

Carlos Bernardo González Pecotche
RAUMSOL

Self

-INHERITANCE

EDITORA
LOGOSÓFICA

Self -INHERITANCE

In publishing this work, the author took into consideration the repercussion that it could have in the world of culture, and particularly in the development of the young, for it contains a stimulating and constructive guidance to life, as well as precise directives concerning the behavior of the individual in tune with such an essential cognition.

The author trusts that the reader's good judgment will recognize the transcendence of a statement which relates directly, individually and generally to the human Spirit.

SELF-INHERITANCE is only a part of the Logosophical conception, whose originality belongs exclusively to the author.

Other equally important facets of this conception will be treated in future monographs, with the purpose of leading to the clarification of problems which have challenged our minds for centuries.

When the cognitions published in this book are inculcated during childhood, and taught to youngsters, a very important step will have been taken in the guidance of the child's and the adolescent's soul, rendering them immune to the alarming state of unbalance, insensitivity, and skepticism in which today's generations find themselves.

Being a powerful stimulus in the orientation of their lives, these cognitions will contribute to guard them, with a little more love, against the threat of all forms of corruptibility.

Helping to spread these constructive ideas among youngsters is to revitalize their psychological energies drained by the absence of clear and meaningful objectives. The beneficial results of these ideas will be immediately appreciated with the advent of a conscious conduct which will gradually replace the young person's superficial manner of thinking by a more profound one. In short, the cognitions that Logosophy reveals concerning self-inheritance will have a beneficial influence on the integral education of man, and the hopes for a better humanity will be achieved by virtue of their stimulating force, one of indisputable reality.

To take zealous care of one's own self-inheritance, to perceive it as the most precious gift, and convert this care to become one of the most important concerns, will generate forms of moral and ethical behavior which will make the future of human society an institution of elevated purposes, and of self and mutual respect among men.

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ALSO BY THE AUTHOR

Intermédio Logosófico

Logosophical Intermission, 216 pages, 1950. ⁽¹⁾ ⁽²⁾

Introducción al Conocimiento Logosófico

An Introduction to Logosophical Cognition, 494 pages, 1951. ⁽¹⁾ ⁽²⁾

Dialogos

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Logosophical Exegesis, 110 pages, 1956. ⁽¹⁾ ⁽²⁾ ⁽⁴⁾ ⁽⁶⁾

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Bases para Tu Conducta

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

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

Colección de La Revista Logosofia

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

Colección de La Revista Logosofia

(Collection of Published Logosophical Articles - Vols. IV, ⁽²⁾ V ⁽²⁾), 649 pages, 1982.

(1) in English

(2) in Portuguese

(3) in Esperanto

(4) in French

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(6) in Italian

(7) in Hebrew

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EDITORA AFILIADA



he human beings' ignorance of their own inner possibilities, of the secrets that dwell in the depths of their souls, have made them skeptics regarding their own destiny.

Once they know how to decipher the key to their evolution in the law that proclaims them as their own inheritors, they will know the cause of the anguish they suffer, for which they have not yet found any satisfactory explanation.

HUMANS WILL BE WHAT THEY WANT TO BE
IF THEY CAN ADD TO THEIR KNOWLEDGE
AND THEIR STRENGTHS, THE KNOWLEDGE
OF THEIR OWN INHERITANCE.

SELF-INHERITANCE

Truth will only give rise to affirmations – never hypotheses.

It seems nothing short of astonishing that since times immemorial, humans have remained unaware of a reality that so directly and exclusively concerns them: their self-inheritance.

Much has been thought and written about the material and psychological dimensions of inheritance – not to mention its legal ones. Yet, those reflections have focused on the ancestry or descent of the currents commonly acknowledged as characterizing lineage broadly understood to encompass physiognomy and blood relations as conduits for character and intelligence, amongst other traits – including intellectual prowess, mental and moral shortcomings and a whole host of other psychological

specificities. Official and private research has concentrated on those areas and has advanced no further.

