

DEFICIENCIES AND
PROPENSITIES OF
THE HUMAN BEING

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RAUMSOL

EDITORA
LOGOSÓFICA

This book pursues a high pedagogical and formative objective. It is structured to show with ample evidence, that Logosophy goes straight to the very root of the old problem – unresolved until today – of man's betterment, solving it once and for all. We do not deny that the deficiencies and propensities treated in this work have been occasionally mentioned elsewhere. In fact, everyone knows that some people are vain, impulsive, selfish, indolent, indiscrete, and so forth. However has anyone undertaken the task of particularizing these deficiencies not only as characterological deficiencies, which affect the individual's psychical, moral and spiritual life, but also as a part of an integral study which arises from a plan of conscious evolution? Only the science of Logosophy has addressed them, with its own, original conception, enabling the individual to develop his conscience and, progressively, banish such deficiencies which are factors of permanent disturbances in man's life.

The analytical examination and description of each deficiency and propensity that is made, in order to disclose them to the eyes of the understanding of those who really want to assess their reality, show the unquestionable importance that such knowledge attains for the conscious management of life. So essential is the logosophical cognition that it becomes indispensable for each and

every human being to avail himself of its aid when undertaking his process of conscious evolution since the cognition is a fundamental part of the plan which leads first to the exploration and, later to the discovery of everything positive and negative contained in the individual. Thus, he can no longer remain unaware of the resources he can count on, nor fail to know the faults he must correct in order to become consciously triumphant in the experience of his own life.

This is why we have repeatedly pointed out the fundamental difference that exists between the mere enunciation of "know thyself" and the real and effective cognition that teaches the pursuers of such knowledge how to actually achieve this desideratum, systematically in its entirety, in one's own self. The fact is that twenty-five centuries after its enunciation no one has succeeded in getting even a glimpse of such knowledge, which proves our assertion that only Logosophy has up to now taught man how to achieve self-knowledge.

Today our science comes forth. In its pronouncements each individual will find well founded truths. And in each one of these truths that the Logosophical conception discovers and explains, man will realize, with precise and serene judgement, which have been the causes that delayed his inner evolution and the conscious manifestation of his spirit.

ALSO BY THE AUTHOR

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PART ONE



METHODOLOGY OF THE
DEFICIENCIES AND PROPENSITIES

Introduction

Before going directly into the development of this work, it will be necessary to offer a number of explanations which will allow the reader to understand the basic elements required for such an important part of the attainment of self-knowledge. We refer to the **psychological deficiencies**, since they are the determinant causes of the inability and impotence of man's efforts in his quest for a conscious awakening in the high spheres of the spirit.

From the very beginning, when man began to have his first notions of morality, he has been told, over and over again, that he must be good, that he must elevate his life and be better, but has he ever been taught, positively, what to do in order to achieve this desideratum? The answer – a more than obvious one – is evident in the incredible disorientation in which man finds himself today. He has not been taught how to become better. Those who have offered to teach him lacked the cognitions capable of giving substance to their intention,

and, devoid of such knowledge, they have adopted the system of inculcating upon their fellow man, since childhood, thoughts and suggestions that were opposed to his reason and sensitivity.

To instill ideas which are not consistent with elevated purposes, but rather are meant to impose submission – as has been attempted, in part successfully— is to make of the human mind a rigid mold, destined to blindly receive a chimerical knowledge. We said “chimerical” because genuine knowledge does not harden the mind, does not make it fanatic nor submits it to dogmatic farces. On the contrary, it furthers the manifestations of one’s free will and awakens the individual’s conscience.

What has been sought – this is worth highlighting, so that no one is deceived – is to entice followers with the lure of easy achievements, of illusion and seduction to this or that line of philosophy or extremist ideology, in which the individual is later trapped behind the bars of the countless prejudices instilled by credulity. But although the **human soul** is eminently suggestible and suffers with inconceivable resignation the annulment of its perceptive and analytic abilities, the **spirit**, on the other hand, demands, with inquiring insistence, the treatment and respect befitting its existential rank. This explains why a spontaneous defiance has been growing throughout generations, a defiance nurtured in indomitable spirits; in those spirits, of course, who refused to accept such drastic treatment which so greatly contradicts man’s integral evolution.

For our part, we have declared ineffective and inoperative the methods rehearsed up to now, which aim at man's self-improvement, because they do not contain the basic cognitions of the mental, psychological and spiritual structure which characterizes each individual, nor do they control the factors which govern man's inner life.

Our conception begins with the study of one's **own mind** since it is specifically considered the organ that promotes psychic life, and extends to the thoughts, as these are the natural agents that configure man's life in its most preponderant aspects. The proof that the paths followed up to now have been wrong is, in short, the fact that none of them have led man to any objective that gives evidence of the culmination of a process of integral and conscious self-betterment. It could not have been otherwise, since such paths have failed to start with what is essential, which is: to know, to block, to weaken and to annul the psychological deficiencies which affect the human being, so that their ominous influence does not harm or detain the process of evolution, which allows one to break through the limitations which the common man is subject to as a result of the lack of an adequate inner preparation and inner fortitude.

Our statement points out that, in the study of man's possibilities, there has been no reference to this kind of cognitions, which are now offered by the logospherical conception. There have been occasional and generic mentions of man's vices and defects, but, at no time,

has the reflection of philosophers and psychologists paused to investigate the origin of such characterological deficiencies, and to a lesser extent, find a formula or a procedure capable of eliminating them.

Surely this could not have been possible with the outdated and ineffective conceptions concerning man's psychology, offered to date. It was, therefore, necessary to open a new path that would lead man to self-knowledge. This is what the science of Logosophy has done, recording its achievement in this book, in which we materialize clear didactic images of what the human being must do in order to know his faults and predispose himself to eliminate them.

We mentioned previously that one of the requisites presented by Logosophy as being necessary to the knowledge of man is the one concerning the deficiencies, which enslave him, and which, to a higher or lesser degree, each individual has, without being able to avoid their harmful consequences on his psychology. We should add, moreover, that studying and making a constant earnest effort to neutralize and annul their ominous influence on the life of the individual are inescapable parts of the process of conscious evolution which he must carry out.

We have deliberately separated the study of the deficiencies from those which make up the central image of self-knowledge, for reasons that are inherent to the logosophical Pedagogy. However, we must clarify that, when it comes to applying what derives from its

examination, one should make use of all the resources proceeding from other studies, since they all run side by side and contribute, in their totality, to the pursuit of self-improvement.

The framework of the deficiencies presented by the human being from birth to the confines of old age could seem discouraging. Nevertheless, this should not affect us since it is preferable to know what enemies lie within in order to be able to fight them with mental clarity, rather than ignoring them and being left at the mercy of their despotic influence, bearing submissively the sorrows and dejections which they cause us daily. And if alternatively, we discover that this or that deficiency does not exist in our inner self, is it not a display of true kindness that can be exercised by helping others to rid themselves of such deficiencies? The absence of a gesture of this nature would disclose a censurable fault, **egoism**, which reveals, in turn, a lack of human solidarity.

The reader will easily realize that the natural and constructive form which we have adopted in presenting these realities prevents, in every respect, the creation of an inferiority complex in anyone, since we offer, in every opportunity, the cognitions that enable man to rid himself of such a painful burden. And it is well known how fresh, vigorous and luxuriant is the revival of a tree after the removal of its useless branches and freeing it from the pests that drain its vitality.

In revealing this reality to the individual's understanding, a reality which was unknown to him, or which he insisted

on ignoring, as is that of the deficiencies engrained in his own life, it is also our purpose to neutralize the superiority complex that most people manifest in their psychology, since this superiority complex is what disguises or conceals the psychological defects or faults which so greatly affect the development of the mental and spiritual possibilities that every individual has within himself. This will lead the conscious researcher to examine and analyze our assertions and to serenely observe the benefits that he may extract from them if he takes on an impartial position in his personal evaluation.

Our teaching destroys the unfounded and presumptuous assertion, so frequently mentioned, “As the twig is bent, so grows the tree”. In modifying the causes of the individual’s defective psychological configuration, it also modifies his life in the totality of its contents. It will then be understood that the mentioned assertion shrouds man’s own inner reality, closing the path to all possibility of ennobling his conduct, unaware that such a presumption implies denying the human being the right to self-improvement and, hence, denying the Law of Evolution.

The fact that someone assures that he has this or that deficiency does not always prove he is right, since such affirmation often results from the lack of knowledge of his own self. On the other hand, there are many who prefer to neglect themselves rather than being at fault with their own conscience for having failed to fulfill such a fundamental duty towards themselves.

As Logosophy introduces man into his own inner world, it makes him realize how wrong it is to insist in maintaining attitudes that hinder his moral development. Little by little he understands how harmful this posture is and how valuable it is to apply him to cultivate those qualities which emerge spontaneously from the soul once the defects that oppress it have been uprooted.

We would not find it odd if – confronted with the eloquent and tangible framework which we present in this book on the numerous deficiencies that the human being manifests and the possibility of their removal or elimination – someone were to be surprised and even looked down on what may seem to be a rare utopia to be discarded as unattainable or chimerical.

We have always opposed such attitudes with the tangible demonstration of our assertions. The great numbers of individuals, who practice, effectively and with dedication, the logosophical truths, confirm, daily, what is still a matter of doubt, for those who do not take the steps to verify them.

We must point out, nevertheless, that the significant benefit, which flows from the sources catered throughout this book, aim at freeing each human being from the psychological chains represented by his deficiencies. This is a mere advantage when compared to the benefits obtained by following the logosophical method which, while leading the individual to self-knowledge, teaches him how to carry

out the process of conscious evolution – a unique inner endeavor in which both man and woman discover the true bearings of their lives.

When such superior behavior in man is established and recognized, it will flourish into a strong culture that will become the basis for a new civilization; one that will be more conscious of its advances regarding the development of the powers of the spirit and of its relation to the transcendent or metaphysical world. When this happens, no one will want to be left out nor voluntarily accept to be excluded from the main course of this great movement for man's self-elevation.

Should anyone suppose that the study and achievements of Logosophy would demand too much of his time, we shall repeat here what we have already said elsewhere: all one is required to do is to reduce that portion of time which is excessively dedicated to the trivial aspects of life. The logosophical study and achievement will not demand more than that. Furthermore, many seek to "kill time" by using it for their hobbies. Why not convert into a **favorite pastime** something that will provide more valid benefits and satisfactions? In other words, taking up the task of studying each deficiency in ourselves and proving to our own conscience the ability to overcome that deficiency.

The above considerations may give the reader an approximate idea of the beneficial effects that can be obtained with this new teaching, which is so necessary in our day and age, when a convincing and guiding word to orient the human race is lacking.

DEFICIENCY AND
ANTIDEFICIENCY

DEFICIENCY: Logosophy so denominates the negative thought, which imbedded in the mind, exerts a strong pressure on the individual's will, continually inducing him to satisfy its insatiable psychic appetite. It is a typically **dominant** or **obsessive** thought which, while performing a totally harmful function, has such an influence upon the life of the human being, and is so evident, that he is nicknamed by his fellowmen after the deficiency-thought which characterizes him. Thus, in some cases the person is called vain, rancorous, selfish, stubborn, intolerant, and, in other cases, presumptuous, hypocritical, fatuous, meddlesome, obstinate, foolish, etc. What is curious about this is the fact that the person who has the deficiency generally remains unaware of it, perhaps because those who identify him with the defect from which he suffers do not let him know that, because it is a secret that they like to share with one another behind his back.

The configuration of a deficiency may vary in the same individual. This means that a deficiency does not always behave in the same manner, which sometimes makes it difficult for it to be recognized. This is why it

is so important to undertake the process of conscious evolution, which leads one to self-knowledge, because in this process each deficiency can be observed by the individual without his losing sight of it, and be recognized through the typical traits of its exaltation, in whatever variations it may offer or appearances it may present.

Every deficiency is the result of the deviation experienced by man in the integration of his qualities, and of the erroneous use made of his intellectual, psychic, and moral conditions. The ignorance of his own existence as a conscious and capable being makes him make countless mistakes, which emerge later as deficiencies imprinted in his psychology.

In sum, the deficiencies act as psychological fifth-columnists introduced into our inner self by the agents of evil. This explains why it is so hard to discover them, to be convinced of their reality, and to courageously undertake the task of uprooting them, and thus, purge our life of the great harm and depression they cause.

ANTIDEFICIENCY: It is the specific thought that we have selected to be entrusted with the mission of opposing a certain deficiency. As a result of its influence, the will strengthens and acts upon the intelligence, urging it towards mental movements that will lead to the annulment of the tyranny exerted by the deficiency-thought upon man's mental, sensitive and spiritual mechanism.

An antideficiency is a police-thought which must be established in the mind with the purpose of **watching**, **restraining** and **paralyzing**, temporarily or indefinitely the deficiency-thought.

TECHNIQUE TO CONFRONT THE DEFICIENCIES

At the beginning of the task, some difficulties will arise mostly of a comprehensive nature since many attempts will be required before determining, with a reasonable degree of precision, the steps to be taken in order to detect each deficiency. Once this has been achieved, it will be necessary to carry out an in-depth investigation to differentiate the forms in which they could occur in order to discover the subtlety of the thoughts that configure them. The fact being that, to elude personal observation, these thoughts often hide their intentions behind a variety of appearances. They have a close similarity to a chameleon, which disguises its presence by taking on the color of the stone or of the tree on which it lies. Therefore, when we focus on a deficiency, we must persevere in its vigilance, because its cunningness may prevent us from surprising it at the very moment of its manifestation. A detained examination carried out “a posteriori” will allow us to identify their agile movements

and determine how and to what degree they affect our psychological being and disturb our life; we will also be able to observe whether we are more inclined to yield to the deficiency, grant it leniency or submit to its pressure rather than strengthen our resolution to fight it.

Once the degree of damage caused by a deficiency has been determined, the gradual extirpation method should be applied at once, weakening the deficiency through timely readjustments. To this end, the purpose of self-elevation must be kept unalterable. Furthermore, the attention to one's conduct has to be adapted gradually to the requirements of the antideficiency. From the commitment and dedication to this inner task, conscientiously carried out, the power of the individual's will to dominate the deficiencies, which attempt to alter his conduct, will become stronger and stronger.

Now, the reader can form in his mind the image of a farmer of olden days whose lands have been invaded by wild beasts which, after raiding his fields, now advance blood-thirstily towards his house with the purpose of devouring him. Let us also suppose that someone, in order to help him protect his life and property, has provided him with firearms which he had never seen nor used before. What will he do with them, if he does not know how to use them? Because the beasts, frightened at first by the noise of the first gun shots, will soon get used to them, and return to the attack as soon as they realize their ineffectiveness. Now then, the logosophical cognitions will be as ineffective as those weapons, if one

does not know how to use them; therefore, one has to learn how to use them, and the present recommendations will ensure the right way to do it.

We should also bear in mind that the deficiencies are, in and by themselves, mental beasts that are not satisfied by only devouring the useful thoughts and projects, which each individual keeps or cultivates in his mental field. Their eagerness to destroy – e.g. pessimism, obstinacy, carelessness, irritability, vehemence, etc. – induces them to attack the noblest feelings, and even attempt against the very life of their owner. It is, therefore, imperative to eliminate these thoughts before they destroy us. Consequently, one will practice to become a good marksman, and then cautiously proceed to chase them out and thus free the mental estate of all malignant entities.

All the deficiencies, from the most benign to the most malignant affect the psychical life, just as a disease acts upon the body. No one should be deceived by believing that a deficiency, no matter how slight or harmless it may seem, could remain in his mind without causing any harm, because one may be subject to a similar event that happened to the peasant who found two young tigers and, assuming that they would grow tame and harmless by his side, took them to his farm to raise them. One day, when the animals were fully grown, he forgot to feed them; impelled by hunger, they attacked him as soon as they saw him and tore at him to devour him. Until they are eliminated, wild beasts will always be wild beasts, just

as deficiencies will always be deficiencies as long as man does nothing to exterminate them.

Undoubtedly, this kind of accomplishment activates the inner movements that best respond to the individual's aspiration for self-elevation. Equipped with the elements that Logosophy places within the reach of his understanding, it will not be difficult for the individual to direct his efforts, judiciously and with determination, toward the attainment of this objective. But he must remember what we said before and repeat now: the application of a logosophical cognition to a certain deficiency must not be limited to one time only; the effort to fight against it must be constant, not carried out abruptly, but rather with firmness and resolution.

We must also point out, as a highly effective means of fighting against such abhorrent enemies of human sensitivity, the observation of the deficiencies in our fellow men. This observation is to be carried out without losing sight of our own deficiencies, especially when the ones observed bear similarity to those which one is eager to neutralize. The unpleasant effect that someone else's negative attitudes have on us, will show us what effect we cause on others under similar circumstances. This simple comparison will foster, with even more vigor, the resolution to become more pleasant and tolerant towards others.

The procedure mentioned above – which should never be employed to criticize, but rather as a motive for self-improvement – will be complete and stable

when one also observes the excellent impression caused by the virtues of his fellow men. This is the natural stimulus that must inspire us to develop the same virtues, and transform ourselves into living examples of capable beings who are able to understand and assimilate spiritual and ethical values, values that our sensitivity and conscience claim as being indispensable to move and activate the inner bases of our self-elevation.

DEFICIENCIES COMMONLY FOUND
IN THE HUMAN BEING

LACK OF WILLPOWER.

IMPULSIVENESS.

SUSCEPTIBILITY.

INDISCRETION.

INADAPTABILITY.

OBSTINACY.

VANITY.

FALSE HUMILITY.

INDOLENCE.

DISOBEDIENCE.

IRRITABILITY.

INHIBITION.

ARROGANCE.

UNTIDINESS.

LACK OF MEMORY.

CONCEIT.

FOOLISHNESS.

ALOOFNESS.

IMPATIENCE.

WEAKNESS.

MEDDLING.

LACK OF DISCIPLINE.

SULLENNESS.

EGOISM.

LACK OF ORDER.

ABRUPTNESS.

INTEMPERANCE.

INDIFFERENCE.

GREED.

VERBOSITY.

RANCOR.

INCOMPLIANCE.

VEHEMENCE.

INTOLERANCE.

SELF-LOVE.

STUBBORNNESS.

CREDULITY.

INCONSTANCY.

HYPOCRISY.

CURIOSITY.

FATUITY.

NEGLIGENCE.

RIGIDITY.

PETULANCE.

CLASSIFICATION
OF THE DEFICIENCIES

In order to enable the student to effectively displace the deficiencies that affect his psychology, we have classified them into three groups, namely: a) Major Dominants, b) Minor Dominants and c) Benign.

By means of a thorough and ample examination of his personal way of being and everyday behavior, the individual can determine which deficiencies have a major or minor effect on his character, inclinations, general behavior and above all, upon his thoughts.

It is unquestionable that, no matter how indulgent a person may be in carrying out a self-examination, he will have to admit that one, two, or four of his deficiencies will appear in the first group, and some in the second group, and the rest in the third, that is, the group of the benign ones.

It will be easy to deduce that this first classification will be temporary and will serve as a rehearsal since the normal course suggests that, as we progress in our self-investigation, there will be variations in our assessment that will change our previous judgment. It may occur, for instance, that one or several of the deficiencies that were included in the first group

belong to the second, or vice versa. It may also occur that a deficiency placed in the group of the benign ones suddenly appears as a predominating deficiency in a certain situation, a fact that must be observed and given special attention, in order to watch for its possible repetition, which would place it in the second or in the first group. It is advisable not to overlook this point, and keep a firm control over the deficiency under observation, in order to determine unmistakably its correct classification.

HOW TO NEUTRALIZE A DEFICIENCY

We suggest working earnestly upon those deficiencies that pertain to the first group, for they are the ones that harm the most the life of the individual, and we warn the reader that this is not an easy task, but certainly a very interesting one and one of unquestionable value.

What is essential is that he who undertakes this task must know, without the slightest shadow of doubt, that a **deficiency** can be replaced by an **efficiency**, in other words, that by annulling the deficit, one can enjoy the positive result provided by the compliance of the task.

Let us suppose now that one of these deficiencies is **susceptibility**, a synonym for excessive touchiness. It is well known that, in his relationships with others the individual who suffers from that deficiency is quick to take offense at the slightest motive or without any motive at all, and may even find reasons to react improperly towards those who interact with him. The efficient way to deal with this is to instantly confront that deficiency, and to oppose it with the corresponding antideficiency, in this case, **equanimity**. In other words, equanimity will be the objective to reach, for which the maximum effort should be applied. Where will the cultivation of the antideficiency lead us? It will lead us to perfect our sense of inalterability. It will give more equilibrium to our judgment, more clarity to our understanding, and as a result it will place us above the trivialities that so deeply hurt our susceptibility. Furthermore, it will help us avoid the disruption that the deficiency promotes. This will be achieved by being attentive every moment of our daily activity. We will then become aware of the many factors that interfere in the changes of our temperament and especially our thoughts, which we will have to calm down and discipline.

Since this deficiency exposes the individual to frequent arguments and misunderstandings in his interactions with others, he will have to exercise caution in his relationship with them regarding any resentments or irritability which are symptomatic of this deficiency. This will be repeated as many times as necessary until this procedure becomes automatic, thus weakening the deficiency considerably.

But no matter how much satisfaction and joy this exercise may bring us, it must not yet be deemed sufficient to fulfill our demands; more will be needed, it will be necessary to neutralize it entirely, to the point of not giving it, at any moment, an opportunity to act again in our detriment.

Let us examine, now, another example of what happens when the individual analyses his actions, applying conscious observation.

We have found out that an impulsive thought, which has been rooted in our mind for a long time, usually operates within ourselves. We have also discovered that its frequent and sudden outbursts have engraved in our psychology the rash traits of the deficiency to which it pertains, mainly: **impulsiveness**. Being conscious now of the excesses which this deficiency can lead us to, and of the inconveniences it causes, we would like to get rid of it and develop instead, the opposite condition, precisely determined and consciously portrayed, which is **self-restraint**. Once this has been understood, it will be important to endeavor in the task of practicing self-restraint in our mental life or, alternatively, the thought selected to neutralize the deficiency. This thought will have to be exercised in the mind, and, once it has acquired sufficient strength and reached a life of its own, it will be easy to see how it induces our faculty of understanding to return time and time again to a thorough and careful study of the logosophical teaching which will invigorate it. It will be noticed that this exercise sharpens the observation of ourselves as well as of others whose identical flaw was

detected. This will motivate the attention towards our own actions, so as to bring forth the opportunity to associate to our life the elements extracted from the two previous operations, i.e. from the study and from the observation that allows to draw conclusions and document the result gradually obtained, so that its fruits may have a lasting validity in life. Through all this, the thought of self-restraint will take on an ever-growing authority, and, consequently, become more active within the dimensional space of the mind, which is its natural psychological medium.

