until the instant it is put into practice. The experimentation thereafter will be in charge of completing the parts not yet thoroughly understood, resulting in the full mastery of the teaching and, consequently, its definitive incorporation into the personal assets of the individual.

Since the logosophical cognition is something as real as life itself, it requires, in order to manifest itself in its purest form and to prove at the same time the indisputable truth contained in it, an experimental field where those who practice it can verify its high merits, its practical utility and its incomparable value as an auxiliary agent of the intelligence.

The experimental field is where the logosophical method has an active participation and where it proves the high efficacy of its mechanism. It consists of four areas that complement each other: the inner world, the logosophical world, the common or surrounding world, and the metaphysical world.

1) *The inner world*, according to the evidence obtained as one advances into these studies, confronts the individual with a new reality: to consciously achieve positive effects for his

own benefit through the changes which gradually take place in him as a result of the new mental, sensitive, and spiritual framework that defines his true and personal psychology. It is in the experimental field where his conscience registers the facts, the thoughts, the words, etc. Everything is examined and filed in an orderly manner in this individual historical archive, which preserves and safeguards the intimacies of the soul and allows for all the references that emerge from it to be truthful, useful, and timely.

2) *The logosophical world* consists of the learning centers where our teaching is studied in depth in an environment of understanding and affection that fosters a noble reciprocity. In these centers individual verifications are compared with those of others, providing greater confidence regarding the practical use made of the logosophical cognitions and their results, which must be identical in all those who carry out their process of evolution with the same degree of ability, comprehension, and determination. On the other hand, it is in those centers that the faculty of observing has the opportunity to achieve a great development. There, the individual has within his reach, all the elements of judgment, offered to him by each and every one of the students, who pursue the same studies and share the same spiritual inquietudes.

3) *The common or surrounding world* also offers a generous field to the individual observation, although it represents a very different area in terms of its practice, since his observation must focus here on the psychological and mental state of

the people who surround him or who maintain occasional contact with him. Thus, he perceives how these individuals remain generally fixed in their habits, ideas, or beliefs, unmodified throughout time, static, so to speak. Here, as he exercises his behavior, he makes it more flexible in favor of a better social relationship. He analyzes the advantages of the inner changes experienced within him, making comparisons with those people who remain in the same location throughout their lives, just like trees that grow and die in the same site.

4) *The metaphysical world* encompasses the most beautiful part of the experimental field. In it, the experiences obtained in the other worlds are completed. It is so intimately linked with man's inner world that at times the two would appear to be the same. This situation is due to the fact that in the metaphysical the mental acts as the principal agent of all that exists. As progress is made in the process of conscious evolution, one can eventually perceive the action of the mechanism of the universal laws in their relationship with human life. It is not easy to penetrate the metaphysical world – but neither is it difficult. It is a matter of time, patience and knowledge. These are the tools which enable the student to overcome, step by step, the obstacles which his own limited abilities interpose before him as he confronts it.



In summary, the experimental field is constituted by life itself in all its aspects and all the environments which can offer man the immediate possibility of applying the cognitions to the experience through which proof of its strength and solidity is confirmed. At the same time, man will extract from it the knowledge which, through induction of the very teachings, flows to his understanding as an element of invaluable utility for completing studies and broadening the scope of action of his intelligence. In other words, by experimenting what is being studied and by studying what has been experimented the individual establishes a reciprocal movement of ebb and flow between the subject and the object (cognition), until the identification between the two occur as a result of the sum of appreciable values that will constitute his eternal assets.

The first logosophical experiences, simple and plain, emerge in the individual when the logical changes are produced within, promoted by the new activity which disciplines his life by organizing his mind and exerting control over his thoughts.

Man benefits enormously from Logosophy when he practices what the teaching suggests or indicates because it is precisely from this practice and experimentation that he extracts the fruit of his mental efforts, as it occurs in common life where one gains from experimentation what theory alone cannot supply.