Rather than expounding on the limited vision with which this fundamental problem for each individual's conscience has been approached, it seems warranted, instead, to underscore the significance granted, from a logosophical point of view, to that which we call inheritance.

Logosophy conceives the law of inheritance as ample, generous and inexorable, as are all universal laws deemed to be. Such law is viewed as one that is rooted in the innermost arcana of human existence and its secret consists in remaining concealed until the moment of its discovery.

While it is true that the genetic cell carries within itself the inheritance of the individual, that cell conveys only part of such inheritance. Let us briefly consider, by way of example, a married couple with three or more children. Is the all encompassing content of the couple's joint inheritance that which is passed onto each child? Certainly not, for none of the offspring is irredeemably bound to manifest the same characteristics as their parents, nor to share – identically or evenly apportioned – their good or bad attributes, or suffer – if there were any – the same pathological disturbances. This simple datum evidences what the genetic cell is in a position to transfer: just part of an inheritance: that which corresponds to each offspring as hereditary potential.

Considered from this point of view, the inheritance is then a relative one, and conforms, so to say, to a biological need, but never determines fatal traits. None of the universal laws can restrain the complete freedom of the human spirit. This explains human's total independence and free will. Each individual is what he is, according to what he wants to be, and except for the cases where irreparable harm occurs – he will be what he intends to be, but through the only means possible: knowledge.

The part of inheritance received from our parents – which they in turn received from their ascendants – is the same we shall bequeath to our children – whether diminished or improved – and they to their children and so on, until the end of time.

By focusing on the evolving part of inheritance, it becomes possible to realize that each individual will find, within himself, hereditary assets that he has been forming through his own generations. The flow of that inheritance may be experienced, for instance, when discovering within oneself a marked inclination towards a specific science, art or skill. The ease with which he carries on his studies, and the ideas that help his comprehension as he progresses towards full mastery of the knowledge to which he aspires, will clearly indicate that one's own inheritance is at work. The

immaterial blood is like the rivers which carry along with them not only elements of inestimable value for the fertilization of the lands which they water, but other riches, which are also carried by the currents in their incessant flow. While making use of these fertilizing elements for one's own life, extracting from this blood its riches, one shall be inheriting it from oneself. That is, from one's own initiative. The riches that the rivers carry along in the volume of their waters, as well as those riches contained in the blood stream, will pass by unnoticed, advancing from generation to generation, if one is unaware of what can be extracted from them. It is obvious that such riches are made up of the valuable contributions contained in the evolution that flows from parents to children. Those who remain indifferent to the meaning of that current shall lose a great opportunity that life offers. This shall not happen to the individual who, even without knowing, extracts from his inheritance the values that belong exclusively to him. This revelation of the secrets of inheritance may well explain the questions posed by those who wonder why children do not inherit the wisdom of their parents, their illustration, etc.

There is a truth known by all, namely, that humans are instituted as the inheritors of Creation. What remains to be appreciated is that such inheritance is

subject to inexorable laws, laws that disallow human beings from inheriting absolutely anything until and unless they become worthy of this universal gift. The lesson couldn't be wiser or more prudent: Do not put the levers of a power plant distributing light in the hands of a child, for you will surely be left in the dark. Do not rekindle the flame of wisdom in the incipient mind without first advising the beneficiary to withdraw any flammable thought from it, given the risk of setting the mind ablaze.

It can be inferred from the above that every human being has access to the great prerogative of one's own inheritance, provided he prepares himself for this achievement. This requires understanding that one must move from "a little" to "a lot", from the minimum to the maximum and never the other way around as ignorance would want it. In other words: as if one could bite more than can and should be chewed.

It seems warranted at this point to inquire about the most prominent aspects of the Law of Inheritance in order to be able to know what to expect.