**LIST OF THE DEFICIENCIES AND
ANTIDEFICIENCIES TREATED
IN THIS BOOK**

<i>Abruptness</i>	<i>Gentleness</i>
<i>Aloofness</i>	<i>Friendliness</i>
<i>Arrogance</i>	<i>Humility</i>
<i>Conceit</i>	<i>Modesty</i>
<i>Credulity</i>	<i>Knowledge</i>
<i>Curiosity</i>	<i>Circumspection</i>
<i>Disobedience</i>	<i>Obedience</i>
<i>Egoism</i>	<i>Detachment</i>
<i>False Humility</i>	<i>Sincerity</i>
<i>Fatuity</i>	<i>Simplicity</i>
<i>Greed</i>	<i>Honesty</i>
<i>Hypocrisy</i>	<i>Truthfulness</i>

<i>Impatience</i>	<i>Intelligent patience</i>
<i>Impulsiveness</i>	<i>Self-restraint</i>
<i>Inadaptability</i>	<i>Adaptability</i>
<i>Incompliance</i>	<i>Commitment</i>
<i>Inconstancy</i>	<i>Perseverance</i>
<i>Indifference</i>	<i>Interest</i>
<i>Indiscretion</i>	<i>Discretion</i>
<i>Indolence</i>	<i>Self-determination</i>
<i>Inhibition</i>	<i>Resolve</i>
<i>Intemperance</i>	<i>Moderation</i>
<i>Intolerance</i>	<i>Tolerance</i>
<i>Irritability</i>	<i>Self-restraint</i>
<i>Lack of discipline</i>	<i>Discipline</i>
<i>Lack of memory</i>	<i>Conscious memory</i>
<i>Lack of order</i>	<i>Order</i>
<i>Lack of willpower</i>	<i>Decision</i>
<i>Meddling</i>	<i>Circumspection</i>
<i>Negligence</i>	<i>Diligence</i>
<i>Obstinacy</i>	<i>Compromise</i>
<i>Petulance</i>	<i>Meekness</i>
<i>Rancor</i>	<i>Kindness</i>
<i>Rigidity</i>	<i>Flexibility</i>
<i>Self-love</i>	<i>Modesty</i>
<i>Simplemindedness</i>	<i>Prudence</i>
<i>Stubbornness</i>	<i>Amenability</i>
<i>Sullenness</i>	<i>Affability</i>
<i>Susceptibility</i>	<i>Equanimity</i>
<i>Untidiness</i>	<i>Neatness</i>
<i>Vanity</i>	<i>Modesty</i>
<i>Vehemence</i>	<i>Serenity</i>
<i>Verbosity</i>	<i>Conciseness</i>
<i>Weakness</i>	<i>Fortitude</i>

PROPENSITY

A propensity is a negative thought which seeks to become encysted in the individual's mind, while exerting pressure upon his will to satisfy the tendency which characterizes it.

It differs from a deficiency which acts by dominating the mental and volitive field, and it is characterized by its purely arbitrary affiliation while a propensity manifests itself as a symptom that predisposes the individual to the anomaly which it reflects. It does not generate, as the deficiency does, an indomitable impulse, but rather promotes a circumstantial slackening of one's judgment, prompting an immature pronouncement, that is, without the endorsement of the person's faculties of reason, of observation, of thinking and feeling.

The propensity manifests itself sporadically; the deficiency manifests itself permanently. Both of them are often the product of self-inheritance; the former is likely to be neutralized with relative ease, whereas the latter persists forever if one does not address it with a firm determination to overcome it.

The knowledge of this psychological peculiarity, coupled with the recommended precept to identify the propensity within the sphere of one's own life, equips

man with the mental defenses that free him from its harmful influence.

PROPENSITIES TREATED
.....
IN THIS BOOK
.....

TO BE DECEIVED
TO FLATTER
TO FRIVOLITY
TO DISSIMULATION
TO PROMISE
TO BELIEVE
TO ILLUSION
TOWARDS THE PLEASURES OF THE SENSES
TO ISOLATION
TO EXAGGERATE
TO SEEK THE EASY WAY OUT
TO NEGLECT
TO ARGUE
TO DISCOURAGEMENT
TO DESPAIR
TO LACK OF ATTENTION
TO ANGER
TO LEAVE TO CHANCE
TO SLANDER
TO PESSIMISM
TO LICENTIOUSNESS
TO CARELESSNESS.

PART TWO



DEFICIENCIES

DEFICIENCY: LACK OF WILLPOWER

ANTIDEFICIENCY: DECISION

This is one of the most common deficiencies in the human being, and the most damaging to him. Furthermore, it is one which particularly influences the other deficiencies to take control over him.

Most often it begins to emerge during childhood, at times because of its congenital origin, and at other times because the lack of incentives or necessities during this period of life weakens the temperamental zone which determines the capability of initiative or enterprise. The volitive impulse is then paralyzed, in other words, its development is not invigorated by the natural exercise of having to face obligations and difficulties, and manifests itself only as a result of those things that are easy to do or to attain, and are, therefore, much to the child's liking.

If such conditions prevail during youth, unquestionably the individual, at best, uses his will when forced by a necessity, or when he feels a desire to obtain something, but such manifestation of the will lacks the stimulus that moves it towards the quest of broader and more hopeful prospects for his life.

Being accustomed to doing only the indispensable, that is, only what the circumstances require of him, and even less, he will postpone all the rest indefinitely, and overtaken by slackness, it is likely that he will end up in a moral and psychical abulia.

Quite often, bulasthenia presents chronic characteristics during the mature years and those who suffer from it to such a degree must classify this deficiency in the dominantly major group since it favors, as we have said previously, the strengthening of many others. But abulia does not always reach chronicity, and it is not difficult to infer that the less it is rooted in the person whom it dominates, the easier it will be to overcome it.

We must also refer to those cases in which the lack of the volitive impulse occurs unexpectedly when one is confronted with adverse circumstances, such as, for instance, the failures and frustrations experienced in life, sometimes frequently, and to which man succumbs due to the lack of an adequate training. This training may guide him, first of all, to make good use of his faculty of thinking, for it is well known that he who does not think cannot, by any means, mobilize his thoughts and his will in order to elaborate the incentives that will make the process of his existence more benign.

Willpower is the psychic force that activates the human energies, and moves the resolves of the intelligence for the good, the defense and the self-elevation of the individual. The lack of willpower annuls these possibilities and drives the individual

towards indifference and inertia, resulting in the failure of his intelligence, and eventually even perverts his sensitivity, because it exposes him to all the temptations and contingencies that await him.

The movements of the will – whatever their intensity – are driven by two factors of fundamental importance which alternate, substituting each other temporarily or permanently: **necessity** and **stimulus**.

Necessity acts upon the individual's will, determining almost automatic movements that compel him to perform even those acts which he does not want to, or which should have been done spontaneously at the request of his own thoughts and feelings; its main factor is haste, which does not permit any kind of delay, as it urges the fulfillment of an obligation, of a duty, or the satisfaction of an inevitable requirement.

The stimulus also acts upon the will, but it activates, at the same time, the intelligence and the feelings, thus arousing the noble yearning or replacing scarcity by abundance in each particular area of life in which willpower plays a preponderant role.

Our will gets excited and livens up when the stimulus intervenes. No matter how tired a person may be at the end of a day's work, if offered the opportunity of an entertainment, or of enjoying his favorite pastime, it is almost certain that nothing will stop him. In other words, the perspective of having a pleasant time has a direct influence on the will. This

shows how the will is mobilized when attracted by any stimulus which gives an idea of how much can be accomplished when it is activated by virtue of highly constructive stimuli as those offered by the transcendent cognition.

When the future is seen by the individual as a starless night, a monotonous succession of events in which all his hopes are lost, the will, without stimulus, loses vigor and is left to chance. Nevertheless, life cannot be a wasteland or a desert in whose vast confines we are to be lost. We must transform life into a place full of attractions so that our soul finds, at every moment and at every step, the necessary incentives to march with assurance and determination along the paths of the world.

Once the cause that determines the lack of willpower has been discovered, nothing can be more logical and urgent than to eliminate it. If confronted with the prospect of going on a long journey, we start packing our bags with everything we will need, all the more reason for us to prepare ourselves to travel the long course of our existence by equipping our will with stimuli that can fully satisfy the needs of our daily life. What are these stimuli? They certainly vary from individual to individual. A factor that moves one individual into action may not be effective for others. The perspective of a financial improvement is a stimulus to the person who seeks it because he knows that once achieved, it would satisfy a long,

cherished aspiration; that same stimulus does not count for the person who already enjoys a prosperous financial position, or is indifferent to it.

There is a wide scale of stimuli, ranging from the weakest to the most powerful ones, but since their value is relative, the individual himself must learn how to create them within himself when they do not emerge spontaneously.

The stimulus arises from a purpose, a project, an initiative, or the objective that one has determined for himself and sustains the **enthusiasm**, which has to be permanently maintained during the pursuit of the endeavor. But it should be noted that the enthusiasm originating from hope should never be overstated with the excesses created by illusion as it can expand hope to the point of crushing enthusiasm.

To be satisfied by small hopes, while developing our ability to seed the area of our life with positive stimuli, is to have discovered the secret of making greater hopes and enthusiasm germinate in happy succession.

If we have seen, that in many circumstances of life, willpower is compelled by a need, why not exercise it by means of incentives that will make it serve us with compliance and efficiency? We will, on the one hand, be encouraged by the knowledge that we are able to do so, and, on the other hand, by thinking of the satisfaction that we will certainly feel in the moment of triumph, when we harvest the fruit of our effort.

The antideficiency that we recommend be applied in the cases of lack of willpower is **decision**. In order to be effective, decision must be practiced consciously and with responsibility – as is required by each antideficiency – so as to earnestly overcome abulia until the antideficiency triumphs over the psychological struggle. The individual must demonstrate that he is able to oppose the apathy that dominates him and fight it. He will then ensure within himself, the willpower to confront everything.

It will be necessary, in the first place, to want something, or to want to do something; but to want it earnestly to give the antideficiency the opportunity to become active. The sole fact of thinking that we are carrying out a self-determined purpose that will ultimately benefit us will contribute, in a decisive manner, to the attainment of that which is being pursued.

Quite often, it is at the start of the execution of a purpose of good that the lack of willpower appears but, knowing that the cause of this ailment lies in the negligence made habit, one will face the deficiency with resolution, while evaluating to its full extent, the harm that it generates, and immediately ceasing to feed it any of the negative thoughts that it promotes.

This, of course, requires the individual to be active, but the effort demanded by such activity is soon compensated, because it permits him to live more intensively without allowing his life to slip away as it occurs when time is lost as a result of being a victim of this deficiency.

It is, therefore, essential to be conscious of the struggle at hand when man confronts this enemy that threatens the best part of his inner self, which are the energies that sustain and give substance to his moral and spiritual life.

Decision invigorates the temperament, and allows one to recover from despondency at the very moment that it begins to appear. The will, thus strengthened, gradually takes on an inestimable value, constituting itself as the force that moves man in search of those values that he has promised himself for the good of his life and destiny.

Bearing this in mind, nothing that can be done today should be put off until tomorrow since doing them in a timely manner saves an amount of time which can, the next day, be invested in other tasks.

It is true that this deficiency can, in some cases, be neutralized by means of a rigorous discipline, but we recommend to all those who study our science, instead of resorting to rigid impositions, it is better to strengthen their disposition and offer their will those stimuli capable of converting it into the dynamic center of their inner energies.

The person who undertakes the process of conscious evolution, fulfilling, to the extent of his capability, the requirements of his inner training, learns how to mobilize his thoughts and put them at the service of the cause of his self-improvement.

Man can conquer much in the field of the superior accomplishments with knowledge being the

maximum prerogative that has been granted to him. Consequently, there is no greater stimulus for his life.

Knowledge strengthens the will and turns everything into action.

DEFICIENCY: IMPULSIVENESS

ANTIDEFICIENCY: SELF-RESTRAINT

This deficiency acts in a tempestuous manner since the mental outburst, which characterizes it, exerts an irresistible influence upon the will, forcing it to yield. It seems as if the thought, which excites it, lay in waiting for the opportunity to jump like a jack-in-the-box.

Impulsiveness is, in short, an impetuous thought which generates the immediate reaction of the mind when faced with any incitement or motive that provokes it. In any case, it manifests itself as an irreflexive act of the individual.

In certain circumstances, this deficiency outlines a contradictory psychological framework, since people who are habitually calm suddenly display the unmistakable signs of this flaw by changing their mood and allowing a mental outburst.

We have stated in another part of this book that there are deficiencies which have a direct or an indirect influence upon the other deficiencies, at times by activating them, at other times by compelling them to share their intention. One of these is precisely impulsiveness. This deficiency has a lot to do with indiscretion because the irreflexive impulse quite often induces the individual to express what he feels or thinks about other people, other events, or things, in spite of his previous intention to keep his opinion to himself. There are also circumstances in which this deficiency acts by its connection with susceptibility, pride, conceit, etc.

Because of its peculiar arbitrary nature, impulsiveness constantly upsets inner peace. On the other hand, the impulsive person does not gauge the consequences of how his actions affect his fellow man, and his brashness often leads him to adopt attitudes that are contrary to good relationships with others, be it within the family environment or in his social circles where many people are forewarned against him.

This deficiency induces the individual to act untimely, inopportune, without degree or measure, and, in the same way as such manifestation affects his mental zones, it influences the sensitive area of those with an emotional temperament. This can be observed in the emotional “shock” which impels the individual to identify himself excessively with someone else’s grief. In some cases, the manifestation of the emotional impetus is so intense that it reaches

regrettable proportions. We are referring to those people who, forgetting their natural duties, allow themselves to be entirely absorbed by facts that should only deserve a part of their sympathy.

Few are the human beings affected by impulsiveness who are fully aware that it is the cause of most of their misfortunes. Restraining oneself in order to prevent its excesses from disturbing one's inner peace will help establish the habit of **self-restraint**, which means nothing less than the ability to control a reaction – which is always arbitrary and which has a depressing effect on one's mood.

If we are truly interested in pursuing this purpose, we will start with the study of the deficiency, writing down each one of the circumstances that come to memory so we can keep track of how our impulsiveness manifests itself and of the negative effects that it produces. The next step is to set the antideficiency in motion, which, when exercised every moment, will soon prove to us its great efficacy as the element capable of neutralizing impulsiveness.

The habit of self-restraint will gradually strengthen within us as impulsiveness weakens, in other words, self-restraint will immobilize its release of outbursts.

DEFICIENCY: SUSCEPTIBILITY

ANTIDEFICIENCY: EQUANIMITY

When this deficiency is circumscribed to the benign forms of its manifestation, it does not, of course, represent a serious harm to the one who suffers from it, but, when the psychological epidermis of the susceptible person remains constantly on edge this is a clear sign that this defect has reached its peak with its detrimental consequences to the individual, who now suffers intensively from its disturbing influence, and bitterly experiences that his relations with himself and with his fellow men is becoming more and more difficult.

The susceptible person is prone to see in others a second intention that makes him easily touchy and insulted. His imagination distorts words and attitudes and, accordingly, he feels mortified and tormented. Quite often, he believes that his fellow man has the purpose to demean him or resents even the slightest discourtesy, and no gestures, words or attitudes from the person who upsets him occasionally could be interpreted with fairness by him.

It is a characteristic of the tenacity of this deficiency not to allow the individual to be persuaded that he is mistaken, and not even the calmest and most sincere

reflection can accomplish anything to that effect. In such a deplorable state of mind, which results from the disturbance caused to his faculty of understanding, the individual feels discomfort about everything, because nothing befits the rigidity of his thought, nor is in accordance with his judgment, his projects, wishes, or ambitions. Neither the loss of friends, nor the distancing of those who have tolerated his extremes are able to convince him of his error.

It is also a proven fact that the person, who is susceptible as a result of his inaccuracies, continually increases his fears and suspicions of being the target of comments that he thinks are offensive to him. He assumes that his conduct causes hostile comments, disagreement, displeasure, and this assumption contributes to make him feel affected by any reference that he imagines others make of him.

Susceptibility is generally found in people who are incapable of occupying with modesty the position or status that they hold, always expecting an ample recognition from others, for their real or ephemeral merits.

In some cases, this deficiency induces the person to resort to flattery, with the purpose of forcing others to reciprocate. The susceptible person seeks flattery like the drug addict seeks the alkaloid. This is why when flattery is not received, it upsets him, often making him show a great lack of discretion and tact.

We will leave to the reader the task of listing the multiple deficiencies that are associated with this

psychological flaw and that contribute to aggravate its negative effect.

When the person, who suffers from this psychological ailment, decides to undertake the task of carrying out the process of conscious evolution, he realizes that the negativeness of his deficiency takes on a special significance, because it constantly blocks his noble decision to lead his life in the clear path of self-improvement, since it creates situations that do not coincide with the integrity that he must manifest. The recurrence of such disturbances permanently disrupts his mental field, when it collides with the mental fields of others, as a consequence of his touchy temperament.

Equanimity represents the sense of justice and is, at the same time, the precise measure by which opposing values are justly evaluated. It protects man from inappropriate outbursts, which are triggered by poor judgment.

As the student starts to exercise equanimity, he will be able to add to his effort the benefits of **affability** which, when cultivated with the clear understanding of the objective at hand, will greatly enhance the task of neutralizing and eliminating this deficiency.

Affability is like the honey which, poured over the psychological vinegar improves its taste.

It originates from the best we have in our soul, while susceptibility is generated in the domains of our instinct.

The person who decides to experience this remarkable sensitive and temperamental transition, must follow the

above recommendation, which will enable him to overcome one of the most hateful and painful deficiencies.

The benefit obtained by this change is of unsuspected dimensions. This is a reality that will be fully enjoyed.

DEFICIENCY: INDISCRETION

ANTIDEFICIENCY: DISCRETION

A characteristic of this deficiency is to prompt the individual to speak and act impetuously, without measure or responsibility. In the same manner as it induces him to divulge prematurely an idea, a project or a purpose thus weakening the powers of his psychic and moral vigor that sum up the dynamic reserves of the energies that strengthen willpower, it also makes him imprudent in uttering a judgment in an untimely manner. It makes him talk excessively in some instances and, in others, be inconsiderate and disloyal towards himself and his fellow man.

This deficiency can be as deeply rooted in men as it is in women, but it is particularly upon the latter that it inflicts the greatest damage when she does not know how to avoid its effects. We are referring to the harm done by the deficiency when it manifests itself in detriment of her delicate nature, a feminine attribute that is enhanced

by a sense of modesty and decency. The surrender to others, be it by vanity, by spite, inadvertently or by naivety, of strictly personal experiences belittles her and although it is regretted later, she feels compelled to acknowledge that a value, which was to be conserved intact, was damaged. Once the indiscretion occurs, the intimacies pass on from mouth to mouth, disputed by everyone's curiosity. Concerning the above, we do not exclude the delicate treatment that man should have as it is greatly consubstantiated with his personal honor.

Not only does indiscretion damage the person's innermost forum but also that of others. One will recall, surely, the way businesses and men have been ruined because of this deficiency and how its negative influence has not spared even relations between governments and nations.

In our concept, indiscretion takes on a special meaning that defines its specific content. Logosophically speaking, it is "to live outside of one's self" that is, to exteriorize involuntarily that which belongs to the private forum of our inner self.

We will pursue this aspect of the deficiency since it is of particular interest to the person who sets the purpose to evolve spiritually.

As indiscretion originate in the carelessness in education, the aspect we are now addressing originates in the lack of self-knowledge, which is the absence of notions regarding true inner behavior. The ignorance about what each one has the duty to protect from

the eyes and ears of others encourages indiscretion that so profoundly damages the intimate life, which is the individual's exclusive and sacred patrimony. The persistence of this deficiency is the result of the lack of consciousness about this intimate life, this patrimony, we repeat, from which the natural laws ban any outside intrusion. In order to reach this state of consciousness that is lacking, the individual must start to learn about it through a rigorous process of activation of the mental and psychological functions. This will enable him to determine, with precision, the limits that separate internal life from external life and it will also prevent confounding the functions of each, thus avoiding any interference by those who inadvertently experience them and aspire to be the master of both.

It will be understood how important it is to stop the exteriorizations of this deficiency, which are always untimely and sometimes reckless. When it has become part of our temperament, we will have to continuously renew the purpose of eliminating it by focusing our understanding on the antideficiency, **discretion**, the virtue which protects the valuable secrets of our intimacy.

In conjunction with this virtue, the exercise of being reserved is imperative as it contributes to avoid the indiscretions of this deficiency.

The discreet person knows how to measure his words and acts as he expands or contains himself

according to the counsel received by his judgment and prudence.

The person who decides to correct this flaw should often repeat to himself: “I must be discreet. Consequently, I must not be the vehicle of dissention and must maintain this objective in order to protect myself, and by extension, protect my fellow men from the anxiety produced by the flaw that burdens me. I will not continue to satisfy those people who nourish their minds with the excerpts obtained from the naivety and lack of foresight of others. I will never allow my words and acts to betray me for having forgotten these objectives.”

If we aspire to become absolute masters of our intimate forum, let us make it the charm of our existence, the unequalled refuge of our grief, the sublime shelter of our happiness and joy.

Discretion is the safety key that locks the door of the sweetest and most sensitive secrets, which are only expressed within ourselves.

Its cultivation will always be one of the most gratifying tasks to man’s spirit.

DEFICIENCY: INADAPTABILITY

ANTIDEFICIENCY: ADAPTABILITY

This highly negative deficiency places the individual in a position of discomfort and makes him undergo painful experiences due to the ongoing misbehavior that it causes. It does not allow him to adjust to the new circumstances life presents and which, in one way or another, imply a change in his thoughts, attitudes or habits. In other words, it forces him to live in disagreement with the reality that surrounds him and so he is continuously experiencing the unfortunate results of his obstinate resistance to the law of adaptation.

By passing the biological proofs regarding the high degree of adaptation that the vegetable and animal forms of life undertake, historical facts demonstrate the enormous natural capability of man to adapt to the most varied and ruthless conditions of life. Forced to do so, his adjustment to the environment and to every type of stress and necessities is an obvious fact, which notwithstanding, makes him rebel and plunge into incomprehension that has painful repercussions on him. Therefore, inadaptability does not relate to the physical being but to the psychic being, or even more

directly, to the mental part of the individual since it is in the mind where the change from one state of comprehension to another must occur. The intelligence plays a role of paramount importance in the decisions of free will. The intelligence accepts or resists the changes, which the individual must undergo as a consequence of needs, circumstances, or pressure. Changes are not produced in the mind as they are in the physical being where there is the spontaneous adaptation that reflects the subtle movement of conservation through the alternatives, which life is exposed to. No, adaptation in the mind is achieved by virtue of the accuracies of the intelligence in the elaboration of a reason that serves to sustain a position or a behavior that is imperative to adopt in replacement of another.

Often, the reasons alluded to are of habit, of concept, or motives derived from some particular situation that justifies not adjusting to new circumstances – even to those that are the result of mistakes. All such arguments are raised to avoid making the inner changes that these circumstances require.

This deficiency always hides the idol of false personality. Behind the psychological frame of the individual, and sheltered by this idol, inadaptability secretly weaves the threads of its fallacy and is, ultimately, the one that rebels against the adverse situations or events and reacts, even to the point of stubbornness, against any idea that tends to modify its rigid posture.

Due to its intemperance, this fault makes relationships with others difficult. Even when a good upbringing conceals it, people rarely tolerate the attitude of the inadaptable person when he intends, as is often the case, to impose his way of being, of thinking, or of feeling, without offering any flexibility.

The person, who submits to the inconveniences generated by this deficiency, delays the process of his life considerably. Instead of deciding to imitate the example of those who jump, with agility, over the obstacles raised to prove fortitude and nerve, he remains hopeful that they will disappear by virtue of a miracle, especially designed to suit his personal convenience.

Adaptation is a power consubstantial with the physical and psychical nature of man, and it allows him to bear the greatest sufferings and discomfort without losing the prerogatives of his species. Although it is consubstantial, this power manifests the full vigor of its potential only when adaptability is carried forth after its assimilation as a cognition. All the more reason to proceed with the voluntary exercise of this power, which adjusts life to the thousand and one difficulties facing it and thus avoids the damage caused by useless resistances.

Conscious evolution requires that the individual adjust his thinking, his feeling, and all of his habits to the changes and the new modalities that it offers. It will then be understood how important it is to remove from one's path a deficiency that constitutes such a serious obstacle to the development of our inner life.

DEFICIENCY: O B S T I N A C Y

ANTIDEFICIENCY: C O M P R O M I S E

The symptom of obstinacy is the **whim**, which appears during childhood and continuously grows due to parents consenting solicitously to the vehement fancies of their children. This is how the obstinate individual later emerges and enjoys contradicting the ways, the opinion, or the will of others, always opposing, by words or deed, any change related to his behavior or way of thinking.

However, obstinacy, like many other deficiencies, is not a flaw that can always be attributed to a defective upbringing. In many cases, it is innate and, as much as it can develop with time, it can diminish as a result of the proper correction made to the individual's behavior during childhood.