## LESSON IX

# DIRECTIVES THAT ASSIST INDIVIDUAL IMPROVEMENT

*Leading a conscious life* ☉ *Defenses for the mind* ☉ *The question as a cause for research* ☉ *The mental diet* ☉ *The task of interpreting the teaching* ☉ *The directives of the transcendent cognition must not be altered* ☉ *The environment in the development of the inner life* ☉ *Building permanence within man* ☉ *The value of time* ☉ *The active and conscious patience* ☉ *The affection as the stabilizing principle of human relations*

## LEADING A CONSCIOUS LIFE

The individual process of self-improvement, that we have been addressing, takes place within the inner self and occurs as a result of the evolution advocated by the logosophical cognition. This process requires that all the facts and circumstances related to it must be seriously taken into account because it is essential to favor it through a fully conscious analysis of the importance and significance of all that occurs during its course. Such analysis, when performed with serenity, permits us to reach definite conclusions, which are then translated into cognitions of a truly immeasurable value, since they will assist

in future actions, increasingly more complicated and difficult, yet always related to the individual's ability, now strengthened by training and perseverance.

The practice of the previously mentioned conduct enables one to appreciate the contrast between this and the conduct prevailing before starting the process of conscious evolution, when life had no more meaning than that given to it by common reflections that could only develop when subjected to the circumstances that continuously alternate in life. Most of the circumstances pass by unperceived by the individual's understanding, and even though the experiences of life are lived with intensity, if he does not apply the analytical rule offered by Logosophy, which allows him to follow the course of the experiences without ever losing track of them, their value is insignificant, relative, or nil. In the absence of observation, the experiences pass by him without the possibility of his extracting from them their intrinsic value and of obtaining the practical consequences of these circumstances, which occur in an uninterrupted succession in the course of human existence.

Leading a conscious life, through all sorts of difficulties presented by the vast experimental field of the world, requires the permanent and conscious intervention of the individual's

judgment. The logosophical cognition, when explaining the reasons behind the facts and situations which are encountered in the experimental field, allows him to resolve them with full efficiency, and even to control many of the circumstances which often tend to annul his will. There are circumstances in which the path is blocked by inconveniences that one must know how to eliminate in time. A simple and common occurrence can illustrate one of the many behaviors that can neutralize such inconveniences: let us suppose that a heavy rainfall floods the road we are driving on. This would not mean that the purpose of reaching our final destination has ultimately failed, at worst, it would only represent a delay. We would then put to use the means within our reach to resolve the inconvenience, one of which would be to seek someone who could help us. This should not be difficult to do since it has often happened in similar circumstances: finding someone to help us cross the flooded area to a point from which we can continue the journey on our own. Now then, this is similar to what often occurs in the course of the superior studies, where the “torrential rains” of skepticism or of mental reluctance that, by ‘flooding the existence’ with discouragement, delays the individual who is not aware that he could resort to those who, being in a better condition, would assist him in overcoming this difficulty.

## DEFENSES FOR THE MIND

The logosophical method recommends the preparation of an ever increasing number of thoughts in the mind, drafted as “soldier thoughts”, whose duty is to defend the mind. As in a military organization, such thoughts will be grouped in various regiments. If all of them exercised the same activity or specialized in the same aspect of the cognition, the other points of the mental fortress would be vulnerable to any attack.

The deficiencies commonly observed in the aspirant to this cognition are due to the absence of this army of soldier thoughts which, even though it may be small and not organized as it should be, could nevertheless go into action efficiently, even though it may only be trained in the fulfillment of the first disciplines.

The student will endeavor to gather a large number of thoughts, *discipline them and train them according to the needs of the defensive organization of his mind*. By doing so, he will never lack the mental reserves that will rush to his aid, in cases of emergency, to stop the irruption of thoughts that are not relevant to his purpose and likely to disturb his inner peace and harmony.

It is very important for the individual to achieve control of himself, and to be able to count on sufficient mental forces to repel everything that aims to interfere with the free functioning of his will. Here we have the individual governing his own life and ensuring that his existence is ruled by laws that are benevolent to him, not harsh as they would continue to be if the thoughts, though imbued with the spirit of logosophical truth, would leave his mind exposed to all contingencies due to the lack of discipline and training, which would make them so much more manageable,.

## **THE QUESTION AS A TOOL FOR RESEARCH**

The logosophical method recommends that the questions, asked by the student to those who guide him in his work, should respond to an inquisitive need of his inner being. This means that such questions should not originate from mere curiosity, should not be asked randomly without careful thinking nor should they have the objective of avoiding the effort of finding the answer by oneself, an attitude that does not help gain a higher level of comprehension.