Obstinacy is a deficiency that blocks the faculties of thinking, of understanding, and of reasoning, because it suffocates them by imposing upon them the argument that serves the reason to object. The person, who suffers from it, is a human being who neither sees nor hears anything other than what he believes to be right.

This flaw manifests itself in the individual every time somebody disagrees with the way he sees things. It is then that an acute discontent emerges giving way to obstinacy, a negative state that alters his psychology as frequently as his foolish behavior provokes such occurrences. He can neither admit the possibility of an error nor is he capable of conceding to it even if it is obvious, and his intransigence can produce highly sensitive frictions with others and even definitive separations.

The shock with reality generally submerges him in dark abstractions in which he, deep in thought, nurses his resentment or grief.

Sometimes obstinacy appears disguised as willpower, constancy, or determination. We refer to the cases in which the person seems to persevere in reaching an objective. However, this is not so, because it is not difficult to detect in the obstinate individual, gripped by stubbornness and shortsightedness, that he intends to accomplish what his deficiency demands. There are cases, however, in which the circumstances favor his plans, but his own obstinacy will later spoil them due to his lack of tact and moderation that must always sustain the development and continuity of any enterprise.

It is sensible and common practice that determinations, which have been adopted, based on a thought-out plan, to be modified, as even resolutions that have been

matured for a long time may offer variations during the course of their execution. Nevertheless, the obstinate person will not admit variations or rectifications of any kind; an attitude that highlights the negativity of this conduct.

The stubbornness of the obstinate person can be clearly illustrated by an individual who, facing a door which has been permanently sealed, makes every effort to go through it whilst everyone else passes through the other door that has been opened to replace the first one. The obstinate person is even capable of thinking that the door has been sealed purposely to deny him passage.

It is important to note that obstinacy is influenced by another deficiency, **self-love**, and consequently one must address the way of fighting both at the same time.

Compromise turns the rough part of obstinacy into compliancy opening it up to reflection. This is the formula, which, if applied methodically, will produce extremely effective results in establishing change and setting oneself free from such an uncomfortable and unpleasant deficiency.

It is natural for the open-minded person, who acknowledges that he is obstinate, to fight this deficiency, since no one other than himself knows of the many difficulties he has gone through because of it. With this in mind, it should be remembered that it is essential to make it a conscious endeavor of the will.

DEFICIENCY: VANITY

ANTIDEFICIENCY: MODESTY

Like so many other deficiencies, vanity appears nearly always during childhood and develops as a result of the inattention of the parents who are often inclined to nurture it or to ignore its manifestations. Undoubtedly, the frequent consents and praise when lavishly given by the adults influence unfavorably the characterological formation of the child. This is twice as harmful when dealing with children, who are, by nature, inclined to develop the deficiency.

The praise made of children's aptitudes, whether physical or of resourcefulness, often expressed in their presence, as well as their feeling that being the owners of toys, clothes and other objects make them superior among other children, contribute to nurture in them the desire to be admired and the pleasure of being flattered. As a result, the characteristics of the vain person quickly appear. Once the deficiency accentuates and other deficiencies become more acute as a result of the affinity that influences their psychology, a **superiority complex** as damaging as its opposite, the inferiority complex, is created in the individual during adulthood.

Nevertheless, vanity does not always have this origin.

It is frequently seen, how people who have never had anything to be vain about, suddenly reveal this negative trait as a result of a success, a gain, a favorable turn of fortune, etc. This shows how vulnerable to vanity the human creature is and how essential it is to consolidate in oneself the moral quality that serves as a shield against such a menace.

This deficiency envelops in tinsels the individual who, engaged by this circumstance, sees himself, when dealing with relatives and friends, forced to exalt his own brilliance, merits or qualities, which rarely go beyond mediocrity.

It is easy to see that vanity cannot be manifested without diminishing the merits of others, and could be well defined as a subtle insult against one's fellow man, which is always placed by the vain person in inferior conditions.

This psychological fault shuts off the understanding and puts down the faculty of reasoning due to the overestimation, which reaches the point of exaltation and even paroxysm. In short, it obstructs the free activity of the faculties of the intelligence. If these – the faculty of thinking, of observing or reasoning, for example – were to act totally free in the vain person, surely these would have alerted him as to the damages that this deficiency causes him, above all, the discredit of his concept.

Vanity can be summarized in **boastfulness**, which is not only detected in the individual's speech but also in his attitude and in his gestures. It is like a

psychological fog that obscures the mind, preventing him from honestly seeing and feeling the right measure of his own concept.

The individual blinded by this flaw cannot conceive being **modest**, the opposite of being vain, but conversely likes others to be modest and willing to tolerate his vainglory.

The vain individual discards this virtue as something that does not befit his pretensions and is as if modesty were a posture that diminishes – allow us the humorous paradox – his small size of a “giant.”

To nurture modesty, it is required that the perspectives of life be circumscribed to the strictest reality. He who commits himself to this endeavor soon acquires a preferential place amongst his fellow men, a place that can never be occupied by anyone who, incited by vanity, repeatedly tries to gain respect and liking by falsely enhancing his own qualities.

The possession of true values does not need to be displayed because they become self-evident.

Modesty, which is a sign of good lineage, must be natural, never forced. It is a virtue that emerges spontaneously from the soul allowing people to feel at ease and self-assured wherever they may be.

DEFICIENCY: FALSE HUMILITY

ANTIDEFICIENCY: SINCERITY

This deficiency, with its subtle netting, inverts to such an extreme the concept of humility that it finally makes the person believe he is a living example of this virtue or that humility acts in him as a natural, innate condition.

To feign humility is a generalized habit. In fact, many people are accustomed to putting down their own merits and simulating modesty to force those who, unaware, listen to how they praise their values, which they expose in a furtive manner. This is one of the many ways to deceive the good faith of others, whose observation is subjected to words and attitudes masked as virtues.

Undoubtedly, this deficiency diminishes the person due to the nature of the objective he seeks: to brag about his humility. Yet how easy it is to discover, after making contact with his “inoffensive sheep skin”, that there lies in hiding, below the “white” hide, the mountain cat with sharp nails ready to jump on whoever unveils his imposture. This is the reaction, not exempt of violence, which reveals the person who has this deficiency and is the hypocrite of virtue.

When the individual is ready to fight this deficiency, he must be aware that it works parallel to another one, which is not less negative or less dominant – self-love

– mixing them up in terms of the intention they express. For instance, if on one hand, one brags about the virtue of showing off humility, on the other hand, looms self-love with its unmistakable traits of overestimation, which define someone that is full of himself. It is the exaltation of the personality, pretending to enhance what one neither is nor has, perceiving the negative effect it produces on others. This is the natural and, at the same time, the logical consequence of the person who seeks through such censurable means, the respect and esteem of others.

The detection of this deficiency within the individual is very difficult because, as mentioned before, since its function is to deceive, the first to be deceived is the individual himself. He will be able to identify it by means of the cognition that shows its artificial maneuvers, thus enabling its discovery in himself as well as in others. Once discovered, it must be assumed that, normally, the ignoble thought that generates this defect can no longer be nourished.

The study of this deficiency will, therefore, create the need to cultivate **sincerity**, as an unpostponable imperative. To oppose this virtue to false humility is to confront the deficiency with a reality that will ultimately eradicate it.

Sincerity, when not inborn, must be acquired at the cost of the individual maintaining attention and tenacity, without ever forgetting the truth and loyalty of its ethical expression.

Sincerity excludes everything that is artificially emphasized by he who, when speaking about himself, demonstrates a humility which he does not possess.

DEFICIENCY: INDOLENCE

ANTIDEFICIENCY: SELF-DETERMINATION

This deficiency originates in the individual's heritage* but its development and manifestation depend on various factors: family environment, friendships, lack of stimuli, etc. To educate a child within a discipline that helps him maintain an active mind towards studying or doing his daily chores, is to defend him against the possible appearance of this flaw that starts to manifest itself as mental laziness and that, in the course of time, can turn into complete apathy.

Indolence paralyzes the active recourses of the will and submerges the individual into a negative passivity that affects his psychology, making it unproductive and inept to perform any function of responsibility. Lacking interest and initiative, he moves his life slowly as if he were afraid that the smallest effort would permanently interrupt his chronic habit of doing nothing. It can be said that he only lives one

¹ See "Self-Inheritance" by the author

quarter part of his life, and even then, in a precarious way, since the other three parts are regrettably wasted.

The mental numbness, that dulls the vital energies and makes existence fade away, is its most painful effect. Without enjoying life's content, which is made up of activity, the indolent person leads his life in a vegetative and routine manner.

This flaw does not allow the individual to fulfill his obligations satisfactorily, this being the cause for his being regarded as untrustworthy and hence for the little consideration given to the services he performs.

He can be just as honorable as anyone else, but he will not avoid exposing himself to others who will take advantage of his indolence to consummate attacks against other people's assets, making him the indirect victim of the embezzlement.

Indolence is one of the many oddities of the human psychology because it manifests visible contradictions between the person's thoughts, words, and attitudes. A close examination of this deficiency reveals that it acts on the individual's volitive centers that have nothing to do with mental capability. It is as if two opposing forces acted in the indolent person. To illustrate: if we attached two equal forces to a cart, one pulling north and the other pulling in the opposite direction, we would have, as a result, the immobilization of the vehicle. Something similar occurs in the indolent person. It could be an individual who is normally gifted for studies or who has good aptitudes for work but, as these aptitudes are not developed due to

the lack of willpower and interest in furthering them, his life does not progress. It stagnates. The same occurs with the person who develops his activities in one sole area of his life, while he postpones the development of other possibilities of his intelligence that are equally productive. As it can be seen, both lives could bear excellent fruit but their prerogatives are wasted or diminished as a consequence of the duality mentioned above. Obviously, the contrary occurs when these two forces unite and are oriented in the same direction and everything is channeled towards one objective: the consummation of that which the individual has determined to achieve in his life.

If for one moment the indolent person were to seriously think about the fatal consequences that this deficiency brings about, he might be able to gather enough strength to pull out of his incapability. But he does not think nor is he moved by the desolate perspective of his future; this is why he lacks decision and valor to do so and prefers to remain at the mercy of chance while time goes by and with it, his life.

Those who live under the burden of this psychological affliction are similar to those patients who, believing they are terminally ill, surrender with resignation to their fate denying themselves the possibility of a cure – this is a hope that should never be lost.

It is true that if the indolent individual does not have a direct and efficient assistance within his reach, he will have few probabilities of overcoming his defect and even fewer of conquering it. It should be noted that the internal

energies, asleep for such a long time, do not awaken by magic. It is necessary to reeducate them in the exercise of their functions. This is precisely what the logosophical knowledge does when it promotes a healthy reaction in these energies by virtue of the activity that stimulates them. But will the indolent person be interested in doing so? Would he be prepared, with fortitude, to meet the objective of getting rid of his fault? We ask this because such an endeavor requires decision and **self-determination**, an attitude that can only be adopted by one who truthfully yearns to overcome the inconvenience.

DEFICIENCY: **D**ISOBEDIENCE

ANTIDEFICIENCY: **O**BEDIENCE

Starting from childhood in which, as we said, lies the origin of many psychological defects, we perceive that disobedience manifests itself generally in the form of **rebellion**. This occurs because the child is not taught the reasons why he must obey and the benefits that such an attitude would bring to his life, whether it be a positive attitude while being under parental authority, or at the service of a harmonious development of an activity, at the execution of a plan or when complying with the laws that govern society.

It is a proven fact that instinct forces the individual to prematurely face the problem of his freedom, which leads him, at an early age, to confuse obedience with submission and consequently rebel. But the child becomes an adult and in due course, it becomes necessary for him to understand, that in the measure that he suffers the blows of life, and to the extent that his reflective capacity permits, that obedience, as other forms of discipline, is necessary to correct the deviations that could be repeated indefinitely by the individual, whether they relate to himself, to his relationships, or to the established laws.

In order to arrest this defective inclination in time or to eliminate it from within before experiencing its sad effects, it is imperative to instruct the child that obedience is conditioned to principles of discipline and goodness; consequently he will never owe obedience to anything that infringes these principles. He must be educated to be conscious of this duty and he will be trained to comply accordingly with mental clarity. He must never be made to comply blindly and to achieve this, he will be equipped with the logical discernment in regard to the motives of obedience to this or that order, indication or task.

When disobedience takes root in the individual, it decisively influences his inner state. An employee who repeatedly disobeys his superiors is exposed to losing their trust as well as his job. In other words, sooner or later, his conduct will attract adverse, painful consequences which will overwhelm his inner state of mind.

Frequently one disobeys for fear of losing his autonomy or of seeing it diminished, not knowing that it can be totally upheld in spite of expressing obedience to what the duties, the obligations or to what the family and social environment demand. It is precisely because the individual does not take this into account that he suffers sometimes from the disadvantages that derive from the deficiency which is so contrary to good behavior.

The intelligent compliance by the individual to norms, rules, duties, and laws contributes to stabilize harmony in human relations.

Except for the cases of involuntary neglect, a balanced reasoning will never commit the blunder of disobeying a social or judicial order, and he who knowingly does it would be declared less wise than a mouse whose instinct would stop it from trying to get the cheese from the trap at the moment its sense of smell tells it that other mice have left traces of their blood on the scene.

We now propose some reflections which will undoubtedly contribute towards a greater understanding of the study of this deficiency:

a) I decide to be more active, to say only what is necessary, to be more attentive to my obligations, not to be distracted, self-destructive, etc. and I do not comply. I will have disobeyed an **order** I had set for myself.

b) I make an appointment to meet somebody at a certain time and I arrive late or do not show up. I have disobeyed **my word** to be punctual.

c) After elaborating or reviewing various projects, I select one which I start to execute with enthusiasm, yet shortly after starting it, I abandon the task. I have disobeyed both the **thought** that originated the initiative and **my will** to carry it out.

d) I aspire to conquer an honorable position in life, but I do not contribute to the development of this purpose with my effort and continuity and it fails. I have disobeyed a **yearning** that I should not have deceived.

e) I know that the abuse of cigarettes, alcohol, gambling etc. ruin my health or my economic situation. Nevertheless, I persist in my habit. I have therefore disobeyed both **my own judgment** by refusing to listen to it, and **my common sense**, that demands moderation.

f) I fervently aspire to be better and to know more, and while I know that to achieve this I must make some sacrifice, I refuse to do so. I have disobeyed **my spirit** expressed in this feeling.

g) I know there are things I should not do, things that contradict my way of thinking or feeling and yet I do them. I have disobeyed **my conscience**.

Once these considerations have been clearly understood, they will serve as a guide to judge our actions and help us to have a better control over individual government.

DEFICIENCY: IRRITABILITY

ANTIDEFICIENCY: SELF-RESTRAINT

This deficiency assails the character and produces anguish in the individual who suffers from it. Sometimes it hides behind an apparent serene modality and also under the cheerful face of the individual.

It originates in a psychic and nervous alteration generated by inner conflicts which are often related to sensitivity and thought. It reveals an almost permanent state of disgust and causes contradictory manifestations in one's state of mind. An instant of optimism is abruptly followed by one of pessimism; an instant of pleasure is followed by one of bitterness and so on, in succession and inevitably. Deep down is concealed a discontent that emerges to the surface as a result of any inciting circumstance. It is a mixture of bitterness and violence, a mental allergy that provokes frequent crises in the individual's state of mind. This is why the irritable person generally reacts to motives that are more apparent than real.

Irritability is a factor of psychic and moral disquiet that continuously betrays the individual's feelings. Once the loss of mental control sets in, he becomes an easy prey to violence which, even when tempered by good manners, makes his behavior discourteous and, consequently, disconcerts his fellow men.

This deficiency almost always worsens with the inducement of other negative forms of feeling. This is the case of envy, which offers multiple motives for the individual to react violently either because of the success achieved by someone else, or the ease with which a person solved his problems or for any motive that moves him to think he should be the only one to succeed.

What will detain the destructive and depressive action of this deficiency is **self-restraint**, the psychological sedative that moderates the harshness of the temperament until its total extinction.

Self-restraint is an innate virtue which the person who possesses it bears it as a sign of his progress in the great evolutionary experience.

When one sets out to acquire self-restraint with the purpose of opposing it to a deficiency such as irritability, it is imperative to be persistent in the effort until the objective is reached. The intent alone to reach this objective will weaken the deficiency to a certain degree, although this is only the first step. Yet, much more will have to be done: it will be necessary to fully enjoy the pleasure of control such an unfavorable characteristic which puts all those that surround the person victimized by this deficiency on their guard.

DEFICIENCY: INHIBITION

ANTIDEFICIENCY: RESOLVE

This deficiency depicts a reserved state of mind that inhibits the individual in his relations with others, most often at the cost of damaging the values of his own aptitudes that are consequently diminished and even annulled due to the inhibition that he experiences whenever he talks or acts.

The psychological complex of the person enslaved by this flaw is characterized by the suggestive and tormenting effect that other people's gaze exercises on his inner state of mind, an effect that translates into fear of failing, of being ridiculed, of making mistakes, of not knowing how to express what he thinks or feels in precise terms. All of this is strongly influenced by the underestimation of his own self and the scarce merit he attributes to his ideas and qualities in contrast to the excessive value he concedes to those of others.

It is during childhood and adolescence that parents and teachers must fight the symptoms of this complex of fear, shame, and cowardice, which is inhibition, or prevent its emergence. How much suffering would the person be spared from if he were freed from such oppression at the right time.

Any normal child can develop this defect if he is

subjected to a repressive attitude that hinders his spontaneity and is not given the support needed to grow free from fears and to become confident of his own strengths and of the capabilities he develops. However, the introvert by nature, the shy child, will surely have his defect worsen if the adult's attitudes are inadequate. Cutting him off abruptly when he seeks to express what he thinks or describes an event; making him feel ashamed or confused by making fun of what he says or of his comments; depriving him of the healthy exercise of being with others; undermining his initiative, desires, or decisions indiscriminately, instead of encouraging them according to what is needed to eradicate his defect, are all parts of a behavior that will surely increase the inhibition that restricts him and deprives his nature of the enjoyment of free manifestation.

Inhibition, which frequently takes on the characteristics of an inferiority complex, is the result of lack of self-confidence. Undoubtedly, this confidence can be created and developed if a positive balance is achieved by one's resolve to fight the deficiency after a periodical identification of the thoughts and attitudes that improve modality.

We know that the person who suffers its damaging effects is often gripped by fear, which makes him insecure, ashamed, and confused. It is therefore, highly advisable to block the defect with thoughts of enthusiasm, optimism, and courage in order to be able to control the articulation of the inner impulses aiming at its total normalization.

By activating the mind with the study, practice, and knowledge of the activities that the thoughts undertake

within the mental field, the inhibited person will obtain, as a result, a gradual and progressive increase of his own worth, a worth that, little by little, will emerge as **audacity**. Consequently, he will acquire, by virtue of this exercise, and in addition to other nonetheless appreciable ones, a greater ease of expression since the recommended training produces, in effect, **integrity** which stimulates the inner state of mind and allows self-expression to be unencumbered. This means that the inhibited person frees himself from one of the difficulties that depress him most, since by preventing him from communicating and asserting his opinions, the deficiency places him in an inferior position in relation to others.

Inhibition is a bad companion, and the sooner the individual can get rid of it, the more at ease he will feel amongst his fellow men and the more advantages will be acquired as a result of his new way of being.

He who honestly wants to escape from being controlled by this deficiency will make **resolve** his strong point and as many times as necessary, he will repeat mentally to himself that he must be brave, that he must fear nothing, while seeking, at the same time, to behave in accordance with his thinking. We must remember that it is necessary to favor our own **resolve** to feel the influence of courage and behave accordingly.

DEFICIENCY: ARROGANCE

ANTIDEFICIENCY: HUMILITY

This deficiency depicts a mind that is intoxicated by fiction and it represents the absolutism of the instinct, the denial of common sense and the reverse of compassion.

It displays a lack of humanitarian feelings because, when under its control, the individual becomes insensitive.

Arrogance can already make itself visible during youth and even during childhood, sometimes quite openly. And even before the individual reaches adulthood, the deficiency will manifest itself with absolutism and strength when he feels backed up by a position of importance, a function of power or possession of riches or of other material assets.

It is obvious that the psychological profiles that demonstrate the greatest expression of arrogance can be seen in the positions of privilege where rank, hierarchy, and power are flaunted and imposed. But arrogance influences the human temperament even in the most limited spheres of the individual. This can be clearly observed in the person of modest means who rebels against the authority of his superiors, but who, as soon as he ascends to functions of higher responsibility, becomes hardened and displays little consideration for

his subordinates, unleashing upon them that mixture of conceit, arrogance, and disdain that he suppressed during his mandatory situation of dependence.

Both the individual who aspires to occupy important positions without having the capability or the education for it, and the one who pretentiously seeks to achieve riches, which he believed to be owed to him by imaginary rights without investing his own personal efforts, consequently become socially resentful when they fail in their endeavors. It is as if these individuals would want to then satisfy their desire for vengeance by displaying arrogance when, under certain circumstances, they must place themselves at the service of those who are above them as a result of the social and economic position they hold. This is another example of arrogance, which most often occurs in the lower echelon of society.

The arrogant individual does not need to possess outstanding qualifications or aptitudes in order to convince himself of his exceptionality. He is one who does not tolerate that others ignore his merits and no matter how insignificant he may be, he suffers tremendous mortifications whenever he is not taken into account or is not given the considerations he pretentiously expects.

In many cases this deficiency hides behind **false humility**. When both faults combine they produce cunning and astute persons.

The arrogant individual is violent and his word is lacerating. He enjoys humiliating and depreciating

others. In addition he is ambitious. He aspires to the material throne and does not hesitate if required to ascend to it, to use undignified and detrimental means against others. Nevertheless, he does not achieve any positive results by such means because even if he occupies the highest level, he will always carry within him his inconsequential moral and spiritual stature.

We have referred to arrogance in its most acute cases, which will require a long process of purification especially because, when the individual reaches this stage, he considers evolution to be a myth. But perhaps our words will serve to forewarn those who suffer from it in its less acute forms, against its possible development and ultimately against a deep rooted evil that cripples life and makes it unworthy.

Undoubtedly the exercise of **humility** will assist in fighting against the absorbing and suggestive illusions of arrogance every time the imagination propels one's own image onto the altar of personal deification.

We recommend the practice of humility because it is a virtue that is consubstantiated with simplicity and spontaneity. It will be useful if one aspires to erect within one's inner self and by own initiative, a pedestal to the honesty of the procedure.

We should remember that arrogance has no place in great souls nor in strong and well-balanced spirits.

DEFICIENCY: UNTIDINESS

ANTIDEFIENCY: NEATNESS

Even if this deficiency seems to refer exclusively to the physical aspect, its origin is nevertheless, psychological. Apart from the fact of its being, in most cases, the result of habits contracted during a childhood surrounded by negligence and carelessness at home or due to the lack of an efficient training of aptitudes during childhood and youth, this deficiency sometimes originates in the great commotions that the individual's sensitivity experiences in consequence of deep sufferings and disappointments, because when he is not the master of himself, such occurrences subject him quite easily to forlornness, which, in turn, generates neglect and abandonment or, univocally, uncleanliness that produces so much rejection in us.

This deficiency discredits those who fall victim to it and even the merits, which they may have in other areas of life, suffer belittlement for this same reason or do not receive the full credit they deserve.

Untidiness does not imply in all cases careless disrespect by the individual towards his physical being. When carelessness, for example, appears in the spoken word it reveals a lack of cleanliness in the person's mind and that his thoughts lack mental hygiene especially, when he

deliberately and insistently seeks profanity and slackness and a reciprocal intention from those who are akin to his linguistic preferences. The person who uses words that damage morality as those who use expressions that affect human relations violating normal rules of behavior with others, or he who lies intentionally to diminish or slander his fellow man, all show the dominance of this deficiency. In other words, while in this case the fault refers to the moral being, it can affect both at the same time or it can also appear in people who are very polished on the outside yet are mentally and morally untidy.