It is a common tendency to prefer mental idleness to the honest labor of research. This is precisely what moves us to point out the value and the merit that a question acquires when, realizing the impossibility to grasp the meaning of an unknown concept

or when delving into a cognition whose content or meaning intrigues us, the eagerness to attain the answer is still present.

Of what value would it be to the individual to find the exact answers if his judgment or discernment played no active part in finding them? None, indeed! It would be in vain to sow seeds in uncultivated ground. The result would be quite different, should the seed be sown in soil that has been well tilled and properly prepared to receive it: the seed – offered in the form of an answer – will grow strong and sturdy in his understanding.

This is why we recommend that the student pause before asking a question and that he ask himself: “Have I done everything to find what I have been looking for? What steps have I taken in this direction? Have I carried out my own research in the area where I thought I would most probably find the solution?” If the effort suggested here proves unproductive, then and only then, will be the time to appeal to an abler mind for help.

The student, who, after gathering all logosophical elements within his reach, applies himself to study them seriously and thoroughly, will frequently see that when he cannot find the satisfying answers he is seeking, the perseverance that he displays will soon place him face to face with the elements of judgment that will answer his queries. This way he will gather substantial results which, in turn, will serve to orient him in future searches of greater importance and of vaster proportions, for as he becomes familiar with the logosophical study, each and



every one of the teachings, due to the fact that all of them are akin or intimately connected, *signals the immediate presence of other concurrent cognitions which stand ready to unfold their contents.*

As the individual evolves consciously, he experiences the presence of the truth that enlightens him, conditioning his needs for knowledge to the effort that he makes in order to obtain the light of the cognition. The effort in this case is represented by the will which eliminates the obstacles and allows him to reach the objectives of the knowledge he aspires to attain.

Finally, it must be pointed out that in view of the abundance of teachings that flow from the logosophical cognition, it would be naïve to search elsewhere for an answer to the queries that this same study suggests, since nothing outside of the teachings has any relationship with the basic purpose of such queries which lead one to become a tireless worker of one's own destiny.

## **THE MENTAL DIET**

Each one of the new cognitions that we intend to acquire must enter the mind where its assimilation is to occur. For this reason, the mind should be a motive for concern. For the reasons previously explained, the student will find that it is understandable that, in dealing with knowledge such as the logosophical one, the mind should, with far more reason, become the object of careful attention. This is a requirement

imposed by our method in anticipation of the inconveniences, which will be pointed out below.

It is quite common that, when an individual comes into contact with the logosophical cognition, he will try to relate it to what he knows such as knowledge in the field of science or the philosophical trends which were or still are in vogue. We have stated before that we look upon this intellectual attitude as an erroneous one, and this is why we warn against its pitfall.

This does not mean that we are opposed to an exhaustive examination of its contents, if so wished. Nevertheless, we want to point out that the logosophical teaching directs man's understanding towards the very core of the matter, which cannot be perceived or appraised through a peripheral examination. Needless to say, therefore, that unless one has achieved this position, it will hardly be possible to establish comparisons or analogies.

The very fact that new cognitions are involved will make it evident that they cannot have any common points of reference with anything known. They form a family of thoughts of such a special nature that it will be very difficult, if not impossible, to establish a kinship between them and the rest. On the contrary, these points of reference must be sought by the individual within his inner self, where the logosophical cognition connects itself to the static powers of the individual which await this contact to manifest themselves in gradual progression, as constructive forces.

These are the reasons why we advise the student to go on a mental diet for the initial period of his approach to the logosophical source; a diet which consists in not occupying his mind with the reading of philosophical, psychological or theological works. Such readings hinder the free access of the logosophical truths to the sphere of the intelligence, and are even likely to create confusion, the dispelling of which will demand a great deal of patience and serious work. Everyone has had time and opportunity to find out what has been said about man, his psychology, his destiny, and so on. Our advice is not to waste any more time now, but to make good use of it in order to face the greatest and most complete of all studies, especially in the sphere of self-knowledge and of the knowledge of the transcendent world.

The mental diet extends also to the thoughts which for so long have held the position of rulers of the mind or that at least have enjoyed the privilege of being taken into account when the individual is getting ready to make the effort that activates the faculty of thinking. Very special care is recommended to prevent these thoughts from invading the broad mental zone in which the process of conscious evolution, which is also the process of renewal of life, must be carried out. We would therefore like to point out that it is advisable to keep at bay every thought or idea that does not contribute to the task of becoming familiarized with the logosophical cognitions during the first stage of the process, for these will have to be the elements which everyone must use to open the doors of his inner world.

Obviously, the mental diet does not include the reading of newspapers, magazines, nor any other literature that may serve to fill the idle moments which each one might want to afford himself. This provides a good opportunity to present the following warning, even though we may digress a little from the topic we are treating.

Mental relaxation implies giving the thoughts a rest and it must be sought and practiced, but within reasonable limits, because when the thoughts perform the function assigned to them, especially if that function calls for maximum effort, it would be unwise to allow them any distractions, since that might entail unpleasant consequences, loss of time, or regrettable failures.

## **THE TASK OF INTERPRETING THE TEACHING**

To enable the student to derive a greater use and benefit from our teaching, we recommend the constructive practice of interpreting it in writing.

One of the unquestionable advantages of this practice is that it provides a written record of the results attained, with their respective dates, which will enable the student, later on, to compare his earliest essays with those written on the same topics at later dates, thus presenting visible evidence of the advances achieved in the investigation and in the evolution of the thought.

In other words, these written essays constitute for their author a recollection of the development of his studies and comprehension. It is the written record that allows the verification of his own progress and serves as the basis to plan future activities. They may be regarded as an introduction to be followed by even more profound studies, which reveal aspects of the teaching that are of greater implications and of greater interest, inviting him to delve into the most profound aspects of the teaching, thus extending a bridge between the mind and the cognition. Additionally, these essays kept within reach to revive any of the points that have been dealt with, will prevent the interference of forgetfulness in the normal development of the activities of his intelligence.

Every topic that is chosen will be examined through the ongoing practice of the faculty of reflection. This practice will increase the ability of the mind to penetrate deeper into the logosophical contents.

The interpretative exercises in written form are often hampered by the individual's inner resistance to do them since not always will the student be in a mood to take his pen and guide it across the white expanse of paper. This is because his scant familiarity with the logosophical concepts, on one hand and his lack of training in doing this work, on the other, often detain it either to rectify the very idea intended to be expressed or to correct what was expressed distortedly or incompletely.

This fact, however, far from being an obstacle, must induce him to meditate on the necessity to improve the process which stretches from the creation of the idea or thought up to its written expression. Upon reflection, he will also notice that such imperfections appeared only when the thoughts had seen the light of day – that is, while they dwelled in the mind, without being expressed, this imperfection was hidden or concealed by one of the many means which the intelligence always has at its disposal to combine images for its own use.

One should consider that if one's judgment is insufficient to evaluate the result of the essay, the assessment made by others, often not as demanding, will adopt the same attitude, if it intervenes every time the essay has not been improved to express a complete and clear image of the thought. There is no doubt that on evaluating the merits of the written interpretation, the importance of its improvement should not only be considered in the light of one's own judgment, but also in that of others.

Once the logosophical concept or the teaching has been understood, to the best of one's ability, it will be put into practice. This will lead to the experimentation which will complete or rectify the comprehension, while the intelligent observer becomes aware of a series of details which escaped his attention in the theoretical study. From such experiments will always emerge useful conclusions that will contribute, in turn, to increase the value of what was understood, at times by

confirming or corroborating it, at others by correcting what may have been an erroneous or faulty interpretation of the teaching.

Considering that the individual who plans to evolve consciously must carry out a broad and continuous investigation of himself, it is logical that he must put down in writing what is going on within him, for recollection and for later analysis, that is, the favorable evolutionary changes, the progress in the comprehension of what he intends to accomplish, the verification of the advances attained in each and every stage of his self-improvement, and the like. Since the logosophical teaching leads to the study of one's own self, it should be understood that the exercise in its interpretation must inevitably include this inner work, carried out as larger doses of cognition are absorbed.

Logosophy has always warned against the speculative tendency, generally enhanced in the psychological type of intellectual characteristics, which does not incorporate the transcendent cognitions as elements destined exclusively to the inner self. He theorizes with them, looking for immediate benefits, or he associates them with what he already has, merely to increase his erudition. In such cases, therefore, the logosophical cognitions will not become integrated in the deepest part of life, and consequently, the conscious evolution will be unable to thrive and will stop where speculation begins.