The deficiency under review lacks apprehension which is, in all cases, inexcusable in the person who has cultivated even a small part of his intelligence and feelings. How can an individual, even one with an average education, remain indifferent to the impression that his deteriorated psychological aspect causes on others, or remain unaware of the contrast that he creates in his social environment?

There are those who believe that dedicating oneself to the spirit includes abandoning the physical being, since, according to them, the latter is but a simple vehicle that does not require greater attention. This is a gross error! The cultivation of the spirit develops, precisely, the conscience of physical neatness and of dressing in a clean and decent manner.

Without going to extremes, **neatness** must act integrally in the individual like a detergent. What is necessary, obviously, is that the antideficiency be applied

with firm resolve to terminate this fault that so greatly impoverishes the individual's appearance not only physically but also morally and spiritually.

When it comes to the inner self, a careful preparation of the mind is required because after having been accustomed to untidiness, it will feel uneasy when it has to avoid repeating new or old mistakes. It is well known how difficult it is for the individual who had been used to wearing sloppy clothes to have to suddenly wear those that force him to display circumspection and composure.

The previous reflections clearly suggest this recommendation: Be neat in dressing and in thinking and there will be cleanliness in your behavior.

DEFICIENCY: LACK OF MEMORY

ANTIDEFICIENCY: CONSCIOUS MEMORY

This fault emerges sometimes at a tender age, caused by the difficulty in understanding and, more often, by distraction. Children are commonly distracted and consequently forgetful, a defect that is corrected by the discipline of studying and by the adults' efforts to make them change their behavior. Nevertheless, in some cases, lack of memory persists as a result of factors

that come from their inheritance*, in other words, it is a psychological flaw that appears because it did not undergo any change from its previous perspective. In these circumstances, we can notice the weakness in the exercise of memory as well as the lack of attention and the aversion to study.

Distraction, the same as **inattention**, is a mental and sensitive absence on the part of the individual towards many of the motives that surround him or are offered to him. This, although justified in childhood, is extremely harmful in young people and adults, since it reduces the possibilities of increasing capabilities that via the input that attention and interest provide, would pass to their understanding and then to their memory. After witnessing an event, its explanation or the opportunity to extract the useful element that enriches knowledge, escapes behind the dense fog of forgetfulness; and it is well known how difficult it is to break through the circle of the limitations created by the lack of memory.

During the flexible period of youth, the ability to memorize allows many to complete, with great ease, the curriculum established to develop intellectual capability and cultural formation. But once these demands are met, the control over the elements retained in the memory during this period wane because the student has been accustomed to using

* See "Self Inheritance" by the author.

his memory as an instrument of repetition rather than one of penetrating into the subject matter through the conscious exercise of the act of thinking.

Let us now focus, for a moment, on those people who suffer from lack of memory because they act mechanically like robots. One will observe that these people move and act without deliberation, nearly always in obedience to the cyclical law that allows them to fulfill a function by mere repetition of movements but without thinking about what they are doing which always generates awkward situations, inconveniences, loss of time, etc. They do not control, as they should, their purpose and go about from one point to another, as their needs or usual obligations require, but without paying attention, be it because of a happy idea that overwhelms them or a sadness that invades them or because they allow themselves to be usually absorbed by any circumstance related to their lives. What occurs to these people is what happens to children who think and do many things without remembering later what they thought or did. It is, therefore, advisable not to think or act mechanically since, by doing this, one risks losing the valuable contribution of the faculty of remembering.

There are people who live subjected to the pressure of thoughts that absorb the major portion of their energies, thoughts that in spite of not reaching the level of being dominant or obsessive impose themselves and even temporarily annul the faculty of

remembering. That is the case of thoughts related to the **pleasure of the senses**, among which **ambition** should be included. These thoughts produce a similar effect to that of having deep concerns which deprive the faculty of memory of a great part of its efficacy since the individual limits his mental effort to the urging problem, which he feels compelled to solve relegating everything else to secondary consideration.

Inasmuch as this may seem paradoxical, the absence of memory can be the consequence of the excessive use made of the faculty of remembering. Those who take on great responsibilities, like financiers, researchers, men of science, businessmen, etc. whose tasks require the intense and continuous effort of this faculty, often have their memory affected. The truth is that sometimes memory is entrusted to such an extent that nothing is done to alleviate it by taking notes of what is required to be remembered. In such cases it is obvious that the lack of memory is not temperamental but rather comes from the alterations occurring in the nervous cell. In due time, this cell will be affected as a result of maintaining a demanding rhythm of mental activities that pushes the faculty of remembering to an extreme, causing lack of memory since a prudent balance between the mental effort and the sensitive relaxation was not observed. Mental fatigue is often the culmination of the state of exhaustion of the cerebral cell which has been excessively overloaded in its functions. To be able to regulate the use of

memory without overstretching its retaining exercise is, in part, the means to preserve its plenitude. The individual should also be aware that as he gets older, his memory is unable to resist the weight of the memories accumulated in it.

But the importance of the function of remembering takes on a different perspective when seen from the standpoint of evolution in which it performs an outstanding role. In it the conscious memorization is a must, otherwise, the person is maintained disconnected from his own life which is the opposite of what the process of conscious evolution requires. This will be better understood if we state that the human life cannot be defined solely by what one thinks or does but rather by the totality of its content which constitutes the integral heritage of the individual. Everything that enters our mental state today must become an active element in order to respond to what we will do tomorrow, in the same manner as what entered yesterday will serve us as a useful precedent to our current days. It would, nevertheless, be an excessive demand to be required to maintain in our memory everything that happened to us in the course of our lives, as it would be absurd to try to remember all objects, small or large, that we had once kept or accumulated over the years in a house. Obviously, in this case, we can check everything and even take inventory but when it concerns our mental area it is different, and

the faculty of remembering will itself rebel against the effort, often useless, that it is forced to perform. Certainly we are all aware of how difficult it is, sometimes, to bring up a matter, a thought, or an event at the moment that its presence in the mind is very much needed. In this case the important role played by the conscience is paramount since it is the “sine qua non” factor capable of assisting and even replacing the memory in its remembering function.

Many people remember, with surprising ease, whatever enters their minds by activating the faculty of remembering, but there are those who, also, without enjoying the same retaining ability, equal the others in efficacy and surpass them in accuracy of detail by consciously using their memory and retaining in their mind whatever they choose to. It is interesting to highlight the importance of the conscious recollection of all the passages or events of life because when this procedure is adopted, thoughts, acts, and words, instead of floating in the mental space, penetrate in the inner self of the individual, that is, they are retained in the conscience whose mission is to maintain alive the memory of everything that has been entrusted to it.

In order to be able to retain in the conscience the memory of what we want to place at the disposal of our will, it is necessary to have experienced the motive intensely. In this manner, it will be indelibly etched in it, in the same way as with the things that

have impressed us or those which have awakened our keenest interest. There is no doubt that whatever has deeply touched our sensitivity as well as that which was observed, heard, or read with attention lasts in our recollection for a long time. It will, therefore, be advisable to those who have a ponderable memory as well as to those who have a short one not to trust the simple function of remembering to evoke things that they would like to remember the next day, above all if they want to take into account what they have achieved in favor of the future which one goes on living, day after day, until existence is extinguished.

We said previously that life must be embraced by the individual in the totality of its content which gives the idea of the degree of participation that the conscience must have in everything that occurs to us since it is the conscience that is in charge of recording all the occurrences that we promote and use in our life and which will offer us the useful and adequate element according to the circumstances that require it from us.

The logosophical method reveals how memory must be handled to neutralize this deficiency or, how the faculty of remembering must be handled if one wants nothing to escape the conscious control of the memory.

How does the logosophical method work? It prescribes that when it becomes necessary to resort to our own experiences to facilitate the development

of our inner being, the faculty of remembering assists us with the useful and advantageous element that our conscience, the vault of recollections, will place within our reach. It will be understood that in the pursuit of an objective of such transcendence one should not be concerned about forgetting motives that could be considered as accessories, that is, of little importance, since what we should be particularly interested in is the retention of the useful elements and their positive value.

Finally we should add that the images etched in the mental retina with the participation of our conscience are rarely forgotten. There exist in human life occurrences, events, behaviors, fragments of existence that have the virtue of granting us moments of happiness, joy, peace and fortune. To forget them is to bury them in the past as something that is dead. Such ingratitude affects, undoubtedly, the parts of our existence which, being inseparable from our life, demand their recollection. When we seek them, they become powerful stimuli; they represent portions of fresh life that palpitate within us and then revive the inner state and propel us forward, while we discover, to salute in silent joy, the great works of Creation.

We repeat that the logosophical method not only reduces the inconveniences of the lack of memory but introduces into human life the recourse that makes memory an invaluable and indispensable instrument in the accomplishment of the process of conscious evolution.

DEFICIENCY: CONCEIT

ANTIDEFIENCY: MODESTY

This deficiency reveals the person's self-overestimation and the absurd belief that he is subject of admiration amongst his fellow men. We say that it is an absurd belief because it is inherent to the conceited person to endow himself with imaginary merits.

The sole fact of living out of reality by believing that he possesses talents and aptitudes, which he does not, prevents him from achieving them. This is the reason why, in spite of his efforts to highlight them, he only manages to display his mediocrity and also why those who observe his behavior have the unpleasant impression provoked by a fool who intoxicates himself with his own flattery.

The integrity of goodness, nobility, and simplicity do not exist in the person who overvalues himself, a circumstance that defines the impoverished concept he made up for himself.

This deficiency closes the mental doors to any advice or insinuation tending to correct it. It becomes, therefore, evident that it weakens the moral life and prevents the improvement of aptitudes since he, who

imagines that he has them all, lacks the stimuli to truly achieve them.

Each one is free to put a value on what he is worth, but this must be done with precision, with seriousness, not as the conceited individual intends by maintaining a permanently inflated value of his own self. His effort is, undoubtedly, in vain because, at the first defeat that he suffers, his blown up personality loses its conceited posture that escapes through the cracks of his inconsistent attitude.

In order to free oneself from the slavery imposed by this deficiency, one must tenaciously rehearse the recommended technique to be used against any deficiency, being indispensable the analysis, in each circumstance, of the trivial motives that impel one to appear out of focus to the eyes of others.

How useful, convenient and gratifying it would be for the person to adopt **modesty**, simplicity, and unaffectedness rather than to deceive himself believing to be what he really is not, instead of giving himself the opportunity to truly become so, never for ostensive purposes but as a requisite that befits a rational and conscious being.

The educated man who is sure of his merits never displays them before the eyes of anyone; on the contrary, he conceals them.

DEFICIENCY: FOOLISHNESS

ANTIDEFICIENCY: PRUDENCE

An unmistakable characteristic of the individual who is foolish is his urge to contradict and to stubbornly sustain what little he knows of what he does not know well.

He is intellectually lacking, incapable of an in-depth analysis of an idea and is confused in his thoughts.

In addition to being ignorant, he is obstinate and his self-love reaches a saturation point.

In his pretentious aim to convince others, he brandishes opinions that are rarely his own and whose origin he ignores.

In the same manner as he is easily deceived by praise and flattery, the foolish person is prone to react to the slightest insinuation or attitude that might hurt his self-love. This makes him twist words or intentions which, in addition to inflaming his flushed cheeks, creates a sequence of errors for him. As a result of the conflicts generated by this situation, he maintains a constant prevention against others, dreading that they may think or speak badly of him.

Foolishness, like any other psychological defect that is allowed to develop, tends to become chronic, hence, the importance of detaining it at its inception, a responsibility more within the reach of parents and educators than of the one being affected, since we are referring to the tender

age in which the child is in the formative stage and can be protected from any defective propensity in his nature.

Very well, how should one point out this deficiency if he, who has it, only listens to himself or does not understand that what is being said to him is for his own good, while boasting ridiculously? How can he be made to understand that he must change his ways if his own ignorance and conceit prevent him from doing so?

We do not expect to bring the individual out of this situation, but rather stop anyone, who does not have a similar understanding, from acting as if he did have it, depriving himself of the possibility of understanding and acting with common sense and intelligence.

It will be extremely effective to apply **prudence** to such behavior which, if done with the full understanding of the objective to be reached, will yield excellent results. One should list the erroneous actions that create difficulties and if possible, summarize them on a daily basis. Later on, one will decide if it is convenient to continue to suffer as a result of repeating them or if it is better to adopt a more thoughtful and wise behavior which, if done with the full understanding of the objective to be reached, will yield excellent results. One should list the erroneous actions that create difficulties and if possible, summarize them on a daily basis. Later on, one will decide if it is convenient to continue to suffer as a result of repeating them or if it is better to adopt a more thoughtful and wise behavior.

It may be that, at first, this will be done with a degree of uncertainty but as soon as results are obtained and the

individual experiences the effects of his successful conduct, his resolve will strengthen as he pursues this task, and he will never forget this antideficiency so that it can permanently influence his thoughts and consequently everything else in his life will become a demonstration of prudence which will govern his conduct and moderate his errors.

DEFICIENCY: ALOOFNESS

ANTIDEFICIENCY: FRIENDLINESS

This defect is maybe one of the most benign although it conveys through the individual's gestures, words, and attitudes an unpleasant modality that defines the person as being discourteous and unsociable.

Those who are aloof delight themselves in adopting disdainful, indifferent postures. They are surly, more due to the disarray of their thoughts – sometimes pessimistic and other times contemptuous – than as a consequence of the surrounding circumstances.

Their mood varies with a strong tendency towards displeasure. Rarely does it coincide with the placid or joyful mood of their fellow men to whom they would make excessive concessions when sharing a pleasant moment with them.

Due to the way of being, more artificial than natural, they often find it hard to introduce improvements in their life, whether because the opportunities for progress escape them or are wasted due to their passivity or inadvertency of the obstacle that their own deficiency erects.

The aloof individual has formed a concept of himself that is nourished by his imagination with the artificial stimuli of self-adulation.

His disdain is rooted in the illusion which he preferably lives in.

This deficiency is often generated by the innocent reveries of youth. The golden dreams that animate this stage in life, coupled with the inexperience, clearly influence the formation of this superiority complex that induces the individual to look down on his fellow men. In some cases, its presence in the mind is a mere predisposition, in other cases, it accentuates with age due to its gravitating power over the character.

The individual who is manipulated by this deficiency is not happy and must often suffer the powerful blow of reality which is educational and destined to straighten the direction of his thoughts.

Friendliness emerges here to counteract the harmful effects of aloofness because while the latter decreases the natural disposition to open up and relieves the soul, the former leads one to be open, talkative and generous. But in order for the inner being to truly manifest itself it will be necessary to feel life in its intensity and experience

the reality of one's own existence. Then the interest will flourish not only towards the life we own, but also towards the life that others lead since the life of others usually gives us valuable elements which, in addition to enriching our own, makes us consistent with our fellow men.

DEFICIENCY: IMPATIENCE

ANTIDEFICIENCY: INTELLIGENT PATIENCE

This is one of the most generalized psychological evils of our time. In the past, human life went by without the pressures, worries and demands that exist in our day and age. The rural chores, the handicrafts and even state matters were dealt with without the pressures of time. The clock – torture of our present world – did not worry man whose existence went by without being pressured by urgency. Every man and every village led the life of their choice although they were not conscious of this.

The technological progress that followed, the labor conflicts, the decline of morality and, finally, the struggle for survival have originated the numerous complications that disturb life today.

Along with the growing material development, whose stimulating progress surprise us daily, the

difficulties and the problems that we face today have undoubtedly increased and, by over exciting the individual's state of mind, make him turn to impatience. In this state of mind, any delay or inconvenience related to his concerns or responsibilities produces an outburst and he becomes unforgiving towards everyone and even more so towards the perpetrator of the damage, whether he really is or not and to whom he later attributes everything related to him that goes wrong.

Today few are those who do not experience the effects of the changes occurring in the world. Some live overwhelmed by the need to avoid violating any one of the many laws that govern their community. Others are assailed by economic, housing or transportation problems. The inconveniences that the individual faces daily and the delays that he endures constantly while being aware of the time wasted, undoubtedly, increase the number of troublesome factors that trigger the anxious impulse of urgency. When assisted by an indolent and carefree clerk, wouldn't even the most considerate and patient person, explode during the waiting time incited by the clerk's brazen passivity? Surely in these cases one could obtain more by saying to the clerk "I am in no hurry. You can help me when you have time," since it is common practice in human beings to feel the urge to do the contrary of what is asked of them.

Undoubtedly, impatience is being justified by the fact that it has become a generalized deficiency that needles and disturbs the individual's nervous system.

Impatience often takes the form of obsession. When it reaches such extremes no matter how small the delay may be, it is considered a tragedy by the impatient person. He assumes that everything conspires to torture him and he gives a sigh of relief only when he overcomes a setback.

The impatient individual is a slave of time, of this unreal time which has nothing to do with the authentic one that man so often wastes in trivialities precisely because he does not know what its real value is.

This deficiency artificially creates the anguish of time and forces one to live in a permanent inner turmoil which becomes a mental seism that impedes calmness within oneself. The person who suffers from impatience lives under the constant pressure of thoughts that urge him to hasten whatever he thinks or does – as if peremptory deadlines existed for him in all his endeavors – and that maintain him in acute anxiety during the time in which he is awaiting something; a piece of news, an important answer, a solution, etc.

Apart from the intense moral and physical sufferings endured by the impatient person, he wastes many opportunities, projects, and ideas because if these followed a normal process, they would have developed into resounding successes as a result of intelligent and patient efforts.

It is truly very difficult for the individual who is impatient to understand that everything requires its

own time, in the same way as it is difficult for him to understand that those who help him or assist him in his efforts are not always able or willing to follow the rhythm that his deficiency imposes upon them.

What do we gain by being impatient? Would we solve, this way, the problem created by the demands of this deficiency? Let us ask ourselves these questions every time we experience its haste and surely it will be easy for us to activate the corresponding antideficiency, that is, **intelligent patience**^{*}, which will deprive the deficiency of its strength and prevail at the end.

In saying intelligent patience we refer to active patience. Not the one that induces to passive waiting but the one that, in addition to infusing serenity, makes man more understanding allowing him to think usefully and practically and thus become attentive to his needs and duties all the time, short or long, that the waiting period requires.

Patience is one of the most valuable virtues and also one of the most difficult to achieve. Nevertheless, achieving it is not impossible if one follows rigorously the process of understanding, of training, and of accomplishing that puts it within one's reach.

Commit yourself to the development of this virtue and you will satisfactorily comply with the mandate of life.

^{*} See Logosophy - Science and Method - Pgs. 135-137 by the author.

DEFICIENCY: WEAKNESS

ANTIDEFICIENCY: FORTITUDE

Weakness or debility is a tributary source of the human instinct.

It is integrated by consenting thoughts that weaken the state of mind, the willpower and affect the psychological vitality and capability of the individual.

A characteristic of this deficiency is to give in to the smallest pressure of the instinct or to the seductive thought that demolishes the individual's will and forces him to relapse in the transgressions.

It provokes the weakening of the fortitude manifested in the absence of energy in the determinations of his state of mind, which yields or succumbs to the obstacle or to the vigorous opposition made by others or makes him feel impotent against the passions.

It is interesting to point out how the individual's reason, which should always perform its governing function, is neutralized and subdued by the fascinating influence of a weakness to the point of being paralyzed every time that the circumstantial pleasure reaches its peak and motivates it.

There are those who consider weaknesses the escape valve of the instinct. This is why many try to defend it,

each one justifying the form in which it occurs in their life. The common consensus conceals them, mitigating, in many cases, its negative action as it is done regarding the spoiled child whose mischief is accepted.

Weakness, which in all cases signals a lack of mental control, steals a lot of time and energy from the individual, above all when the deficiency is characterized by the total surrender of the individual to the demands of the instinct that fills him with vices.

We give to **fortitude**, the antideficiency that enables its displacement, the meaning of defense, of rehabilitation, or of a restorative.

The strengthening of the will, or better still, of the individual's yearning, will bring about as a logical repercussion, the action that inhibits his weaknesses and consequently, their gradual extinction. This antideficiency also has the peculiarity of acting on other deficiencies favoring the process of their disintegration.

Naturally one will have to establish it and give it life if one wants it to successfully fulfill its objective. To this end, one must gather judiciously all the elements that, in harmony with noble aspirations, make this extraordinary accomplishment possible.

DEFICIENCY: MEDDLING

ANTIDEFICIENCY: CIRCUMSPECTION

This defect appears nearly always as a negative habit contracted during childhood and strengthened in time by a precarious education.

It reveals a lack of culture and also of seriousness, even when the individual displays the opposite behavior.

The meddler is an individual who desires ardently, and due to curiosity only, to know what others think, say or do, and is particularly inclined to exercise, free of charge, the role of mediator, believing that by doing so, he pleases others or acts well.

In general he does not have bad feelings, but must often suffer the recrimination and rejection of his fellow men, as if he had them.

The obvious overestimation of himself or of his efficacy makes him imagine that someone he knows needs his advice to solve or eliminate problems, and hence goes off and offers it without noticing that no one had asked for it.

How deplorable it is to observe the lack of common sense and tact that this class of individuals manifests as they repeatedly get involved in matters that are of no concern of theirs!

The meddler is unaware that such behavior damages

the concept others make of him and that his word is received with prevention and his conduct, although well intended, shocks others because they fear it.

As done when dealing with a chronic annoyance, people avoid relating to him.

It is known that meddling and indiscretion walk hand in hand. Those affected by the behavior of both deficiencies are countless, since their untimely interventions generate many setbacks and complications and are even the cause of many failed plans and projects in full development.

Both he who slips a word, a number, a piece of news into someone else's ear without the responsibility of measuring the consequences of his act, as well as he who investigates what is of no concern of his or interferes indiscreetly without being asked to do so, not only cause their own misfortune, but inflict trouble and harm upon others.

In order to better assess the ugliness of this deficiency, we recommend that it be examined in others. We will observe the impression we get from an individual, whom we see meddling in somebody else's life or interfering in what others say or do even though it is of no concern of his at all. Obviously, the impression is unpleasant. Hence, what concept could this person deserve from us? A very poor one, undoubtedly.

After this analysis, let us transfer this assessment to ourselves. We would hurry to eliminate such a defect if we found out that, induced by it, our conduct is scarred.

When applied tactfully and correctly according to our own discernment, **circumspection** will prevent any possible slip of the deficiency that might appear under the excuse of offering help, without any consideration if it is appropriate.

It will be understood that, as an antideficiency, circumspection acts in all cases as the direct agent of the intelligence in its function of regulating the human attitudes which are susceptible of altering the individual's efficiency.

DEFICIENCY: LACK OF DISCIPLINE

ANTIDEFICIENCY: DISCIPLINE

Lack of discipline breeds in the individual, fostered by the instinct, which permanently rebels against an orderly life that human relations require to favor the harmonious development of its activities.

This is a defect that considerably weakens or hinders the purposes pursued by man. This is due to its habitual unconcern of the order needed to accomplish every undertaking or project. It delays and makes their achievement difficult, consequently, decreasing the enthusiasm that the individual had in the beginning.

To correct lack of discipline from childhood, persuading the child of the advantages of submitting himself to an organized form of life as well as inducing him to have good habits is to cooperate in the formation of a socially apt and morally healthy individual. He will grow protected against the deviations that threaten youth, and promote disorder and negligence which are, sometimes, difficult to recover from.

Lack of discipline disassociates ideas, promoting a vigorous antagonism between them. It could be said that the mind of the undisciplined individual is a fortress with its garrison in continuous rebellion.

Those, who find themselves in this state, confuse lack of discipline with freedom and, under the pretext of defending it, ignore the laws and norms that govern civic life and even brag about this, intending to demonstrate, undoubtedly, that they are absolute masters of their willpower.

To them, discipline is the image of submission. In every idea of order, they see oppression. Nevertheless, if applied to themselves, even on a small scale, how quickly they would experience its valuable contribution.

The undisciplined individual would greatly benefit if he realized to what degree the deficiency makes his daily activities difficult, because when it rules, being active is of little value to him since lack of discipline withdraws a great part of energy from the effort made, it promotes irregularity in his actions, lack of continuity, overwork, all of which conspire against the successful completion of the task at hand.