The study of the logosophical teaching must be intensive and profound because it encompasses the knowledge of man's own life, in other words, the knowledge of oneself, point from which it starts towards the knowledge of the transcendent world, the two being closely related.

We have already cautioned that no one can undertake a serious study of our teaching nor put it to an effective use by merely reading it, because the active and singularly fertile elements that integrate it would elude all perspicacity.

We have pointed out likewise that the exercise in the interpretation of the logosophical teaching must not be evaluated solely from the point of view of the mental training acquired. This exercise should demonstrate that the student has penetrated its essential qualities. The comprehension gained from it, in order to be regarded as such, must acquire a genuine assimilative character; to put it in plain terms, such activity, in exercising the function of thinking in conformity with the logosophical method, must result in a technical mastery in the application of our cognitions to life.



## THE DIRECTIVES OF THE TRANSCENDENT COGNITION MUST NOT BE ALTERED

The difficulties which appear in the course of the process of conscious evolution are exclusively due to the deficiencies in the manner of conducting the studies, in that these are not given the favorable conditions which they must have if they are to fulfill their high objective. In general, such difficulties occur owing to inexperience or to oversights in the observance of the logosophical formula for the individual's improvement. *The new concepts mix with others that are foreign to them, the intentions deviate unconsciously toward other objectives, and the behavior is abandoned to the influence of still unmodified habits or modalities, so forth and so on.*

In this regard, strict adherence to the technique employed in laboratories is indicated: when following the directions contained in a formula, certain elements are combined and blended in order to obtain a specific result. Such formula must be followed to the letter, without adding to its specifications anything that might alter its composition. Similarly, to apply the formula of individual improvement, one must look for the elements which determine its virtue, so that, combined in the daily practice, they may serve the purpose effectively.

Once the efficiency of the formula has been proven, everything should be done not to alter it, if adverse results are to be

avoided. For example, once the elements that constitute it are known, one should guard against that irresistible impulse – should this be the case – of introducing improvements in it, modifying it to one's own pleasure, for if this occurs, it will be easy to foresee the inevitable consequences.

It is essential to know that if incompatible elements mingle with the inner formula, interference will follow, conflicts will be created, energy will be wasted, and the aspirant to this knowledge, even if he should spend all his life working on it, will accomplish absolutely nothing.

## **THE ENVIRONMENT IN THE DEVELOPMENT OF THE INNER LIFE**

The logosophical teaching recommends emphatically that we surround ourselves with thoughts which will support our determination to attain self-elevation. Now then, if a person, disregarding this purpose, gets up in the morning having in mind thoughts which are contrary to it, these thoughts will, should he leave them uncontrolled, carry him toward other objectives. Induced by them, and captive to their influence, he will inevitably be deviated toward environments contrary to those which would surely facilitate the fertile and activating effect of the teaching. This situation, in turn, will create inner conflicts, disturbances, and mental struggles. In short, he will waste his time, and the production of his intelligence will be impaired considerably.

Following the advice offered by Logosophy with a view to attaining self-improvement, the individual must create an

environment, which will be favorable to the lofty purposes conceived in his inner being. This means that he must avoid all contact with those environments that are alien or hostile to that attitude. This is quite understandable, because the thoughts which are offered so abundantly by the logosophical teaching suffer through such interferences and may even be forced to retreat before the advance of the thoughts which are not akin to them. Consequently, it will be easy to understand that, after the intensive work through which the individual learns about the form in which he is to guide his life toward the realization of a truly conscious evolution, whose immediate objective – owing to the very essence of the elements which will be component parts of it – is the creation of a new individuality, he should strive to maintain this inner state. If he fails to do so, this state will change under the influence of adverse thoughts, which will suddenly alter the mental area creating confusion and discouragement.

Nature itself demonstrates that every form of life requires an environment which is favorable to its development; otherwise this form of life will grow weak, twisted, or distorted. Using, then, nature as his guide, the human being will cultivate his inner domain, providing it with an adequate environment. For example, his own home, or any place that gratifies his spirit, as well as his daily activities and everything else will have to be converted gradually into a field favorable to observation and experimentation. If, for instance, he goes to a restaurant, he may reflect upon a teaching or about what he has understood from it, without excluding the possibility of his trying to solve some problem of an economic, moral, social nature or the like.