The lack of discipline rarely acts alone. It is generally joined by disobedience, inadaptability, negligence, indifference, distraction, etc. In the best of cases, it reveals nothing less than a lack of control, of determination and even of the ability to regulate one's own diligence making it more agile, productive and stimulating.

Be that as it may, it should always be clear that the lack of discipline, with its fascinating arguments, makes one lose a lot of time, precisely the time that could be used to introduce into life the order that it lacks, with excellent results.

There are two categories of discipline applicable to this deficiency; rigid and elastic. **Rigid** discipline is that which is followed to the letter without accepting circumstances capable of changing the causes that originated this or that norm, activity or conduct. **Elastic** discipline is that which each one applies smoothly and firmly according to one's way of being, until life becomes accustomed to a regular and long-lasting rhythm. We opt for the latter.

In our judgment, the undisciplined individual is so, before anything else, in his own thoughts. It is there where **discipline** must be introduced; it is there where order must be placed. The effort towards this objective is not tiring if the benefit aimed for it is recognized; at most, the feeling of impotence which follows the first trials may be a little disconcerting. In such circumstances, we recommend that it not be forgotten that the key resides in the uninterrupted application of

our method, in order to enable the antideficiency to replace the defect thereafter.

Logosophy, that makes everything fertile and beneficial, has no place for the lack of discipline in the field of the practical applications of its teaching. The process of conscious evolution debilitates it to such a degree that it finally disappears.

DEFICIENCY: SULLENNESS

ANTIDEFICIENCY: AFFABILITY

This is a temperamental defect that limits sensitivity suffocating feelings.

If the individual gives in to it, he will become a maniac trapped in the narrow circle of his own mental inclemency.

“He cannot control his temper”, people often say to justify him. And we ask: does he not have intelligence and willpower to fight against this unsociable deficiency?

Sullenness makes the character bitter and somber; it seeks isolation. The individual avoids contact with his fellow men, and these, in turn, avoid him because nobody likes to deal with a rough and unfriendly modality. Whether he is at home, close to his beloved ones, or anywhere else, his attitude, contrary to any

jovial or affectionate expression, provokes rejection, since his presence is always received with very little show of satisfaction. It is not unusual for the individual who suffers from sullenness and is so badly endowed regarding his character, to have personal qualities, such as, capacity to study or work, honorable conduct, responsibility, etc., but his company, due to the tendency of his ever-changing attitudes, is a cause for uneasiness and concern in others.

Thoughts of good humor, of tolerance and joy have a ponderable influence over sullenness, as they finally soften the sharp edges of the individual's temperament. To allow these to overflow internally is to favor the soothing of a defect that prevents the enjoyment of kindness, extended to him by his feelings. But how can these thoughts be maintained in the mind when one lives obstinately tied up to thoughts of such opposite nature? How is it possible to cultivate an antideficiency capable of erasing such flaw when the individual's behavior is totally opposed to it?

Whoever wants to stop being sullen will find precise indications in our method to fulfill his aspiration. Following these recommendations with sound judgment, will help uproot the modality that troubles his moral and psychological being.

We highly advise those who decide to undertake this task to place a heavy lead object in their pocket, with the word "sullen" written on one side. This uncomfortable weight, to be carried everywhere, will be a constant

reminder of the deficiency he carries on his shoulders and will make him want to get rid of it as soon as possible. Obviously, this procedure could be avoided as the same goal can be achieved by keeping in mind the image of the heavy object linked to the sensation of annoyance that sullenness gives him. If he pursues this, he can very quickly alleviate his load, and **affability**, as it modifies his character, will enable him to feel and enjoy the advantages of the change. It is worthwhile to try this experiment.

DEFICIENCY: EGOISM

ANTIDEFICIENCY: DETACHMENT

Egoism is a deficiency with roots that go back to primitive times, when men, in their permanent struggle against the hostile environment, only engaged in defense and conservation. It is, therefore, a deficiency which is intimately related to the instinct of conservation, awakened in the individual by the imperious need of life. Hence, we see it appear, without exception, since early childhood.

Egoism is not a feeling as it is often referred to, not even when it is said to have a hybrid origin. The irrefutable proof of this is that the selfish individual often

struggles with his own feelings when these, in certain circumstances, strive to soften his heart, so hardened, precisely, by the control that the instinct exercises over it.

When greed fulfils the selfish individual by satisfying his material appetites, limited exclusively to personal pleasure, he seems to appease the meanness that consumes him; but his mind is always alert to protect his interests against any eventuality.

He denies the incumbency of the spirit in human life and resists every idea related to its governing function in man's destiny. Just the mention of God, when said with the objective of softening his egoism, seems to upset his mind; a clear proof that this deficiency is the inveterate product of the instinct, which is the last of the human remnants linked to animality. This suggests how imperative it is for the human being to elevate his inferior states to that of a higher nature.

Egoism shuts off the ears of understanding to such an extent that it does not allow the individual to realize the inexorable and hard lessons which have been repeated throughout immemorial times, which is that the accumulation of assets, exclusively of material nature, affects the transition that occurs when life ceases; that the spirit takes nothing from this world when man, abandoning it offers to the judgment of his own existential heritage such an unjustifiable demonstration of indigence.*

* See *Self-Inheritance* by the author.

This deficiency erodes the individual's feelings. When these and his sensitivity are affected by it, an abnormality is produced, causing an unbalance and a multiplicity of desires that are never or only partially satisfied.

If everyone monitored his thoughts with the objective of verifying if he were free of this deficiency, it is almost certain that at least some remnant of it would be detected, since only a few people do not have some particle of egoism in them. Each one could find it, for example, when attending a party, in the ambitious desire that might be experienced in being the most admired or the one that stands out most; or maybe one discovers it during another moment in life, when one feels deep inside oneself the force that opposes some unselfish gesture; or when one suppresses in time, the impulse of securing the best piece when confronted with an appetizing delicacy.

The selfish individual devalues the price of everything because he believes that life is a trade in which whoever is skillful enough to rip off the values he desires for himself, gets the best deal.

In contrast to the great souls, which are all generosity, the small souls are selfish, insignificant, and deprived of the respect which those who demonstrate **detachment** inspire.

This flaw opposes a tenacious resistance to conscious evolution and densely obscures the path of self-knowledge.

Possibly someone may ask himself, not with little skepticism, if there might be a way in which a constructive thought could penetrate into the selfish individual's mind and counteract the deficiency. Obviously, a favorable change cannot be conceived in one, who has hardened under the influence of egoism, but it should not be considered impossible for those who, still in time to reconsider, feel a disposition to abandon their intense desires in exchange for some noble aspiration, which was able to conquer them. Undoubtedly, altruism acts as the clarifier of the ideas and concepts which have been darkened by egoism.

The logosophical teaching, a paragon of generosity, invites the selfish individual to behave according to its generous example. If he takes this into account, the first symptoms of detachment will gradually appear in him and the antideficiency will be able to dislodge definitively such a mean and burdensome guest.

DEFICIENCY: LACK OF ORDER

ANTIDEFICIENCY: ORDER

There is no doubt, that there is a visible resistance against anything that implies submission to an order or a method in the mind of the individual who suffers from this deficiency. He thinks that the systematic disposition of things enslaves him and deprives him of the freedom of doing whatever he pleases. The negative influence of this deficiency is so great that the individual takes pleasure in disarranging and misplacing everything.

The individual afflicted by lack of order ignores and does not value the advantages of maintaining a place for each thing or object he uses on a daily basis and, of course, such an attitude makes him waste time, thus confusing many of his movements and efforts.

Lack of order is often associated with **negligence**, since both run towards the same objective.

The disorderly individual is often a person who deserves esteem for the activity he performs, but he remains, nevertheless, unaware of the contrast offered by the carelessness in which he lives when someone observes this in him.

The root of this deficiency is the lack of order which forcibly exists inside whoever has given in to its

influence and whoever ignores or seems to ignore that the organization of life in its routine chores and other details concerning each person's private sphere must be an inescapable concern to him. Needless to say, that whoever lives this way must have been deprived, during childhood and youth, of an assistance that could instill in him the habit of being orderly which, from every point of view, is necessary as the foundation for an organized life.

What stops the progress of this deficiency, or better still, contributes to its elimination, is to gradually establish the order that lacks inside the mind, by starting to train the faculties of the intelligence, particularly, the faculty of thinking. The methodical practice of such an activity puts in order the mental movements that activate the execution of projects that were established to achieve a desired goal. For this, as indicated in this book, a previous inquiry of the thoughts that the individual has in his mind is needed to find out which ones serve a purpose and which ones do not, and to help the best to fulfill their objective. Any other behavior will generate loss of time at one's own expense, and the lack of order, even though abating, will continue to exist with the risk of becoming chronic.

This task would be very difficult to be undertaken by any individual without the assistance of the logosophical cognitions, for the simple reason that he does not have any similar method that would permit him to assess his own reality, of which he is unaware. How many are there, for instance, who think that what has been accumulated in their minds may not be as useful as they

think? How many have put order in their thoughts and are able to make good use of them instead of having them become an obstacle to the achievement of this or that project or a conduct to follow?

The logosophical conception of **order** implies ductility related to that order. It should be understood, however, that we are referring to the mental order, that which fulfills a very useful objective because it embraces all facets that relate to the individual's life.

The careful and intelligent disposition of external things must respond, therefore, to the order established inside the mind or reflect its consequence, all of which make it evident that there must be a correspondence between the external and internal order. In this manner, the individual will protect himself against the tyranny that his thoughts exercise by imposing on him a conduct from which he cannot escape.

It should be noted that before applying the corresponding antideficiency to this fault, it is imperative to have experienced in oneself that lack of order is in fact a dominating factor within the mental scenario of one's own life, a lack of order that, although in many cases may not hinder the normal development of daily activities or chores, does not, however, upset significantly one or more objectives or aspirations that one possesses.

When life does not follow an agile order, one that is forged in knowledge and experience, it loses the great stimuli of **assurance**, which so greatly invigorates willpower.

The gradual training of the intelligence stimulates the maintenance of a logical and natural order in everything that concerns or relates to one's own life, an order that is disdained by the undisciplined individual, who presumes that everything must occur according to his whims.

To put order in our thoughts, in our life, and in everything that depends on and belongs to us must be imperative to our conscience.

DEFICIENCY: ABRUPTNESS

ANTIDEFICIENCY: GENTLENESS

Abruptness defines an individual whose gestures, words, and attitudes undergo sudden changes as a result of unexpected impulses over which he has no control.

It is a trait of those whose temperaments are restless, impatient, and violent, and it grows to its most ungracious form in those who, due to their lack of education, have not been able to smooth the harshness of their character.

This deficiency manifests itself as a result of annoyances, discomforts, or displeasures triggered, voluntarily or involuntarily, by third parties, and that is expressed likewise through rapid and unexpected

manifestations, which take by surprise and upset those who are close to the one who is affected.

In spite of their deficiency, people who are abrupt can be affectionate, cordial, and possess high moral qualities. In these cases, the elimination of this fault will not be difficult, especially if the individual realizes how painful his deviances can be not only for his own life but also for his relationship with others since both are harmed by its effects.

To maintain a harmonious relationship with someone whose manners and attitudes are abrupt is extremely difficult, unless one is able to offer a good dose of benevolence and tolerance. This is a powerful reason to rectify behavior and spare family members and friends the ungrateful surprise of the abruptness that disturbs and alters good relationships.

Although we offer **gentleness** as being the antideficiency and, as such, its most appropriate counterpart, this does not precisely imply that it alone acts as an antidote. As with the other deficiencies, he who aspires to correct it must pay special attention to his thoughts, and if he is conscious of his abruptness, he should strive to be gentle, holding back any contradicting impulse on the spot.

He should project, on his mental screen the image of an individual who is dominated by a fault similar to his. He should imagine him in his abrupt gestures and movements, in his untimely outbursts, in his inappropriate attitudes, and he then should see himself

in this crude scenario. He should rehearse this as many times as necessary until the deficiency disappears whilst offering his best efforts to gentleness so it can be part of him, from then on, as his way of being.

DEFICIENCY: I N T E M P E R A N C E

A N T I D E F I C I E N C Y : M O D E R A T I O N

Inasmuch as intemperance suggests a lack of moderation, it is impossible to separate this thought from the image of that which is exaggerated and extreme.

Having positioned this deficiency within this illustration and bearing in mind that the intemperate person is an individual who cannot either control or regulate his passionate appetites, it is easily found among all people whether they have been educated or not.

Intemperance is revealed whenever an abnormal psychic state is manifested. It turns the individual into a robot, incapable of opposing or annulling its pernicious influence. Those who accept it, lack control over their own acts, which are exempt of the ethics that normal relationships between human beings demand.

This deficiency acts upon reasoning and other faculties with similar moderate action, causing a paralyzing effect in them. Consequently, this generates a serious numbness

in the free action of the inner life of the individual and is, at the same time, the cause of the anxieties and the depressive state of mind that follow every excess, every outburst, since, as the demands of the deficiency cease, he is then free to reflect upon the meager balance left by his dissipations.

When one truly wants to conquer a deficiency, it is advisable to use the resource that will effectively achieve this objective. In this case, one appeals to **moderation**, which acts instantaneously upon intemperance controlling its excesses. Nevertheless, it is not enough to remember often that one does not want to be intemperate anymore; one must combine this with the will to replace it by moderation, practicing it without hesitation until this rash manifestation of the human conduct is reduced.

DEFICIENCY: **INDIFFERENCE**

ANTIDEFICIENCY: **INTEREST**

Indifference provokes a mental and sensitive **absenteeism**, which prevents the individual from perceiving, in things, circumstances, and people who surround him, the attraction or interest experienced by those who are free from this flaw.

In most cases, the image of **disconformity** is concealed behind indifference. Failures, disappointments, irreparable losses, changes of fortune, unsatisfied aspirations – how many times has ambition or imagination inspired the most audacious projects – usually lead to indifference, which is a psychological evil that numbs the state of mind, plunging the individual in such passivity that he does not care about anything that happens to him, whether good or bad, sad or joyful, and furthermore, he pushes aside any concerns regarding the fate of his children, spouse, and of other loved ones.

Sometimes indifference is more apparent than real. Riches, jewelry, travels, prominent positions, in short, everything that the individual supposes to be unachievable, would seem exempt of interest or nonexistent to him even though, within the hidden depths of his soul, there remains the echo of a sensitive commotion towards the possession of such assets.

Indifference takes on, in certain cases, suicidal characteristics. This occurs when it affects health, which is neglected or uncared for, in contempt for one's life. In other cases, it appears as lack of compassionate feelings. We are referring to those who, while able to do good, stay away from misery, from the needy and from the pain of others.

When this state of mind that characterizes this deficiency sets in and becomes acute, it is because the stimuli that promote the **attraction** have been lost or are absent.

Whoever becomes aware of such a norm will understand how effective and beneficial it is to apply the

antideficiency, that is, **interest**, which will give way to new and powerful stimuli.

Life must not be indifferent to anything. Death, on the other hand, is indifferent to everything, and the coldness of indifference eloquently resembles the silence of the tomb.

It will be necessary, therefore, to feel the pleasant throbbing of life again; to feel it not only inside oneself but, also, for everything that the soul perceives to be noble and good.

Undoubtedly, the following reflection will help in achieving such a purpose: “The indifference that harasses me, as with all the other deficiencies, indicates a lack of inner achievement. Since I find myself living in this world, where I relate to my fellow men, I must get used to not being indifferent to anything. Everything has to interest me insofar as my intelligence is capable of evaluating every fact or event that is directly or indirectly related to my life. I must not, therefore, remain unaware of anything that happens to mankind, because mankind is also in this world”.

Finally, we want to point out that the causal or logosophical cognition, which transcends everything known by virtue of its particular creative and instructive function, helps towards total recovery because it awakens the interest and induces one to seek incentives in everything which, in one way or another, can be useful, agreeable or beneficial.

When indifference succumbs, mortally vanquished by the noble sword of knowledge, motivation, good will, and volition emerge. From then on, life becomes

filled with enchantment and the soul finally deposes its lethal indifference.

DEFICIENCY: GREED

ANTIDEFICIENCY: HONESTY

It is said with good reason that greed is insatiable. Observation also shows that it diminishes the qualities and the conditions of the human being.

We consider it as one of the most negative and disturbing deficiencies because it diverts the creative capability of the intelligence by constantly altering the exercise of its faculties and those of the sensitive system since the greedy individual puts them at the exclusive service of personal desires for profit and for possession, the sole objective of his life.

Actually, this deficiency originates from an obstinate dissatisfaction that incites the senses towards a continuous desire for things, even those that are far beyond one's own possibilities and are therefore out of reach. This circumstance, far from persuading the individual of the convenience of abandoning his ambitious desires and seeking through a sensible effort, the measure that regulates his possessive drives precipitates him into an even more vehement and insatiable action.

Greed is a psychological urge that the greedy individual does not, at any time, try to eliminate. On the contrary, he maintains it since it brings him pleasure, morbid in nature, of course. Being an ingrained thought, it has a powerful influence on the state of mind of the individual, who, in order to calm its continuous urging sensation, advances obstinately towards obtaining better assets or new and overwhelming possessions without wavering in his endeavor.

Among greedy people we can observe the case of the individual who ardently desires what other people have without ever achieving it. This is how resentment emerges against his own fortune and also against his destiny, which he overly accuses of favoring others at his expense.

Very often greed coexists with envy, thus generating far greater damage. The victim of this psychic alliance experiences their incitation with singular violence, permanently tormenting his life with the vision of the assets or the riches pertaining to others.

When greed has already reached the limits of obsession, life itself becomes absorbed by it. The faculties of the individual's intelligence, as well as his will, then become practically annulled. It will be understood how difficult the rehabilitation of the person, who allowed greed to take over, is.

Once this deficiency has **corrupted** the faculties of the intelligence and those of the sensitivity, it takes full control over life, causing it to appear in numerous cases

as the main instigator of criminal acts, such as plunders, deceptions, robbery, and violence.

Surely we do not consider obsessive those who seek the elements for their recovery in these pages, but those who, being less affected and conscious of personal detriment, seek to free themselves from their attacks. These would do well to remember that human life is not made to accumulate material wealth and least of all, to degrade it with greedy aspirations.

If this deficiency moves us to desire that which others more favored by life have been able to achieve for themselves, let us oppose to such instances, the honest feeling that moderates ambitious objectives.

Only **honesty** can cure the errors that greed generates. As an antideficiency, it must act without violence but energetically and every human being must strive to broaden his psychic scope of action and to search, within the sources of honest feelings and thinking, for the sustaining force that will allow him to prevail over such a defective human inclination.

DEFICIENCY: VERBOSITY

ANTIDEFICIENCY: CONCISENESS

Typical of the individual who has this deficiency is to talk excessively, without the control that would allow him to adjust his utterances to the demands of time and opportunity.

He does not consider the energies he wastes or the time he loses, and least of all, the time he makes others lose. Amongst the latter are those who listen willingly while others conceal their boredom and annoyance, waiting for the topic to be exhausted or for a providential fatigue that would silence him.

This is a flaw that delights the bearer because, besides the pleasure he experiences by opening the floodgates of his flowery chatter while listening to himself with uncontrollable euphoria, he is pleased with the admiration he awakens or believes to awaken in his listeners.

Detrimental to correcting this deficiency is the fact that he, who suffers from it, is unaware of his error and of to what extent it hurts him, and is even less aware of the annoyances it creates for his friends and for all of those he overwhelms with his talk.

How beneficial it would be for him to perceive how many busy and active individuals run away from him;

how the reasonable and educated people avoid him; and how those, who tolerated him once, do not dare become his victims again.

Typical of the verbose person is the need to find out everything in order to have a lot to say when the opportunity arises; also common is his repeating the same thing four or more times, thus exhausting the patience of his listener who, resigned, thinks how it is possible to carry around such a calamity without even becoming aware of it.

Verbosity seems to march hand in hand with idleness, since he who talks a lot cannot use his time constructively.

In many cases, this deficiency affects people whose duties demand being active, which does not prevent them, nevertheless, from being a chatterbox, as usual, using a time they do not have. Consequently, they will get behind with their work, which will accumulate and later they will start to complain when only they are the cause of the situations that they have created.

Hence, we can see how many appreciable qualities are lacking in the individual who has this deficiency and it is a pity when it is related to someone who enjoys a good and deserving reputation in other aspects of his life.

He who wants to overcome this flaw should ask himself the following questions: Is my talking useful? Does it serve any real purpose? Am I not abusing of other people's patience? Am I not wasting my time and that of others?

Having done that, **conciseness** should be sought as the antideficiency. Alerted by it, the individual should speak less and think more, remembering that excessive words sound hollow and that nobody takes someone, who talks a lot, seriously; and if, at times, he says something important, there is a risk of its passing unnoticed.

Words must not be squandered because they may be absent when their influence is required in some decisive circumstance of life.

DEFICIENCY: **RANCOR**

ANTIDEFICIENCY: **KINDNESS**

We will define rancor as the mental exudation whose toxic effect provokes a constant psychic poisoning.

Fed by the instinct, this deficiency develops into an obsessive thought, condemning the individual to a prolonged torture.

Rarely does the prisoner of rancor remember things and facts that have helped him, offered him satisfaction, and filled him with joy, but, on the other hand, he sullenly remembers all those that have been hostile to him. He is a resentful being capable of spending his life feeding the despicable thought of rancor that corrodes

his feelings, unaware that the evil desired against others backfires against him a hundredfold, since he must bear the anguish of a situation which sometimes only ends with death.

The rancorous individual does not feel gratitude towards anybody, although he feels worthy of consideration for the services he has performed or that he presumes he has rendered. He habitually responds negatively to any attitude that does not fulfill, as he intends, his demands and, furthermore, denies or underestimates the zeal of those who mean to render him a service.

Incapable of rejecting the false reasons that assist and counsel him, he unleashes his rancor against his fellow man, conspires in silence and waits for the opportunity to return the wrong, which in his mind others have done to him. Any disgrace or setback that befalls the person, who is the object of his indignation, is for him equivalent to the pleasure he would obtain from his own revenge.

This deficiency grows and spreads in an uncultivated environment of society where morals are considered worthless. Nevertheless, it is also found in circles of a higher level. In any case, it always indicates moral inferiority and, even when its traits are not pronounced, it invariably debases the person who is dragged down by its influence.

We have already mentioned that the rancorous individual always seeks to perpetrate his intention to harm in some way whoever, with or without motive, provoked his resentment. This proves the fixation of the

thought that defines the deficiency, since he will not allow, while pursuing his objective, the intervention of feeling, which is damaged since his sensitivity is scarred.

If there is still time to correct this deficiency, we recommend counteracting it by **kindness** or, which is the same, allow the full manifestation of the feeling towards everything that is beautiful and pleasing to the eyes of sensitivity.

Good feelings will erase the effects of rancor just by thinking that it is preferable to be a creditor than a debtor, meaning that it will make us experience the happy sensation of being sure of not committing the same faults we criticized in others.

Whoever undertakes the task of controlling this deficiency will transform his inner hell into a peaceful oasis.

DEFICIENCY: INCOMPLIANCE

ANTIDEFICIENCY: COMMITMENT

This deficiency reflects a distinctive state of mind which makes the individual be careless towards duty, towards promises and towards commitment. It applies in every case, to both lack of responsibility and to a lack of principles. It is one of the many faults of human psychology which originates in the carelessness

exercised during the child's education and which persists and increases with time as a result of the lack of knowledge about life and the activity of the thoughts.

We are dealing here with one of the flaws that attempt against the individual's own ideas, purposes and interests, and the reason why he does not comply with many of the objectives that he has set for his own benefit.

The individual with this deficiency will never be able to maintain the confidence deposited in him by others; and neither will he ever be able to inspire respect since it cannot be deserved by the one who demonstrates lack of it towards his own determination, especially if he is amongst those who, after giving their word are not aware of the damage that its incomppliance can cause.

He who is unreliable does not know the value that is placed on the word given and its relation to the psychological force that inspires them. This does not mean that one has to be a slave to what one has uttered but one does have to honor it. It must be understood that there are very effective means that can reconcile situations without the individual losing his absolute freedom. Such means are: **prudence**, which reminds us of our personal obstacles and other difficulties to fulfill a promise; **moderation** that protects us against the unexpected which allows one not to keep one's word in case of occasional risks; and **common sense**, which gives the precise assessment of the reason for an obligation, etc.

Commitment becomes the order of the day; it is the virtue required to conquer the extinction of this

deficiency. But it will not be enough to just aspire to be reliable to oppose it and to eliminate it; a good dose of willpower will be necessary, first to space out the repetition of its manifestations and then to eliminate it totally.

Naturally, it will be necessary to be attentive to the thought that favors the expression of incompletion and maintains a vigil of every mental movement that tends to hinder the achievement of the purpose one has conceived. The initial effort put behind this purpose must be accompanied by the need to sustain it in order to feel the joy of this trait of integrity which we are adding to our image, thus reflecting what we think and what we are capable of achieving.

DEFICIENCY: VEHEMENCE

ANTIDEFICIENCY: SERENITY

This deficiency is very much tied to passion. The individual who is under its influence is propelled to act involuntary and rashly with neither mental nor personal control.

Generally, he has no time to refine his judgments or his decisions because he is blocked by the sense of

urgency which moves him to address matters that excite and inflame his state of mind.

The vehement person believes that the apparent firmness of his outbursts can make up for the lack of self-confidence in his thoughtless acts.

His erratic nature and his lack of reflection contribute to vary his state of mind which is subjected to the ardor or the enthusiasm that desires and passion exercise over him.

This deficiency does not stop the individual from being well-intended in his actions, but undoubtedly the deficiency often numbs and even ruins the good purpose that inspires him as it occurs whenever words and actions are generated by haste, by violence, or by impetuosity. On the other hand, it should be remembered that the vehement person finds himself having to resort to frequent psychic relief to sooth his nerves and state of mind, the reason why his untimely outbursts often surprise others.

During discussions, the way he presents ideas as if they were his own, even though sometimes they are not, makes him seem a real fanatic. He argues with or without reason with a frantic insistence and in order to give greater value to his affirmations, he usually calls upon erroneous data and inaccurate citations. Obviously, in such cases, the situation becomes more complicated with the participation of other deficiencies that equally contribute to blind the understanding, such as excessive self-esteem, false

common sense, stubbornness, etc. It is natural, then, that imprisoned by such calamities, the person forgets that the fresh and serene word, even when simply expressed, carries more strength and that the potencies of the thought and of the idea are better felt than the word expressed with ardor and passion yet lacking the soundness of a conviction.

When vehemence dominates an individual, who is also generous or simply a sentimentalist, it often leads him to extremes of prodigality which he later must regret. The same occurs every time enthusiasm and ardor impel him to exceed the limits of discretion, prudence, and the adjustment to a correct behavior. This means that by obstructing the act of reflection, the act of thinking, vehemence also annuls moderation and the equilibrium that should always characterize man's actions.

Uprooting vehemence from the human psychological vehicle is as necessary as changing a defective part in a car engine. In both cases the pace improves.

We refer our readers to the recommended formula for the extinction of impulsiveness* assuring them, at the same time, that vehemence is one of easiest characterological evils to conquer, if only they apply the mental control which, in a progressive form, Logosophy teaches how to practice consciously.

* See "Impulsiveness" on page 42

DEFICIENCY: INTOLERANCE

ANT: TOLERANCE

Intolerance closes the paths of comprehension and, at the same time, those of the sensitivity, that are only accessible to the souls who know that they are similar to all other souls.

It manifests itself in the rigor with which the person expects from others compliance or execution of what he commands, either because of his own imposition or because it is his responsibility to ensure that enforced rules or regulations are observed.

The intolerant individual is rigid, hard, inflexible, and clings to his narrow opinion, and in his heart the affection for his fellow man is oppressed and even suffocated by this inveterate lack of respect towards the ideas, actions, and behavior of others.

This deficiency generally breeds in another one, namely arrogance, from which it draws its relentless harshness. Others which contribute to intensify it are an excessive self-esteem and acceptance of the flatteries received from those who, due to the pressure of authority or by the privileges obtained, feel compelled to offer him.

In different degrees, the intolerant person is always merciless and will continue to be so, as long as those

who must suffer his strictness remain subordinated to him. Intolerance will never manifest itself towards those who are above him or towards those from whom he expects to take advantage, all of which does not prevent him from being intolerant in his judgment or in his assessment about what these people do.

Nothing could better define this deficiency than the intolerant individual's own conduct manifested in his total spiritual indigence. Great souls were never intolerant since greatness is the opposite of the narrow-mindedness of those who ignore the moral heights and traits that configured it.

The intolerant individual creates a hostile environment, which does not allow him to enjoy a happy life. This is the reason for his many sorrows and also for the little acceptance he receives from others.

This deficiency has often degenerated into social, political, religious, and ideological persecutions, thus opening deep abysses between men and nations.

Obviously we have not been referring here to the small or sporadic manifestations of intolerance, easy to correct, not being usual to the character, but rather to the active and extreme deficiency which makes he, who suffers from it, carry the name of the deficiency that individualizes him.

Tolerance will counteract this fault, as it is considered by us as the indispensable element for a harmonious relationship with others.

The individual's prestige greatly depends on the intelligent and balanced application of tolerance since

whoever respects his fellow man is in turn respected, a consideration which those who act in the opposite manner do not enjoy.

In order not to distort its noble objective, tolerance must always be constructive. That is why it should be remembered that to indulge in it excessively is as harmful as to refute it. Hence our axiom that: Tolerance should end when exploitation begins.

Tolerance is intimately linked to **patience** – both are combined in action – and is sustained by respect and consideration towards others.

Anyone who is inclined to abandon this deficiency should, therefore, seek to use patience in every opportunity because it will help him maintain and commit to the purpose of fighting it. He will then clearly see the deficiency in all its ugliness and coldness and will consult his sensitivity every time he needs to judge the behavior of others or when he is forced to apply a sanction.

This procedure will gradually moderate the behavior of the intolerant individual who, when successful, will be able to add one more satisfaction to the ones already achieved in his task of self-improvement.

DEFICIENCY: SELF-LOVE

ANTIDEFICIENCY: MODESTY

This deficiency summarizes the boundless love for oneself, a love, unquestionably, a thousand fold greater, directed towards the personality and influenced by all that is material, rather than towards the spirit whose existence and function have never been totally known.

It leads the individual to self-worship, to egocentricity and is the constant cause of his misbehavior everywhere he goes. He forgets the law of correspondence that demands reciprocity of love, respect, consideration and all other duties between human beings and seeks to be intoxicated with the traits of self-admiration that he attributes to himself.

This deficiency is full of passion and, consequently, is closely linked to the instinct. It obstructs human understanding of the objections made by sensitivity and also slams the door shut to communication between the individual and his conscience, which is relegated to the last corner of its inner chamber.

Self-love downgrades man and makes it difficult for him to accomplish elevated purposes. It is perhaps the factor that is the most harmful to individuality, a factor which enslaves it with prejudices that annul its evolution.

It is, in other words, the human being's number one enemy because it obstructs all his determination towards self-improvement. The simple fact of magnifying his assessment of what he is, elating himself in the overestimation of his own capabilities and possibilities, is enough of an obstacle to his ever becoming what he intends to be.

We therefore consider it essential the prodigality, with which the person has endowed his self-image, not to annul his reasoning, as is usually the case, thus keeping him from understanding that what really counts is not the concept that he has built of himself but the concept that others have been able to build of him as an individual.

This deficiency is closely linked to susceptibility, vanity, fatuity, arrogance, conceit, etc., so that when the individual's disposition is prepared to face up to it, he will also have to take into account the need to shed all these influences.

To focus on the antideficiency that we propose, namely **modesty**, implies getting rid of the evil originating from self-love while maintaining a behavior attuned to the individual's reality.

Modesty means a way of being simple and fair; it also means a line of conduct shaped by one's own knowledge which counteracts any manifestation of self-worship.

If we were to look at the human being from the point of view of his ignorance, we would visualize him as a

container, a pitcher that is so full of smoke – self-love – that it sometimes overflows. As valuable things are being placed in this pitcher – namely cognitions – they will occupy the space left empty by the useless smoke of the deficiency as it is dislodged. These cognitions penetrate in his inner heritage, enriching his moral and spiritual life, translated into modesty, one of the greatest virtues, which distinguishes an individual of value from the one whose value is only apparent.

We must also add, since this will reinforce the action of the antideficiency, that opposed to self-love lies true love for the real being, the depersonalized being that emerges as a perfectible entity, a being that evolves and ennobles life as he manifests invaluable qualities of a superior nature. This is a love exempt of selfishness and not limited by any kind of passion. It is a love for the goodness that the person gives to himself and to his fellow man, a love for the ideal of perfection on which he concentrates his efforts and by which he leads his life. Finally, this love is the one, which is transformed into a sublime comprehension of everything that the individual is and can become in direct relation to the law of evolution that governs everyone by the supreme mandate of the Creator.

DEFICIENCY: STUBBORNNESS

ANTIDEFICIENCY: AMENABILITY

As soon as we observe and consider this deficiency, we will see that it is characteristic of people who are uncultured, of limited understanding or of insufficient education. It presents itself in the form of mental obstruction, as if the free movement of the mechanism of the intelligence were suddenly blocked.

Stubbornness implies mental slowness. This explains the obstinacy of the individual to cling to the idea, the thought or the opinion, which, after exhaustive effort, he was able to form in his mind. Under no circumstance would he change his opinion or his point of view. To think of a new mental effort makes him shudder. He prefers to entrench himself behind his conviction even if it is wrong, sheltering himself like a mole in the darkness of its cave.

It is needless to say that the faculties of the intelligence become inhibited by this deficiency, so their invaluable assistance is lost when the need arises to discern over the accuracy of a judgment, of an opinion, of an advice, or of an idea.

This deficiency can cripple a life make it succumb into sufferings that the stubborn person will never be

able to neutralize if he does not decide to examine it and correct it consciously.

We recommend that one apply **amenability** against it in conjunction with the antideficiency that corresponds to sullenness.

It is imperative to remember that we must fight this flaw, as it is, at the same time, extremely useful to focus on the need to soften the harshness imposed on the character by this deficiency. With these measures in place, the antideficiency will begin influencing the state of mind, allowing its beneficial effect to be felt.

The cultivation of the antideficiency allows the individual to break through the limitation created by stubbornness and quickly assimilate the understanding of situations which, when used opportunely by one who suffers its effect, can be very beneficial to his life, especially if these situations have to do with his future.

Amenability must be a modality that renders a constructive service to the way each individual will lead his life, always in conformity – it is convenient to remember – with the most reasonable expressions of his way of thinking and feeling.

DEFICIENCY: CREDULITY

ANTIDEFICIENCY: KNOWLEDGE

This deficiency is evident in the individual who easily gives his consent to anything he hears, without any prevention against either error or falsehood and without evaluating the consequences of accepting everything before an examination by his understanding.

This is due to the lack of experience in dealing with people and also to the meager results extracted from this experience acting as a moderator of the excess of trust in others. Hence, it is commonly found in simple and gullible people, who accept everything in good faith.

Whatever may be the determining cause of credulity, it always indicates the submission of the individual's mind to the suggestion of others.

It sometimes happens that after falling prey to the multiple traps laid out for his naivety, he reacts in such a way to it that he decidedly takes on the extreme opposite attitude, becoming suddenly the most distrustful person to the extent of losing the best opportunities, and becoming fearful precisely when he should not be. All this is the result of unconsciousness, since such a thing would not happen to an active conscience that knows how to mobilize, in due time, the elements of judgment

required by the reasoning prior to committing totally or partially, the physical, moral, or spiritual heritage of the individual it assists.

Through the assimilation of cognitions with extraordinary potential, as are the logosophical ones, the human mind establishes defenses that make it immune against the inconveniences of this deficiency. As soon as the intelligence begins to enrich the psychological and spiritual life of the individual, success increases and errors diminish. Self-confidence is born and becomes steady in the individual and he does not fall into credulity anymore because he invariably consults his own judgment prior to accepting that of others. He will not succumb again to the danger of renouncing his own thinking, giving up such a legitimate right, as it has so often occurred to the victims of this deficiency, to the hawks of social, political, or religious dialectics who, dazzling the minds with imaginary flights, catch their previously selected preys.

Credulity endangers the individual's independence. This is the fundamental reason why we sustain, as we have always done, that man must not believe but **know**, since it is only by possessing knowledge that one's own freedom is guaranteed and life is protected against any extraneous interference.

Knowledge is very difficult to acquire. It demands effort, sacrifice, study, and experimentation; nevertheless, the reward it offers is so great that, being able to assess it, no one would negate the attempt to possess it.

Surely, it is not necessary to reach wisdom in order to eliminate credulity. Not at all; it would be sufficient to be equipped with the elements offered by Logosophy so that the individual can strengthen his vulnerable psychology and oppose his mental defenses to the seductive voice of deceit.

To uproot credulity by means of knowledge is to eliminate forever an evil that human beings have suffered during centuries due to a lack of a sound and constructive spiritual orientation.

DEFICIENCY: INCONSTANCY

ANTIDEFICIENCY: PERSEVERANCE

Due to its temperamental nature, inconstancy is closely linked to lack of willpower. The opposite of constancy, which presupposes an unyielding resolution, inconstancy postpones and even ruins every idea, project or plan that the individual had decided to accomplish.

Inconstancy develops in the disorganized minds and depicts lack of responsibility. The individual is submitted to a permanent change of mind expressed in the ease with which he interrupts one thing to do something else, continuously varying his focus of interest.

This deficiency is a product of unconsciousness towards the fundamental values of life. It reveals unawareness regarding the importance that represents, to the individual's own existence, the continuity in each of the processes that he initiates throughout its duration. By interrupting these processes, he who is inconstant misuses time, annuls the efforts already made, and reduces the efficiency of the elements that he used in each opportunity.

It is well known that what is started today and is abandoned tomorrow leads to psychological states of permanent dissatisfaction. This deficiency does not allow one to benefit from stable situations resulting from projects duly accomplished nor to enjoy the happiness emanating from an everlasting purpose or from a constructive idea in development, and it also puts at risk losing what one has.

Inconstancy disrupts life, continuously disconnecting it. It breaks it up into multiple fragments which, later on, the individual cannot unite or will unite badly. This keeps his life empty of lasting contents.

Perseverance is the antideficiency that will gradually generate a favorable change in the modality of the inconstant individual. It is a force that is rooted in willpower and is expressed as a dynamic attitude. Every idea, every thought once manifested in the mind with the objective of being expressed into physical reality, necessarily requires the assistance of this force to reach its development and culmination.

The inconstant individual that reads these lines should try to remember each one of the failures generated by

this deficiency, which is the promoter of his instability. Then, it will be relatively easy for him to understand that perseverance is the most imponderable factor of existence in all the walks of life and more so in the accomplishment of its lofty objectives.

Perseverance must, therefore, take the place of inconstancy, at all times, always assuming that the objective, which one perseveres is attainable and justifies all the effort put into reaching it.

Nature and life itself give us an example of perseverance as the processes, that make possible the universal and human existence, proceed uninterruptedly.

Every task demands cohesion and continuity in order to preserve the freshness and force of the thought that inspired it.

Inconstancy withers the vigor of the stimuli related to the effort and time dedicated to hopes and objectives that form life's most appreciable assets.

DEFICIENCY: HYPOCRISY

ANTIDEFICIENCY: TRUTHFULNESS

Hypocrisy defines an individual whose conduct is sustained by the distorted purpose of disguising his real manner of being, covering himself with outward

appearances regarding the quality of his aptitudes, feelings, intentions, etc.

The hypocrite is a person who never says what he thinks or feels; in other words, he is neither truthful nor sincere. He manages lies with ability while hiding the thought that moves him. He deceives others in their good faith while showing off the same good faith that he seeks to find in others.

Even though the hypocrite sometimes obtains great benefits for himself, he will never be able to build anything of a permanent nature, be it in friendships or in the important aspects of life.

Some people are so overpowered by this deficiency that they cannot conceive that they could be different or act in a different way. It would be superfluous to state how far off these people are from being able to correct their behavior and for that reason, rather than expecting them to change, we have to be informed of their schemes to avoid being deceived.

This deficiency sometimes emerges at a very young age, by one's own inclination, indicating a negative trait of the psychological conformation of the individual and it thrives easily in the unrefined environments, where good examples are always missing.

The lack of clear concepts regarding the behavior and the correctness imposed by the relationship with others is always an open door for the individual to adopt recourses such as this, which are used unscrupulously and at the expense of an honorable procedure. This is due, greatly,

to the presence of this flaw, which takes possession of the being until it totally dominates him as he, seduced by the results obtained – there is always someone who is unprepared and succumbs to the suggestion of his word – exercises his pretense of everything that would make him appear deserving of the esteem of others.

Fortunately, not all of those who have this deficiency display its most accentuated and negative aspects and manifestations. In some people it is not even a deficiency, but rather a recourse used occasionally to gain esteem or favors from others.

In order to face up to the experiment that will occur once the individual decides to replace this deficiency with the antideficiency that will have to take its place, it will be necessary to be very attentive in all the activities in order to identify those in which hypocrisy intervenes. In addition to introducing this first norm in one's behavior, **truthfulness** should be practiced up to the point when its manifestations become natural.

The antideficiency must be used with the total understanding of its utility and always with the objective of doing good to others. The individual who does that will immediately be convinced that hypocrisy must be definitely abandoned since it debases to the lowest level whoever displays it, being ultimately improper of anyone who aspires to be better and to become a factor of goodness to his fellow men.

Truthfulness commands such great respect for the word expressed, that it could never betray the thinking

nor the feeling of he who pronounces it.

Remember: The less a deficiency is given opportunity to manifest itself, the more it weakens.

DEFICIENCY: CURIOSITY

ANTIDEFICIENCY: CIRCUMSPECTION

The manifestation of curiosity responds to an instinctive impulse.

In the primitive human being this impulse was excited by the strange noises of the jungle, the roar of the beasts, the song of the birds, rain, thunder, etc., all of which moved him to investigate what was beyond his visual limits. Since then, this rudimentary form of exciting the understanding, while making more civilized people develop an ever growing mental activity in search of new and fruitful discoveries, was enhanced negatively in the majority of individuals until it became a deficiency. This means that, instead of overcoming this original instinctive impulse which had so greatly contributed to the survival of the human race on earth, the majority used it to satisfy the idle demands of his nature, searching and questioning everything in order to satisfy the urges of trivial and passing interests.

The same process followed by mankind is found on a smaller scale in the child who is always watching everything that happens around it. The instinctive impulse appears as a natural means of satisfying the innate anxiety of an incipient judgment. When educated and instructed, this natural means of activating one's understanding becomes subordinate to the directives of the intelligence. On the other hand, when children grow up without discipline or a method that comprehensively leads them to a higher degree of development, the need to know develops in them as a whim often in the opposite direction, or is corrupted due to the stimuli that intervene without either order or harmony in their life.

This is where curiosity comes from, a negative modality that maintains the person always avid for information and attentive to what least should be important to him.

In this state of mind, the individual does not inquire in order to obtain a useful or beneficial result for himself or for his fellow men, and the urgency he shows in dissipating the suspense that invades him, is totally unrelated to the short-lived effect once his eagerness is satisfied.

Associated with this deficiency are indiscretion and meddling. The curious individual is, in effect, indiscreet and a meddler, who is always attentive to everything that is said or is happening around him, although it is not of his concern, and, driven by his

thirst for information, he is likely to use any recourse regardless if licit or honest. He watches this one, follows the other one, asks questions, inquires, and listens to conversations and, if these are private, with an even greater interest. In fact, he takes charge of everything except of himself.

Whoever disregards curiosity, as it is currently done with everything that is negatively imbedded in the modality, is far from assessing the advantages of its elimination. It is obvious that only the individual, who is conscious of its detrimental effects, is capable of evaluating the importance of abandoning it.

Curiosity is to the mind what itching is to the body. There is a very common way to appease both, which in either case generate delight; a passing delight though, because later they come back, which is proof that the cause which produces each one was not destroyed.

When one is concerned about curiosity and there is an aspiration to free oneself from it, one will have to apply the recourse that allows putting an end to its inopportune calls.

To counteract it we recommend **circumspection**, but to what degree will we be capable of promoting its substitution?

It will be convenient to know, prior to attempting to do so, that circumspection imposes a change which consists in shifting from the superficial to the depth of things, from the non-transcendent to the important

and transcendental, from curiosity to interest when it is justified by the objective it seeks. In doing so, one will notice that circumspection influences the understanding by moving its interest towards useful and important objectives and also the behavior, which will fundamentally vary due to prudence that advises and to responsibility that awakens.

Following this first step, the individual will let the deficiency act as many times as it wants to, while he practices circumspection until it is transformed into an intimate necessity, into a modality, which will generate many satisfactions. This way, the deficiency will have fewer opportunities to be present until it disappears by starvation. And when, at last, curiosity does not intervene in what is inquired or investigated, but rather his intelligence, then the act of investigating will respond to the imperatives of his conscience.

Conscience is reactivated by the compliance of processes of superior evolution while the intelligence, which constitutes the permanent vigil of man, directs its attention towards all the fertile fields of the mental and physical world to enrich, with its observations, the life that the spirit sustains in every human being.

DEFICIENCY: FATUITY

ANTIDEFICIENCY: SIMPLICITY

This deficiency appears in an individual who lacks illustration and who has a limited capacity of understanding, who knows little or nothing at all but who overvalues himself and even credits himself with talent.

Fatuity makes the person presumptuous and fickle. From his self-established pedestal, he assumes that everyone lacks the ability to appreciate the merits he attributes to himself and he adopts such high airs that, instead of gaining admiration, as he intends, he only earns demerits.

The inclination to acquire this deficiency is, of course, innate but it cannot be denied that many parents unaware of this deficiency contribute to awaken it in their children by lavishly bestowing on them all kinds of flatteries and approvals.

Due to his pretensions and the inflated concept he has of himself, the person who suffers from fatuity can be compared to an individual who, having to travel by bus, not only claims to occupy one seat, but also demands that all the other passengers give up their seats, and even the whole bus, so he can have more comfort and more room.

Fatuity destroys friendships and finally results in discredit which reduces the person to his exact and

real dimensions.

It is difficult for the individual who has fatuity to correct or overcome this defect of his psychology because his own foolishness will not allow him to accept corrections to his way of being. We will not attempt to convince him but will leave such possibility open to those who are still in time to free themselves from this adverse influence and who feel the need to proceed with its elimination.

All the deficiencies develop and take hold of the individual as a result of the ignorance in which he remains about himself and hence, it becomes easy to deduce that the less he knows about the participation and the damage generated by the deficiencies in his life, the more they will take root in him.

Nevertheless, there is no reason why the deficiencies must remain in the human being till the end of his days, as is nearly always the case. Our cognitions open to man's possibilities a new and stimulating panorama and apart from arousing his interest to the superior contents that they offer, they awaken in him the need to come out from the stagnation in which he lives to reach much broader objectives. Being equipped with such a valuable element, which, in addition to illustrating him, will help him penetrate into each one of the aspects that configure his psychology, the dislodging of the deficiencies will then only be a question of determination and effort.

The practice of **simplicity**, which in a way is synonymous to being natural, combined with the warmth

of certain norms of behavior, allows the individual who wants to correct this deficiency to observe it and detect it every time it tries to manifest itself. This new understanding will permit him to contemplate it in all its ugliness and hence sharpen his resolution to expel such an undesirable guest.

With such a procedure, fatuity will lose ground and will gradually have fewer motives to impose itself. It will then be understood how far more important and honorable it is for others to assess us in all fairness for what we are rather than to persist in attaining other people's appreciation of what we appear to be.