A very ancient teaching says that while the intelligent being loves his body for its physical beauty, the body instinctively admires and loves the intelligent being. From this we can infer that it is necessary to take care of the physical being, but we consider that this should be done without becoming too fond of it, nor pampering it to the point of having the spirit resent it.

The preceding considerations will undoubtedly permit one to form a precise idea of what one should achieve in life according to the logosophical ideal. He should be circumspect, and, above all, *maintain the environment that will favor that which the spirit seeks so much, and which has been entrusted to him by his own conscience in intimate reflections.*

## **BUILDING PERMANENCE WITHIN MAN**

One of the defective traits which is most difficult to eliminate from man's psychology is his propensity to superficiality, because it is the one that presents maximum resistance to the work of inner reconstruction. This shows how great human predisposition to deception, to illusion and to the unreal is.

The unstable element within man obstructs the presence within him of what has stability. He will often accept with extreme readiness those things that are deceitful, while he will put up a firm resistance to what is real, almost always for the fact that it

does not contain the seductive allure of that which is embellished by the colors of illusion.

The conflict created by this situation within man arises from the opposition of two natural tendencies: the one that impels him to discover the truth, and the one that hampers this objective. The struggle between these two trends must produce the final criteria which, once adopted, are to prevent such conflict from becoming endless.

Logosophy brings forth as a universal message the edification of the permanent in man; a message that is formed entirely by the conceptions of the real knowledge which manifests itself to man's understanding in words of truth and creativeness, words that cannot operate in the mind like the seductive ones of deceit.

When a person does not feel profoundly within himself the presence of the transcendent cognition, he cannot experience the feeling that he possesses it. When this cognition fails to permanently illuminate the individual reason, its light will fade and disappear in the shadow of oblivion, as a fleeting ray of light vanishes after enlightening us for an instant.

Now then, if the individual, in obedience to the instinctive impulse when seeking the deceitful lights of unreality, occupies himself with thousands of trivial things rather than strive for a steady and consistent development of his faculties and if he distracts his

attention with superficial things at a time when his self-observation must be more acute and conscious, how could he possibly conduct himself with assurance, without stumbling, without delays, along that path of truth in which the reality of one's steps is verified through the evolution that encourages improvement?

The images presented by Logosophy have the property of connecting everything that is positive with the active principle called conscience that vibrates in the innermost depth of the human being. It is, therefore, the cognition that allows man to walk the paths of his existence without ever straying from them.

Every logosophical cognition is like a vehicle that will guide man securely through the path that opens possibilities to him. He must use this vehicle judiciously as he endeavors to advance toward the goal which he intends to reach.

The superior or transcendent cognition puts an end to all the inquietudes as well as it satisfies all the aspirations of the soul. This is why we so strongly recommend avoiding disturbances or interruptions when spiritual awakening occurs, preceding the light that Creation casts on man's understanding, allowing him to contemplate a sight that will not fade throughout the centuries.

Every interruption alters, and may even frustrate, the purposes which originate from the intimate inspiration which impels toward a high objective. Every interruption is equivalent to taking

a step backward, to a waste of energy, which may eventually mean an indefinite postponement of every opportunity found on the path of self-improvement.

Constancy in the endeavor, on the other hand, is the force that eliminates the difficulties and everything that is against the will.

To be triumphant, you must win; to win, you must fight; to fight, you must be prepared; to be prepared, you must equip yourself with resilience and a foolproof patience. This, in turn, *requires that you constantly hold in the innermost of your life the incentive of the supreme hope of attaining that which you yearn for as the happy culmination of your existence.*

What Logosophy teaches must not be relegated to oblivion. What has been learned must dwell within the individual as the guardian of the accumulated cognitions, so that these will not vanish and leave him in darkness after having enlightened him. In this event, each individual would be directly responsible for his unhappiness.

## **THE VALUE OF TIME**

Time, for Logosophy, has a value that is present in all acts of life. By this we mean that through the use that man makes of time, he is capable of becoming somebody and of doing a lot, or of doing nothing.