DEFICIENCY: NEGLIGENCE

ANTIDEFICIENCY: DILIGENCE

This deficiency slackens the individual's willpower and continuously assaults the good purposes that he may have. It indicates instability in the way of thinking and feeling and a lack of focus regarding one's own life. In other words, it makes it very difficult for the individual to comply with the duties expected of him, whether they be physical, moral, or those of the spirit.

Negligence implies delay and abandonment. Psychologically, the negligent person presents a similarity

to a house, whose garden, due to its owner's carelessness, is plagued by weeds. Cultivated plants, which require periodic attention, contrast in their underdevelopment with the exuberance presented by the wild vegetation that surrounds them. If we were to add the poor condition of the house to this scenario, we would then have a complete picture of negligence. No one looking at the house would think favorably of the person who lived in it.

This fault is undoubtedly a bad companion that takes hold of one's inner state of mind. It induces one to act untimely, with delay, and without exercising either attention or care in what one does.

The repeated failures the individual must bear due to this flaw do not seem to affect him since he is always willing to postpone everything in favor of the pleasure that his unconcerned and irresponsible attitude produces in him.

The antideficiency we suggest be used against this flaw, when applied intelligently, that is, with an unwavering decision exempt of haste, allowing its gradual uprooting may be able, in due time, to impose itself to the deficiency. It will result in a joy only felt by those who had to bear its harmful effects.

Diligence will then appear as a quality of great value due to the benefits it brings, because the individual will prove with satisfaction that while the deficiency forced him to live in delay, diligence allows him to take advantage of time, that is, it expands life, prolongs it to be enjoyed in all its potential, this same potential which

was previously static or only used when needed and whose real use was unknown.

Diligence is in man the psychodynamic force that generates his activity. This activity can be integral and conscious if one's best efforts are devoted to one's own evolution since through it man can transcend the limits of common knowledge and get to know the mysteries contained in his own person as a physical, psychological, and spiritual being.

DEFICIENCY: RIGIDITY

ANTIDEFICIENCY: FLEXIBILITY

This deficiency responds to an inflexible thought that governs the individual's mind, influencing his character by making it hard and obstinate.

Rigidity affects feelings disallowing their manifestation by virtue of the silence to which they are submitted by it. This deficiency leads human beings towards intransigence as a result of the hardening of the sensitive channels. This can be evidenced by their faces in which one can see reflected, in deep traits, the obstinacy that particularizes this deficiency.

Every feeling of conciliation is annulled by the strength of this temperamental flaw, which rarely softens, not even

when faced with the demands of reality. This suggests that behind rigidity another deficiency acts slyly: **obstinacy**.

A particularity of the rigid individual is the excessive zeal with which he performs his functions, whether public or private, being the cause of his inflexibility towards those who are under his orders. We can see an example of this in an office manager who, upon receiving an unfavorable report concerning one of his employees, and urged by the desire to apply corrective action, does not stop to verify the veracity of the report and without seeing or hearing anymore about it, sanctions the subordinate who may be a victim of an error or, worse still, of some slander. Such attitudes indicate the presence of another flaw, **intolerance**, the Siamese twin of rigidity.

The deficiency under review induces and even compels the individual to only trust his own judgment. Only with great difficulty will he consider viable opinions other than his own concerning an issue, this being the reason why he often disagrees with other people's judgment.

Rigidity paralyzes the action of the constructive thoughts which need freedom of movement to fulfill their objective in daily life. This can be observed in a variety of circumstances. One of them could be the following: on an occasion when several people meet to discuss an issue, one of them, as a result of the anomaly under review, tries to impose categorically his points of view. In spite of their good will, those who intervene find their objective blocked by the inflexible and non-conciliatory position on

the one side which, being under the mental influence of his deficiency, does not visualize that by conveniently shifting the focus on the issue, his perspective on the subject could change completely or partially, thus positioning himself in a way which could make him assess the opinions of others. This demonstrates how negative rigidity is because while it incapacitates the person to overcome the limitations of his judgment, it condemns him to error, and induces him to act accordingly.

The influence of this deficiency on the mind is very subtle and, being unaware of it, the individual submits to it obediently. This is the case, for example, of his reacting against one or more of his fellow men whom he accuses of being rigid, without being aware that what he sees in them is nothing more than his own rigidity clearly expressed in his accusation.

Anyone who observes a rigid person has the impression of looking at someone who is psychologically strapped: the same sensation is experienced by the rigid person in relation to the inflexible pressure of his thoughts.

Controlled by this defect, he continuously suffers the consequences of his behavior, sometimes unaware of why these consequences occur and other times unable to avoid them. He knows and feels that he is not accepted by his fellow men but is helpless towards his own intransigency. In many cases he possesses beautiful qualities which wither on account of his stiff temperament, provoking setbacks in his life which evoke the image of the “locus supplicii” of ancient Rome.

This deficiency also reminds us of the rigidity of a corpse and we think that no one, having this in mind, would like to continue seeing himself in such a discouraging mirror.

A fault that is so harmful to human beings well deserves one's adoption of a behavior capable of reducing and annulling it. However, once the decision is made, one will have to make sure that its force never overcomes the desire to fight it.

To practice **flexibility** as the antideficiency is to smooth the sharp edges of the character making it pliable and elastic. It implies exercising the state of mind in condescendence and conciliation which favor a good relationship with others and even with oneself.

If rigidity induces the individual to misbehave and removes him from reality, nothing would be more appropriate nor more convenient than to smooth such psychological stiffness becoming broadminded and understanding in the fullest sense of the expression. To this effect, **sensitivity** will contribute as a factor of success in this undertaking but it will have to be freed from the oppression which it suffers due to rigidity.

Dedicating oneself with patience and perseverance to the cultivation of the feelings will quickly allow its full manifestation.

Rigidity clings to the past and resists the future which always brings with it new opportunities to those who want to take advantage of them.

DEFICIENCY: PETULANCE

ANTIDEFICIENCY: MEEKNESS

The petulant individual is someone who hides deep down in his deficiency the wicked intention of humiliating others. If he has authority over others, he will impose it in the most ostentatious ways, and if he possesses some intellectual quality or he distinguishes himself in a special activity, he then takes advantage of this to attract admiration, seeking to diminish the stature of others.

This deficiency exalts the personality of the individual who displays it.

His impertinence and presumption, which he inveterately displays when exposing his points of view or giving solutions to problems or situations he does not command, make him intolerable. Ordinarily he interprets the prudent silence of others as being an acceptance of his imaginary findings.

This deficiency deceives the petulant individual, making him believe that he possesses considerable talent and prerogatives. Hence he becomes the influent person by *antonomasia* since by the strength of suggestion he makes others believe that he is capable of achieving anything by only intending to. The promise is the factor

he uses to maintain his prestige although it only lasts as long as the expectation of those who trusted him.

He lives in a permanent state of self-deception. Exacerbated by his thoughtlessness and passion, he adopts the most absurd and irresponsible attitudes.

In the cases where the deficiency has been heightened, it is undoubtedly very difficult for someone who suffers from it to submit to self-criticism and consequently to eliminate it. Any important change in his behavior would be a result of the severe setbacks that reality can inflict upon him. The unfavorable variants that threaten and test the mood may force him one day to seek the center of gravity of his own reactions. This happens in the best of cases, since he could also allow himself to be led, as it often occurs, by the impulses, always unconscious, of violence and despair.

With our method, the petulant individual faces his own reality wherein the process of conscious evolution changes the scenario of his future perspectives. **Meekness**, therefore, appears as being imperative to the conscience, emphasizing more and more within him the need to eliminate the cause of all the disturbances in his life.

Meekness acts directly upon the deficiency and immobilizes it while it soothes the state of mind and favors reflection. Prior to that, however, it is necessary to understand that petulance constitutes one of the worst recourses to affirm one's image because this form is not acceptable to anyone.

PART THREE



PROPENSITIES

PROPENSITY:
TO BE DECEIVED

This propensity reflects two characteristics of human psychology: a) ignorance of other people's malice; b) ambition.

In the first case the individual is naively inclined to believe what he is told or what is proposed to him without previous analysis and without protecting himself against any possible hidden intentions in the other person's thought. In the second case his understanding is momentarily muddled by ambition which harbors a thought of **greed** easily perceived by whoever tries to victimize him with his deals. This thought, which numbs the function of reasoning, creates difficulties for a conscious assessment and even silences sensitivity. It keeps the individual under a spell and at the mercy of the deceiver, who would only abandon this endeavor once he has gained everything he set out to attain and, as a result of such an unconditional submission by the gullible individual, a mental, moral or economic embezzlement occurs.

The human being, who is usually prone to mental inertia, is on the other hand, attracted by anything that seems **easy**, that does not require any effort on his part and provides him with quick conquests in any aspect of his

life, resulting in the propensity to be deceived. Later, reality shows him his error, but it is unfortunate that he must inexorably face up to the consequences that every deceit brings about and which are often difficult to endure.

In the propensity to be deceived the faculty of imagining, or said in common terms, imagination, plays an important role, leaving the mind unprotected. It signals a temporary numbness of the intelligence, rendering it incapacitated to exercise control over the seductive thoughts that attempt against the individual and the acts in which he is urged to perform as a consequence of his predisposition to let himself be deceived by others.

To neutralize this fatal tendency we recommend not to give in to illusion and to trust oneself before trusting anyone else.

PROPENSITY:
TO FLATTER

The observation made on this propensity highlights two psychological types which are clearly defined as: a) he who flatters to obtain advantages; b) he who flatters to be flattered.

The first item in this classification refers to individuals who, devoid of personal merits and often

being unscrupulous, seek to offset their precarious condition by a faked submissive attitude towards their superiors or other people from whom they hope to obtain some benefit by flattering them and pretending to show them – so often by virtue of intrigues or plots – that they are uniquely qualified to deserve attention. The second item defines the traits of the self-worshiper, of the conceited person and gives evidence of the moral poverty of those who need adulation and seek it while offering flatteries and praise in order to obtain favors.

The above classification uncovers the roots of this propensity, that is, the causes that originate it. This illustrates the importance of committing oneself to the task of eliminating these roots, which is the only way to eradicate this propensity to flatter. If this is not done, the propensity will strengthen over time, taking its place amongst the other deficiencies.

The propensity to flatter, which is harmless when it does not exceed the degree of tolerance allowed by courteous manners, degenerates, when it becomes a habit, into hypocrisy or falsehood, since the flatterer sees everything through the objectives of a thought that seeks speculation, advantage, and convenience.

We want to highlight the fact that flattery, praise, adulation have nothing to do with the admiration, the approving gestures or the emotional gratitude that emerge in the soul of human beings to express words, thoughts, and the achievements of an individual. In this case, the expression of applause is a duty and in no way affects

the concept of the one who receives them unselfishly; in the other case, apart from the manifestations that serve despicable motives of interest, applause is a simple commitment that satisfies conventionalisms and only hurts he, who abuses of it as much when giving it as when relishing in it.

We will mention, as a sideline and only to indicate the whimsical contrasts offered by human psychology, the case of those people who while savoring flattery are incapable to flatter others, since they are impeded to do so by mean thoughts, and, not even for reasons of courtesy, can they express the merit of others or offer anyone a word of approval.

A man who has conquered, by his own efforts, an honorable place amongst his fellow men rejects flattery which, undoubtedly, lowers the ethical value of the people who delight in it.

The individual who wants to erase the propensity to flatter from his life must always seek the most pleasant, natural and sincere form of expressing his opinions and feelings according to the circumstances. Furthermore, if in addition to flattering one likes to be flattered, it should be remembered that being conscious of one's own value contributes efficiently to annul it.

PROPENSITY:
TO FRIVOLITY

When the individual's life is deprived of superior incentives, the propensity to frivolity manifests itself as an inevitable consequence of life's lack of content.

This propensity is the advanced symptom of the deficiency that will later appear if the individual, rather than applying himself to the development of values, continues to be attracted by the insignificant and the futile, as if his will were magnetized by the superficial and by what lacks density.

Like every other propensity, the one referring to frivolity is hesitant and inconsequential at the beginning since the action of the thought that activates it is detained by natural considerations of modesty. But since, in a certain way, its mere manifestation triggers the cause of the instinctive reaction, the thought gradually passes from propensity to deficiency as it strengthens its hold over the individual's will.

The propensity to frivolity is stimulated in those people who do not think seriously, who do not have a real concept of life, of its values and of its transcendence and who fuel their fantasy allowing their imagination to seek ephemeral satisfactions. In such a situation, one believes that what is entertaining at a certain moment is of relevant importance, and problems and concerns are avoided while allowing

to frivolous things the time that should be employed in confronting them.

In its phase as a propensity and even later, frivolity is usually neutralized by the unexpected changes that life generates for each individual when faced with reality; but it would be better and sometimes less painful, to disengage from it voluntarily and timely, by opposing to the thought that sustains it, other thoughts of solid structures that would destroy it and replace it. This will only be possible when what is superior, what is effective, what is really important, what is in the interest of one's own good and self-betterment ceases to be indifferent and is given a preferential place in one's own life. This way, each one will find, undoubtedly, incentives of incalculable value that will efficiently offset those that propel one towards frivolity.

He, who understands that, will find no difficulty in restaging his existence into a more concrete basis and more in accordance with the prerogatives offered to the individual who yearns to accomplish during his life, his elevated destiny.

PROPENSITY:
TO DISSIMULATION

This propensity consists of the individual's tendency to change always pursuing some motive in order to

change the true face of things presenting them with an appearance that often reaches surprising imitations of reality. For example, someone may be at the brink of a financial collapse, but moved by trivial motives or by some similar interest, is capable of pretending to be unconcerned and even squanders his money to give the impression that his finances are flourishing. In other words, he seeks to convince others that what he simulates is real.

The life of appearances influences in particular the root of this propensity, although we must admit that it can be innate. The superficiality that governs it uses it as a resource to disguise and conceal feelings and intentions, gain prestige, generate admiration, and, finally, satisfy all types of trivialities. In summary, it does not show what either one is or has; a vain effort that strongly influences a great number of people. One thinks that dissimulation is necessary and thus, inadvertently, the propensity to use it accentuates. It becomes deeply rooted and it makes life artificial, positioning the person outside of reality.

We can mention other factors which can cause this propensity. First, a poor educational formation, which generates other factors such as vanity, ambition, frivolity, hypocrisy, and others that portray very serious characterological conditions, which are not relevant here. These factors, or to be more precise, these deficiencies that constitute the basis of the propensity at hand, according to the degree of negativity they attained in the individual, influence the propensity, sharpen it, and

convert it into a norm of personal conduct, which later generates forms of dissimulation often condemnable.

We could add that, at its best, the propensity to dissimulate is the art to conceal difficult personal situations, feigning the contrary of what happens. In fact, it is inappropriate to blame those who use this recourse to avoid the depressing situation of having to confess to others the hard times they are going through. Having stated the exception, we recommend that no one ever make the mistake of turning dissimulation into a habit, since this implies falling irresistibly into discredit.

PROPENSITY:
TO PROMISE

This propensity reveals a lack of seriousness and of consciousness of the responsibility taken when a promise is made.

It will be understood that we are referring to those people who tend to over promise and make use of it with so much prodigality that it becomes evident how little they feel obligated to comply. Amongst them we point out those who promise a lot by boasting with the aim of appearing important, those who use the promise

to conceal their own inefficiency, and those who voluntarily overburden themselves with commitments seeking pleasure in so doing. In each of these cases, the person knows ahead of time that he will disappoint the hopes of his fellow man. This displays his great irresponsibility and the little importance he gives to being censured by others as he deserves to be.

Some people have a natural disposition to promise that makes them look helpful, amiable, and willing, at all times, to be of service to others. Nevertheless, in spite of the good intention that inspires them, they are often unable to have the willpower to fulfill the promise or are unable to accomplish it due to lack of resources. In this case, we can observe that the cause of such an excess lies in an unforgivable weak attitude towards the responsibility of promising and we point out how much would be gained by merely being more prudent and reserved.

From the above, one can conclude that the propensity to promise goes hand in hand with irresponsibility and is often sustained by vanity. But many times this propensity is also strengthened by audacity, a circumstance which aggravates the situation of the individual who uses a promise as a means to use the good faith of his fellow man for his own benefit. That is the case when, for example, the individual plans a fraudulent deal and advertises it to attract gullible people who approach him dreaming of increasing their savings. Although this fact may mean an extreme case of misbehavior, it should

be noted, as it illustrates the work of the disturbing thought, **audacity**, which by expanding its means of action, first creates the propensity and later strengthens it through its exercise.

One often consents to the manifestation of this propensity unaware that its consequences represent a useless burden, sometimes carried only because of an error in the measure of prudence.

The recollection of the unfulfilled commitment later weighs heavily over the state of mind, partly because it adds one more concern to the many that already burden life and partly because the “forgetful person” is never pleased when others remind him of his promises or is told to fulfill them.

Those who convert the promise into a type of personal industry are certainly far away from conceding value to their word, although they expect others to keep theirs. They ignore the fact that the word given contains something of our future life, and with time, as life will demand from us compliance of the pledged word, we will be faced with a reality, which either makes us feel masters of our word or devoid of it for having ignored its value.

PROPENSITY:
TO BELIEVE

When an individual with a propensity to believe is excited by some circumstantial motive, the faculties of his intelligence are affected in their functions because a temporary drowsiness of the mind takes over.

This propensity usually has harmful effects on the soul because as it provokes the inertia of the intelligence it can lead to fanaticism which is the denial of common sense and good judgement.

Its real cause is ignorance. It can be observed that the person who has this propensity reveals an incipient and precarious mental state.

The propensity to believe is characteristic of the person who does not think, who does not want to think, be it due to habit or convenience, and who, before deciding to investigate for himself the questions that preoccupy or interest him, would rather rely on the judgment or opinion of others. Being rebellious to undertake a careful, serene, and reflective study, his position displays incapacity and it exposes him to any deception. It is not unusual in the person who has this propensity to become a **fanatic** of an idea, of a belief, etc., a state which could never happen to those who are accustomed to think freely, to reason broadmindedly, and to formulate by themselves a precise assessment of things.

We said that the individual who has the tendency to give credit to everything, that, in one way or another, reaches his ears, does not think. Therefore, nobody will deny that there are countless people in the world who do not think, which implies that there must be, also, countless people who are used as vessels to propagate any idea, thought or rumor that may occur in any other mind.

It is during childhood, when the ability to reflect has not yet awakened and the mind is still foreign to any notion of knowledge, that the child is usually introduced, with the so called aim of determining spiritual orientation, to beliefs which, as they debilitate significantly the defensive power of the faculties of thinking and reasoning, act as favorable means for the development of this propensity. With this statement we want to highlight that this defect has most often its origin in the faulty orientation received by the child who is not initiated in the use of the faculties of his intelligence so that he may discern for himself between what is real and unreal, what is true and false, what makes sense and what is absurd, but rather allowing that the child's mind be overtaken by beliefs which easily take root.

As we have just expressed, the intention has been to use these means to resolve the spiritual orientation of the child, but with no insight and even less understanding that, by doing so, one of the most difficult problems has been created for the child, which he will have to face as an adult: the problem of his own ability and experience in conducting his life, especially as it pertains to the moral and spiritual aspect of his being.

Great are the disadvantages brought about on the human being by the propensity to believe and great also is the insecurity that originates it. This would be better understood if each of its consequences were taken into account and compared with the kind of benefits experienced by the individual who has knowledge in whatever area he finds himself or acts, since knowledge is the guidance which, emerging from our inner self, generously offers us the information we need in each instance.

He who replaces knowledge by belief must accept the consequences brought about by himself in subjecting his behavior and free will to the condoned or inculcated belief, since ultimately this is nothing but failure of the intelligence to act.

The knowledge acquired through study and experience protects the human being against the risks that this propensity exposes him to.

PROPENSITY:
TO ILLUSION

In examining the motives that influence the manifestations of this propensity, we should consider the strong changeable characteristic that is always present in the person who suffers from it.

During childhood, an age in which the child neither thinks nor discerns, he experiences an irresistible attraction to the chimeric, to what is beyond the objective and subjective realities within his reach. Although this is natural in all children, there are those amongst them that are characterized by an excessive manifestation of fantasy in everything that happens to them. Such imaginary exuberance is, undoubtedly, subject to change since the child is capable to understand, to reason, and to comprehend and can do it very well, assisted by his own spirit, when parents and teachers strive to guide him adequately.

Here we have to mention the faculty of imagining because it is this faculty which, from a tender age, exalts and flatters the child's thoughts with unachievable projects and entertains it with its fantastic array of images. But we should remember what was expressed earlier by stating that **fickleness** is a characteristic trait of the person with this propensity, hence we have to think that not only does the excess of imagination influence it, but also that a negative state, similar to the aspects that define this tendency, exists in the human being. Herein is described the favorable field for the development of the propensity to illusion that reaches absolute control over the individual when nothing opposes its fanciful heights.

Illusion is like a magical and splendid veil that conceals the true face of things; a veil that only allows one to see the easy and beautiful parts of

the mental image of a project whilst it impedes the vision of its difficult and unpleasant parts including the inability – if it exists – to achieve it by one’s own effort, which will undoubtedly occur as soon as the individual carries out this project. It could be considered as a down payment, usually way in excess, made to ourselves towards the possession of an asset or an object that we yearn for. In a way, illusion is similar to a dream, the image of which is brought about by memory after awakening, and is far removed from reality. Illusion is thus comparable to these minute and ephemeral butterflies that seem to be born spontaneously around a point of light, and similarly one emerges as the other dies, as if man needed such deceit to stimulate his life.

The individual who does not subject himself to illusion carries with less pain the blows delivered by reality by being warned; but he who totally depends on it, seduced by the attractions of the imagination whose mermaid’s song is the precursor of deceit, remains for a long time submerged in a state of disheartenment as the blow received, either bluntly or subtly, wounds his sensitivity.

Following the steps of the individual who suffers from this propensity, one can confirm how insecure life becomes when removed from what is real and positive. Illusion is capable of jeopardizing the moral and material balance of individuals. It is well known that those who, attracted by the illusion of increasing their

gains, be it in a business deal, be it in gambling, end up mortgaging their assets and even their honor. Suicides remind us of the process followed by those who did not have either strength or stamina to overcome the sad ending of their audacious adventure.

The exacerbation of concealed desires often causes situations similar to the ones mentioned above; this is why it is good to be prepared with the comprehension that illusion, when it trespasses the boundaries of reality, always exposes one to unfortunate endings.

A vigilant attention focused on this tendency will allow one to promptly neutralize the seduction that fantasy exercises over the senses, thus experiencing the effectiveness of self-control which is as valuable as it is necessary in the conscious life of the individual.

PROPENSITY:
TOWARDS THE PLEASURES OF
THE SENSES

In referring to this topic we must clarify that we are using the term senses to mean that which strictly corresponds to the instinct. In other words, we do not attribute to the senses any spiritual prerogative, except when the instinct has been liberated from its harmful

influences by virtue of the process of conscious evolution that leads to the balance of the passionate impulses.

Both external and internal factors awaken this propensity. The external factors include lustful reading materials, crude lecherous movies, inappropriate conversations, frantic music and everything that, in one way or another, exacerbates passions.

The predisposition to give in to the pleasure of the senses indicates the start of the weakening of willpower, a reduction of one's capability to resist the influence of the stimuli of passion, a progressive spiritual inhibition, and a growing tendency for passing or ephemeral things; in summary, it indicates a negative psychological attitude which leads the individual to prefer material pleasures. This propensity leads to a psychic intoxication because it results in the temporary slackening of the mental faculties which the individual is deprived of during the moments of excitement.

Proof of the confusion, which the individual suffers when this propensity is about to become a dominant evil, is demonstrated by the following: a man who abandons his family and home for a life of sensations and disarray; he who, attracted by gambling, submits himself and is fully inclined, without remorse, to risk everything; he who destroys himself and sacrifices his loved ones for the pleasures obtained from liquor; he who mortgages his reputation and honor for the easy economic life to wallow in luxury and pleasures.

To neutralize this propensity, one must address it with gradual abstinence while giving time for the process of conscious evolution to repair the effects of such a harmful characteristic and offer, instead of its fictitious pleasures, the indescribable satisfaction that one's own spirit will provide.