This is why we always advise not to linger more than is necessary on the concerns of daily life, so as not to misuse a time, which could be multiplied if it were used in the search of that which would give long-lasting satisfactions, in addition to helping the solution of problems that belong to the inner self as these cannot be solved when the concerns regarding ordinary activities absorb most of the time of our mental life.

Life must not be placed inside our problems, but rather problems should be placed inside our life.

Once it is clearly understood that the primary function of existence is not the one taken up by our daily activities, it will be easy to see how time can be lost and become difficult to recover. It will also be evident how time itself can offer us many positive opportunities if we make good use of it.

*To recover time that has passed is an arduous task. It is less difficult to go forth and meet the time we still have to live, offering it space within ourselves so that in turning itself into Today, and later into Tomorrow, it shall make life flourish in its most beautiful conception and reality.*

Time is the hidden essence of life; it is life itself in its full extent. Let us regard lost time as life that slips away from us without our having lived it in its plenitude, and we shall then learn to live in consciousness of true existence, extending life indefinitely as we detain time and make it serve the purposes of evolution. Is this not what surely happens, when we do today what many people will be



doing months, years or centuries hence? One should rehearse the management of time according to our method, and see how much intimate satisfaction is obtained.

We know perfectly well that one is not always in a position to comprehend instantly the logosophical word, which exceeds the mental capacity of the individual at times, but, through effort, perseverance and willingness, one will succeed in delving into the essence of the word and, each day, discover elements that are indispensable to one's own evolution.

## **THE ACTIVE AND CONSCIOUS PATIENCE**

One could say that everybody knows that the human being is basically impatient. This is one of the deficiencies of his character which makes it most difficult and even impossible for him to achieve any progress in his pursuit of self-betterment.

He, who is influenced by impatience, and feels diminished at the thought of incapability and discouragement, annihilates his own strength. Under these conditions, the struggle intensifies and once he is defeated, it becomes easy to lapse into despair. This is what happens to the impatient, to those who have not learned to coordinate their inner forces to face adversity, which at every moment presents a new field for battle.

Patience, regarded as a factor of success in the useful application of effort, must not be restricted in its dynamic expression if one

wishes to obtain, through it, that which every circumstance demands as a tribute of time. To be able to appreciate this, it is necessary to understand clearly that patience is not a virtue when it appears in the form of passivity, as is the case when man adopts the attitude of waiting for things to be solved all by themselves, expecting Providence to smile on him and, as a reward for his constancy in waiting without doing anything, to present him with that which should be the product of reasoning and effort.

Patience, as a virtue, must be active and conscious. To endow it with these qualities, it is necessary to establish an order in the sequence of the achievements, since the structuring of a plan must precede the patient and intelligent use of the effort which must participate in the execution of this plan. Patience must stay with the individual until the final result is attained, because it is the energy that sustains the effort until its successful culmination.

We have stated repeatedly that patience creates the capacity to understand time. It will be understood, of course, that we have referred to the patience of those who know how to wait. In other words, the greater our comprehension of its value, the greater will be the effectiveness with which time serves us, giving us, on the other hand, a serenity of spirit not known by the impatient person.

The individual who practices patience under the beneficial influence of his conscience knows that nothing comes to an end for him. The very opposite happens to a person who, lacking

patience, puts an end all by himself to that which he was not supposed to exclude from his possibilities. To the former, everything can continue to exist in his reasoning during the time required to achieve his objective; to the latter, all continuity ceases.

It can be justifiably said that the secret of the successes that man has been able to obtain in his conquest of goodness has resided in the active patience manifested in the perseverance, in the uninterrupted work, in the devotion, and also in that conscious faith which gradually takes root in the soul, and is upheld by his own verifications.

## **AFFECTION AS THE STABILIZING PRINCIPLE OF HUMAN RELATIONSS**

Logosophy envisions the accomplishment of the work it proposes by establishing affection as the irreplaceable means for its compliance and perpetuity. Seen from this angle, it places man in the very center of his possibilities, thus making the basic contents of human feeling gravitate within him.

Since conscious evolution is the essential task of Logosophy, those who receive its assistance, on becoming related to one another through the very cognition which it offers so generously, expand the range of the logosophical work, extending it to all mankind. Affection intervenes here as the stabilizing principle

of human relations being understood that it constitutes a reality solely when it is consciously felt and practiced amongst individuals.