When the individual is able to overcome his propensity towards the pleasures of the senses, he places himself in the enviable position of facing the problems inherent to a life of a broader scope and of greater possibilities of cultivating his spirit.

PROPENSITY:
TO ISOLATION

This propensity occurs when the human being is trapped by strange thoughts of skepticism and indifference. Once the faith in his fellow men and in his own possibilities is lost, the individual seeks isolation for himself as a sure means of social immunity. But the propensity to isolation has also its cause in inhibition, in limited capacity – so often the cause of the lack of self-confidence – in reserve, in sullenness, etc... And its origin is also seen in a child's shyness, inwardness or introversion. At this point we

may say that insofar as one must exercise caution regarding the stimuli offered to a child to foster his development – everything requires a judicious balance – one must exercise these stimuli plentifully and emphatically in the child who shows signs of this tendency, aiming to neutralize it at its inception in order to prevent an undesirable or unproductive thought, generated secretly in the child, from controlling someday his willpower and, over the years, affecting his good judgment.

Whatever the origin of this propensity may be, we must always infer that to isolate oneself is an error which, if it persists, will lead the individual to deplorable extremes of misanthropy.

Voluntary isolation hardens the human being's feelings and blocks the faculties of his intelligence. It makes him live in the illusion of a psychological refuge that makes him believe he alone can enjoy, unable to admit that in his escape he is accompanied by strange and intractable thoughts.

Too many reasons exist to think that the individual who insists in living in isolation, in addition to being unsociable, is an egotist, because he detaches himself from the problems and adversities of mankind with whom he has to live due to the natural law of life.

Connecting with his fellow men in the course of his activities and where his tastes, aptitudes, preferences, or interests are expressed, is as useful and necessary to man as the mobility he needs to prevent his limbs from becoming numb.

PROPENSITY:
TO EXAGGERATION

The presence of this very common tendency in the individual tells us that his imagination acts without the control of the other faculties of his intelligence.

It is usually observed in people with little mental ability or in those without a good cultural level, and its manifestations contain some elements of exaggerated self-esteem.

The analysis of this propensity reveals an individual who deceives himself into believing that by exaggerating, his words will carry more conviction. He is unaware that this hypertrophy can render them meaningless. Such an individual tends to bolster things, seduced by the urge to impress, to astonish, or to get attention. In the end it is an artificial means used to offset the lack of ability to achieve the same effect by natural means. If the person with this propensity were a keen observer, he would notice how quickly the number of people who avoid him increases, and would dedicate himself to do something more effective for his own benefit.

When exaggeration stops being a simple propensity and becomes a habit, the individual talks, moves, and acts governed by fiction, having to continuously suffer the consequences of living outside of reality.

Those who suffer from this propensity invariably experience the urge to be believed, and if successful, feel invaded by the dull and ordinary emotion brought about by a trivial triumph. How different is the state of mind enjoyed by those who, after gradually eliminating this tendency, are able to activate internally the possibilities of being, doing, and possessing without being opposed by deception.

PROPENSITY:
TO SEEK THE EASY WAY OUT

The lack of practice of the faculty of thinking makes the individual incline, as a result of his mental inexperience, towards the easy way out of everything. For example, those who, faced with a problem, an issue, or a situation that worries them, will usually rush in search of someone else to solve it for them, thus becoming liberated from the effort required by the circumstances. In other words, they use someone else's mind, not their own, to find the solution.

This propensity debilitates one's will as it inhibits the state of mind and detains the expression of any determination that involves a greater or more important effort than that which is ordinarily performed.

This is an evident sign of mediocrity since its influence makes the individual frightened of or makes him reject that which may require of him a greater use of his volitive energies, thus preventing him from attempting to use his own abilities in the pursuit of new objectives. The individual aims to conduct his life without demanding greater efforts from himself and, for this reason, he even resists undertaking anything slightly more difficult, hence limiting his own effort to a minimum.

People with the propensity towards the easy way out are threatened by a life of routine. Reason being that they do not demand of themselves a greater output of their capability, or that, due to their inhibition or their ambivalence in facing the spectra of inconveniences, they are always ready to reject every opportunity of introducing improvements in their lives.

These are people who lack aspirations, and in case they do have them, they nurture them with illusions, leaving their achievement to chance.

It is never convenient to always solve the small problems that children face if one wants to avoid the appearance, later, of the propensity towards the easy way out which will cripple their ability to overcome their difficulties by themselves and therefore seek greater possibilities in the development of their life.

The energies that activate the will are generated by one's own effort and weaken when avoided and considered unnecessary. The propensity towards the easy way out debilitates the will because it maintains it almost motionless,

consequently depriving man of making decisions that will lead him to better situations in the future.

PROPENSITY:
TO NEGLECT

The cause of this propensity lies in the inertia of the mind, which in turn comes from the inability to maintain in constant activity the faculties of the intelligence and the exercise of the thoughts.

It is defined by the individual's disregard for his life, as if every day lived in the state of neglect created by this propensity accentuated a hidden resentment about himself.

Contributing to its manifestation are the absence of incentive, despair, reiterated failures, from which no real lessons have been learned, in addition to the mental obscurity that deprives the individual of any possibility of finding a happy solution to his situation, etc.

This propensity is commonly found in those who lack moral defenses and the capability to find in every experience in life, no matter how bitter it may be, the positive teaching which will later guide their steps. This propensity, however, is not always found in people depressed by adversity. There are also many others who have not suffered either failures or disappointments, but

have grown up deprived of an educational discipline in their formative years or likewise have been victims of the neglect that their parents lived in or of the environment that surrounded them.

A disorganized life without order together with a lack of obedience and compliance to the norms that would ennoble and dignify behavior, give way to neglect. Proof of this is seen in the young people of today, confused by a laxity of customs, who are being rushed unconsciously towards the destruction of their moral and spiritual values. Life for them seems to have lost its noble stimuli, judging by the growing lack of scruples by which they lead it, converting it into an ordinary pastime.

The individual who suffers from the propensity to neglect presents a very painful portrait since he is far removed from thinking that one must savor life and discover the unlimited prerogatives it offers. The process of conscious evolution leads precisely to this end and can be accomplished through Logosophy, a process that makes life blossom with the joy of living and invigorates internal energies transforming them into a dynamic potential of willpower.

The certainty about this has often allowed us to assert that our science is capable of guiding and orienting man's mind towards rewarding and positive endeavors, which, far from leading him astray, will allow him to reactivate the flame of his spirit and to feel life vibrating in strong pulsations, full of hope for the future and with confidence in his own capacity to take action.

The ability to channel our life in accordance with a

firm and sound orientation, which is appropriate for the vital needs of the human soul, enables us to place our ideas and thoughts in their proper order and consequently solve the problem of moral decadence manifested in this propensity that we have just considered.

PROPENSITY:
TO ARGUE

We refer here to an individual who argues for the sake of arguing, because it pleases or entertains him; a person who neither takes into account nor cares about the antagonistic conflicts that usually arise from arguing and in which he embarks upon with the urge to prevail on any subject that gives him an opportunity to press his views.

In these cases, to argue only satisfies the urge to oppose, often with the intention of embarrassing the opponent who can either be stubborn, obstinate, or inclined to overreact and be resentful.

Generally those who argue as a result of this tendency are the least knowledgeable about the subjects discussed, which does not diminish, in any way, the vehemence behind the reasons used to support a weak and obstinate dialectic.

It is common for those who suffer from this propensity to try and take issue with any point, no

matter how correct it may be, seeking, by all means within their reach, to emphasize their own point of view or make it prevail, an attitude that characterizes them as presumptuous people not well thought of by their fellow men.

If the individual who has this predisposition were to put himself in front of a mirror and argue with himself, he would easily discover in his own face the ineffectiveness of his own mental insipidity.

The propensity to argue always leads to the same result: a pointless waste of time that could be spent on something useful. It could be avoided by simply holding one's tongue and not letting it loose when it gets into rambling and sophistical arguments.

Obviously, the propensity to argue ceases to be a fault in the individual, who seeks, by the same means, points in common that overcome differences with a fellow man. In such instance, we look for an exchange of opinions which, when undertaken constructively by people who are respectful of each other's opinion and who are sincere about the cordiality that unites them, allows them to compromise and come closer to an agreement.

The real virtue of arguing lies in the free examination, in which opinions are harmonized and may even coincide as a result of the observation, the experience, and the degree of achievement of each individual, always keeping in mind that any attitude or thought extraneous to the agreed upon purpose will change the order that must prevail to get the best results. The

constructive nature of arguing cannot be denied when the participants seek to confirm a fact or demonstrate their willingness to recognize their error expressed by a conflicting opinion.

PROPENSITY:
TO DISCOURAGEMENT

This propensity becomes stronger in the individual as a result of repeated failures or misfortunes.

It is detected in the inability of the individual to face painful situations, adding to this his lack of understanding of what is happening to him, the causes of which he often presumes to be no fault of his own.

This propensity is found in people who are morally weak and as such quickly exhaust their resistance when faced with any painful circumstance.

This propensity can occur suddenly as a result of the heavy stress originated by adverse events and, later, appears from time to time after sad events in life.

The inclination to be discouraged deprives the individual of the faculty of thinking and oppresses his sensitivity taking away one of its most beautiful manifestations: that which revives expectations and keeps alive the hope for a better future.

One will appreciate how important it is to free oneself as soon as possible from this propensity as it afflicts life and renders it sterile.

The transcendental cognitions explain the different events that surprise us in our daily life and provide the solutions that man begs, in vain, to receive from Providence, since it is up to him to provide for himself the resources that will fortify his soul and liberate it from being discouraged, like an evil that must be permanently distanced from himself.

PROPENSITY:
TO DESPAIR

The propensity to despair is typical of the psychological inhibition experienced by some people as a result of difficulties, problems, or unpleasant events that must be faced. Undoubtedly, it reveals itself in those who are unable to overcome a misfortune or who are not prepared to fight it.

Any adverse occurrence takes on, in their minds, exaggerated proportions and plunges them into despair, making it easy to presume the state in which they would sink into if the motive for their suffering became magnified.

Generally, the individual with this propensity is led by an obsessive thought that makes him see all his troubles as irreparable and his problems as impossible to solve. He is impatient, insecure, and shows a great lack of mental control, all of which converge towards a state of anguish which is relieved by nervous outbursts. At this critical point, his willpower declines significantly to a low level.

This tendency to anguish can be toned down and even eliminated by the invigorating power that our method of mental and spiritual training has on life; in addition to injecting vigor into life, it allows our inner being to maintain a courageous stand in every situation that challenges it.

An effective remedy to oppose this propensity is to think that the circumstantial crisis that one is undergoing could have been ten times greater. What would one have done then? This reflection can, therefore, be used as an element of balance, leading one to seek to do one's best in controlling these inner situations that affect one's state of mind and shatters morale. Our cognitions act in all cases as mental "antibiotics", eliminating the psychological "microbes" of human misfortune, which are the negative thoughts.

PROPENSITY:
TO LACK OF ATTENTION

The causes of this propensity are mental idleness, the habit of immersing oneself in fruitless abstractions, and the lack of a clear idea regarding the responsibility required in conducting one's life.

It reveals a lack of conscious mental activity. The individual, who does not think, generally lives in a state of distraction, which contributes to his moral and spiritual impoverishment.

This propensity is particularly negative because it intercepts the normal development of daily activities or behavior. It is evident that those who do not seek to banish this propensity in time end up being deeply affected by it, because they will be continually harassed by setbacks, difficulties, or other unfortunate situations that will befall them unnecessarily.

This propensity can deprive the individual of his defenses since lack of attention deprives observation of the many details which are of paramount importance in making a decision, formulating a judgment, arriving at a conclusion, deciding on a type of behavior, etc. Furthermore, he, who is not attentive to what is occurring around him or in the world, usually accepts with reckless naivety any point of view presented to him, unaware of its dangers.

Nothing constructive can be accomplished in the life of an individual who spends most of his time without being conscious of the reality that permeates his being and activates the threads of his individual existence.

Paying attention to every task, every event in life is not only a factor of activity, but also a powerful stimulus, which allows for the ample development of one's abilities. If we were to add to all this the attention demanded by the process of conscious evolution, which every human being must accomplish in order to get to know himself and the cosmic reality that surrounds him, he would ensure the permanent participation of his conscience which, ultimately, must govern the mechanism of attention.

PROPENSITY:
TO ANGER

This violent reaction of the inner self is produced in the individual with this propensity and is prompted by motives that infuriate and upset him, inciting him to retaliate against the person who has, by words or fact, insulted him, hurt him, or simply made the mistake of antagonizing him. He is dominated by a lack of mental control and his outbursts are repeated, and incremented by the action of deficiencies nested in him, such as intolerance, vanity, and above all, resentment or rancor.

It can be easily deduced that anger is unleashed by means of the instinct. This is why its manifestations display unmistakable traits of irrationality.

When no moral or spiritual factor contributes to temper this propensity, it tends to totally displace calm attitudes. On account of his violence and the traits that characterize his propensity, the individual ends up being avoided by his fellow men which clearly demonstrates the seriousness of this evil.

The lack of knowledge of human beings' psychology and the unawareness regarding the tyrannical action of one's provocative thoughts that dominate the mind, make the individual, who suffers from this propensity, unable to restrain himself and make him remain at the mercy of his outbursts.

Given that this propensity is markedly temperamental, its elimination requires an unyielding will and a fervent vigilance on the thoughts that predominate in one's mind. Observation will help discover the negative factors, which activate the propensity from within, and which must first be quieted down and later uprooted. Similarly, it will be of great value to visualize the unpleasant spectra of the uselessness of this propensity and its ever unpleasant consequences.

To free oneself from anger is to remove from one's path one of the many inner torments that keep life in a permanent state of anxiety and restlessness. It becomes mandatory, therefore, to fight against an evil that destroys feelings and converts the individual who suffers from it, into a miserable being.

PROPENSITY:
TO LEAVE IT TO CHANCE

This propensity inhibits the individual from making, with his own effort and ability, timely decisions. Attracted by the artificial side of chance, he prefers to rely on reckless outcomes, which rarely yield favorable results.

It is obvious how much illusion, gullibility, and thoughtlessness are harbored in the individual who conducts himself this way.

The impossibility to achieve by his own means what he desires, due to either his inability or to the disparity between his ambitions and the capacity required to reach them, is often the cause of this propensity in the human being. His mind is activated by the idea that chance can fulfill his desires, solve his problems, or change him overnight into a privileged recipient of good fortune. This illogical attitude is what drives so many, to tirelessly pursue the suggestive fantasy of a spell of good luck.

He who places his trust in chance relies heavily on speculation and therefore tends to make the least possible effort in order to fulfil his needs or aspirations. This is demonstrated by the individual who engages in a commercial operation without making a critical

examination of the problems that such ventures might entail and without finding out for sure the means available to prevent unexpected setbacks; he who undertakes a long trip without having his vehicle checked out; he who looks towards recovering from an illness without making an effort to get well; he who pledges or commits his assets trusting they will multiply prodigiously; he who places his trust in gambling to remedy a precarious economic situation.

Trusting chance exposes the individual to dire situations. His is an uncertain life that is threatened by improvidence because under the allure of chance, he risks everything he has regardless of the consequences.

Neither afflictions nor the most convincing reality cures the individual of his candid tendency because he will always seek to justify himself as a means of consolation to minimize his mistakes. How many failures, how many deceptions will he need to go through before he reaches the epilogue of his erroneous behavior!

To avoid this propensity from becoming in the course of time a dominant psychological force, we recommend that one rely solely on one's own competence in order to achieve goals. One must remember that the future must never be left in the hands of chance, since by so doing one runs the risk of annulling one's own possibilities.

To trust oneself is the key. Trust oneself without ever relying on an apparent Providence manifested under the symbol of chance.

PROPENSITY:
TO SLANDER

This propensity, that is generalized, sometimes shows clear signs of becoming a deficiency in people who are less capable mentally and in whom it reveals an unkind attitude, always tending to damage the reputation of a fellow man and rarely to defend it. It is expressed by rivalry, by retaliation, by the simple wish to harm, etc. This demonstrates that this propensity acts under the influence of some other inferior deficiencies such as envy, resentment, malice, hatred, whose presence in the individual totally disqualifies him.

It is common for this propensity to breed in childhood where it can be seen in the child who tells on what others say or do, calling other children names, or who indiscriminately accuses his siblings, schoolmates or playmates. Of course, as these symptoms disappear in the child who is brought up in an educated environment, they are heightened when the child is constantly receiving stimuli that encourage this negative tendency or when he grows up deprived of the concepts concerning the advantages of goodness prevailing over evil. It could be said that, except for the cases in which this propensity shows the persistence of what is natural or inborn, the manifestation of the defect quickly diminishes under

the healthy pressure of a proper education and a good example. Thus, when we observe an adult indulging in gossip, in criticism or in slander, we must admit that it may be the result of having lived without guidance during his childhood, an age in which the individual is totally under the influence of the stimuli he receives.

This evil must be fought tenaciously, favoring **positive intentions** whenever expressing an opinion about a fellow man.

The knowledge of the thoughts and their selection within the mind neutralizes such an unpleasant tendency and allows the individual to build a good image of himself, because he is guided towards correcting the previously erroneous behavior.

PROPENSITY:
TO PESSIMISM

This propensity is characterized by a state of depression that debilitates the will and numbs the faculties of the intelligence. This means that the pessimistic individual risks losing the natural prerogatives that could assist him because his own disorder deprives him from the stimuli that are necessary to make these resources effective.

By placing himself for a few moments away from reality, the individual tends to perceive things through a gloomy perspective. Perhaps because of a hidden grudge, his mind becomes inhabited with sad predictions that will never happen (since everything in life must follow its course), the proof being that these forecasts are not taken into account.

The person who tends to be pessimistic justifies his apathy by holding on to the idea that nothing will turn out right for him. Faced with a happy prospect it seems as if he is only waiting for an unfavorable turn of events that could occur unexpectedly. It is surprising to note how his propensity is able to darken his mind, which seems to be more disposed to receive the news of another failure than one of success.

Every misfortune that he experiences is one more reason to add to those which already feed his lack of trust and, as if it were not enough, he collects in his mind countless adversities which have happened to others.

Over time, this propensity gives way to a loss of love for life. Apart from making the individual inept, it makes him insensitive to the powerful stimuli offered by life, inviting him to benefit from its goodness with joy. Actually, pessimism is to such an extent unfortunate that it does not allow happy ideas to flourish in the mind.

The individual vegetates while enduring a sterile life. Maybe, deep down in his being, he still preserves the image of some hope that once uplifted his life, but remembering it now only serves to increase the discontent that has taken over him. In general, he ends his days rejecting his own

destiny even though it had only depended on his effort and determination to transform it into a favorable one.

When there is only a propensity to pessimism, it is advisable to think that with time it is possible for the individual to become morally and spiritually defeated, an individual who lacks the incentives to live. Perhaps this thought could make him want to increase these incentives before they are exhausted and, taking into account the recommendations made in this book, opt to do that which should be done in the first place, namely a thorough review of the thoughts that tend to depress his inner being and fill his mind with skepticism. The transcendent cognition, which is live energy and permanent stimuli, helps to dislodge these thoughts as soon as a firm connection is established with the cognition, since it injects joy and optimism into life and propels towards the accomplishment of possibilities that are totally within his reach. This makes the propensity lose its hold over the individual.

PROPENSITY:
TO LICENTIOUSNESS

This propensity indicates negligence and lack of scruples on the part of the individual towards all that in terms of habits and behavior merits respect in society. Influenced by this propensity, the individual disregards

every ethical and sensitive norm or principle, without realizing its social importance and without having any notion of the damage that he inflicts upon himself and on others. In short, he tends to undermine what is correct, and confuses the means that make possible a decent and honest relationship with others that promote licentiousness.

Under the claim of individual liberty, so much exploited by the so-called democratic ideas, the individual with the tendency to be extreme, whatever the situation, ends up running into excesses that highlight the dominance of a modality that has become markedly negative and dangerous. The propensity, now developed into a deficiency becomes difficult to be uprooted since those that have it are under the pressure of dissolvent ideas which are as pernicious as those that promote fanaticism.

This negative tendency can be seen across all social levels. It can be observed among workers and employees, students and professionals, and in all cases shows an individual who does not have a clear idea concerning the freedom by which he wants to guide himself, or does not know that freedom also means respect, restraint, and dignity and should not only be taken into account when abuse and recklessness are inflicted upon him. It must be understood, nevertheless, that freedom cannot be conceived nor exercised completely if **responsibility** does not accompany it, as a shadow follows the body that projects it.

The expansion of licentiousness breeds on the lack of a sound and effective social education which should enable the citizen to defend his life against the tremendous

avalanche of negative stimuli he is subjected to in our present time; a time that brings with it the germs of moral and spiritual disintegration, that propagates the corruption of customs, that scorns human dignity and that makes it easy for the young to fall victim to their inexperience, disorientation, and helplessness.

Therefore, taking into account its rapid invasion of all sectors of society, it's important to remember that if the number of those who are affected by it increases in the same proportion that evil spreads, or in other words, in the proportion that licentiousness converted into a norm extends itself, then the effort of those, who do not wish to increase its numbers, must be reflected in their own behavior, conferring upon it a high sense of dignity, honesty, and respect.

PROPENSITY:
TO CARELESSNESS

This propensity affects significantly the individual because it prevents him from taking advantage of his abilities, which he uses irregularly, that is, without the necessary continuity and attention that is required for them to become fully effective.

Carelessness reveals mental indolence. Concerns and responsibility are quickly forgotten by the individual as

soon as his attention, accustomed to moving without control, shifts direction as it is attracted by other motives that are often futile, but that are more to his liking and which do not require great efforts and are not opposed to his tendency to evade obligations.

This propensity reduces the effectiveness in study and work because the individual does not persevere nor makes an effort to sustain the attention that such tasks demand. He acts superficially without concern or responsibility seeking to abbreviate his efforts and without thinking that the consequences will surely pursue and catch up with him later as it happens when things are not done as they should be.

The propensity to carelessness does not always imply, as it may seem, a lack of abilities. Proof of that is the ease, the skill, or the expertise shown by some careless people when, forgetting to do an awaiting task, they dispose themselves voluntarily to do something that is in accord with their preferences; something generally unproductive, not in response to duties or needs, but rather as one more entertainment to fill in the time “gained” in each careless act.

Distraction and irresponsibility, which are natural in childhood, usually generate this propensity that persists in the individual during his youth and even burdens him through adulthood. We refer to those who may have grown up among people who were indifferent and lacked the ability to guide them during childhood. This is frequently the source of this propensity which

exposes man to suffer a variety of consequences, namely those caused by his behavior in the environment he performs in, which makes him unworthy, as well as the consequences resulting from far greater and irreparable events which occur for not having addressed certain details or for not having acted in time to avoid them.

Conscious evolution eliminates this propensity by promoting in the individual the activity of the conscience, which gradually debilitates carelessness until its radical disappearance. The reader should meditate on this and compare the consequences produced by carelessness to the benefits that can be achieved by always holding in one's hands the course of all the events that are of concern to us, and which deserve, from all of us equally, a most careful attention.

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“THE DEFICIENCIES ARE, IN AND BY THEMSELVES, MENTAL BEASTS THAT ARE NOT SATISFIED BY ONLY DEVOURING THE USEFUL THOUGHTS AND PROJECTS, WHICH EACH INDIVIDUAL KEEPS OR CULTIVATES IN HIS MENTAL FIELD. THEIR EAGERNESS TO DESTROY — E.G. PESSIMISM, OBSTINACY, CARELESSNESS, IRRITABILITY, VEHEMENCE, ETC. — INDUCES THEM TO ATTACK THE NOBLEST FEELINGS, AND EVEN ATTEMPT AGAINST THE VERY LIFE OF THEIR OWNER.

IT IS, THEREFORE, IMPERATIVE TO ELIMINATE THESE THOUGHTS BEFORE THEY DESTROY US.”