The aim of the logosophical knowledge is the mutual and universal comprehension of the reasons, rights and experiences related to the existence that palpitates in Creation. All its objectives converge towards the unification of human feeling in its purest manifestations which correspond to the highest principles of universal brotherhood.

The very improvement that leads to self-knowledge would be detained if it were not coupled with the idea of helping one's fellow man, of whom the individual will need help in turn, throughout the long path of his process of conscious evolution, in order to complement his observations and establish comparisons and compilations of the greatest value for the individual inner readjustments.

A fact that will enable a better evaluation of the advantages which this procedure contributes to self-improvement is knowing that, when we observe a deficiency in others we should determine how it relates to our own deficiencies. This will eliminate an intolerant, uncompromising attitude, because we will very often discover the presence of the same deficiency within ourselves, a circumstance that will place us before others in the same position as the person who was the object of our observation. Thus, a disposition to tolerance is created. This accomplishment, in turn, helps and promotes the affection with which we must treat our fellow man, and manifests, at the same time, a sign of good

ethics because it expresses a virtue of an undeniably sound and constructive behavior.

The logosophical cognitions continue to remain linked to each other even after they are detached from their original source. This is why they do not allow isolation, amongst those who practice them. Knowledge fosters bonding, fraternity and unity. When this is not the case, the reactionary thought must be ejected from the mind because it is violating a law. This expresses quite clearly how the recipient of these cognitions must behave, and what use he must make of them in his relationship with his fellow men.

The logosophical teaching establishes that all that man thinks and does must necessarily be influenced by this inner force called affection, and teaches that every study must be carried out with an altruistic feeling, in order to make the individual effort contribute to the elevation and happiness of the human race.

We would define affection better if we said that it represents that part of love made conscious; obviously, then, its stability is not threatened as it is in the case of love, which is always subjected to variations and changes.

We must add that the logosophical method recommends countless actions, like the ones expressed in the present lesson, each one being strictly for internal application, from which we have singled out the most indispensable for the purpose of this book.



# CONCLUSION





If our words do not fall into the mental vacuum, their virtue will efficiently assist the understanding of those who receive them. It would be regrettable if, due to a lack of foresight, the effort that had been made to understand them was wasted.

The reader probably has had no difficulty in perceiving that the logospherical cognition exerts a vast power as it teaches, since it is the manifestation of the thought which animates and stimulates life, like the sun that appears everyday giving man its light and warmth even though he does not look up to it; the sun, which has roamed through so many spaces, that has witnessed the rise and fall of so many empires, that has illuminated the desolate solitude in the first days of the world and that will illuminate the final hours of the last generation on earth.

If the logospherical cognition has decided to make its voice heard at this hour, spreading it to all parts of the world, it has done so in the hope that it will be heard by many, so that many will be filled with enthusiasm and incentive as they hear it, and that many also may later hear that voice from within themselves merging in the joy of pronouncing it just as it was heard: with the same clarity, with the same productivity, with the same vigor, with the same radiance.

It is imperative to save man from the shadows cast by his lack of self-knowledge and lead him toward the cognition that will illuminate his reality. Expected to lead a life of no consequence, the new and true being will emerge, conscious of his mission and of what he can accomplish when fulfilling the lofty designs designated by the Creator.

No one can deny the importance of the truth expressed in this book, and even be able to verify how every cognition contained in it, when applied to life, produces a new moment of joy and happiness. No other motive can be more pleasing to the spirit since it knows that the cognition that becomes a part of the individual's assets brings it a step closer to the Great Truth which it strongly yearns to attain.

This Great Truth is the supreme conception of all thought, of God's thought, and it is at the same time God Himself, for it is the reason of being and the efficient cause of all things.

If we seek the *raison d'être* of our own human entity, we shall do so by following that thought to the very root of our origin, and the very root of our origin is, logically, what we have called the Great Truth.

Thus, as every individual seeks within himself, at the end of his search he will find his own Creator, and identifying himself with Him, he will become the creator of himself and a direct collaborator of Creation.

Everything suggests, therefore, that if forces can be handled by one's intelligence and knowledge, the forces which are added to increase those of the spirit will surely represent the gradual conquest of the happiness which is usually sought everywhere except where it can be found.

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**This is a book of study that directs  
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metaphysical worlds, and, above all,  
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obtained through the enrichment  
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