Let us consider for a moment the case of those who for various reasons have no descendants. The question then arises: Can inheritance occur throughout generations through a collateral pathway? In order to answer this question, we must refer to the explanation given regarding

the blood stream. It should be added, however, that this is not the only available means of inheritance. There is something which becomes visibly or invisibly embedded into the existence of a human being: those deeds, thoughts, ideas and words that have characterized an individual's life. A human being's inheritance may also be constituted by the transmigration of the thoughts and words that have obeyed the Verb and gave it life by teaching or performing good deeds to his fellow men. In those who choose to follow such a path, the memory of those thoughts and words brings the strength of inheritance to their lives, which acquire clear humanistic manifestations. The followers of the thoughts of Christ and other famous wise men and philosophers confirm this. Many of them have certainly shared the glory of the ones who inspired them, whose names they pluralized as they were referred to as the Pasteurs, the Newtons, the Ehrliches, and so forth; an honorable mention which implies recognition of the authority of the heirs to those beneficial thoughts which rendered such an important service to humanity.

The outstanding human beings who have stood out in the three classic periods of history have always been recognized as great for their thoughts and ideas when, after a continuous and titanic struggle, they succeeded in attracting people's attention and getting them to recognize the good contained in these thoughts and

ideas. So many minds have been illuminated by their light, and many have been fecundated with the seeds of the extraordinary conceptions generated by such intelligences that placed within each seed the power of their creative influence.

In this instance, we are making reference to the inheritance gained from other people's thoughts. The more elevated and more constructive these thoughts are, the more respectable they will become. Throughout the course of time we have seen how the thoughts of some enable the thoughts of others to germinate, bequeathing cognitions which have favored the process of civilization and the progress of nations. Ultimately, society itself is the direct beneficiary and legitimate heir to such a precious mental legacy. Their names and their ideas were not buried with their mortal remains. Quite the opposite, for, like carrier pigeons, their thoughts and ideas soared and, in fertile and glorious flights, crossed the seas and continents spreading the benefits of their presence throughout the world. They did so as precursory agents of great truths and powerful aids to human understanding. Thus, we have seen reflected in the skies of all nations the names and discoveries of those noble heralds of the universal inheritance. We have seen them illuminate with a splendorous trail of light the minds and hearts of many generations. Certainly nothing has contributed with

greater efficacy to the configuration of human culture than the thoughts of those who knew how to create them.

The beauty and greatness of the Law of Inheritance is that each individual can apply its principles and, in so doing, verify its reality. Let us begin by illustrating how its inexorability becomes manifest even in the most trivial events of daily life. If a person unexpectedly insults another, it is quite likely that the latter will react and, should his temperament be prone to violence, it wouldn't be too much to fathom that physical aggression might ensue. As a consequence, the offender will inherit bruises along with his discredit. Without question, if our conduct is censurable we will inherit the contempt of others; if we infringe penal codes, we will inherit the rigor of their sanctions – detention, a trial and finally, prison; if we allow ourselves to be lead about by the frivolity of life, then in our later years we will inherit the emptiness of boredom, dissatisfaction, skepticism and disorientation. On the other hand, should we concern ourselves with forging our own inheritance then positive results will be attained from that moment on. What this means, no less, is that a human being can become his/her own inheritor in the course of his/her life. The sooner one recognizes such a prospect, the faster he/she will be willing to continue experiencing the great benefits that such a fact will bring.

The degree received by a physician, a lawyer or an engineer at the end of his studies may be understood as the inheritance from what he/she studied, his efforts and hard work; in other words, a short-term inheritance, the projection of which, however, may express itself as an effective contribution to his/her own hereditary line. The same applies to those who strive to achieve a comfortable economic situation, a respectable social standing, or the successful completion of a personal project, related to human inquietudes. Such an inheritance, it should be emphasized, is limited: it fades away with death and thus, lacks transcendence. It fades away by virtue of its discontinuous nature, and the same cause may even lead it to disappear, since such achievements do not have the same evolutionary consistency as found in those concerning the integral improvement of the individual. Clearly this is not the inheritance that we are referring to.

Endeavoring to know a truth entails a gradual and continuous approximation with humility, earnestness and tact. When saying that humans inherit from themselves, we are making reference to a law that harbors a great truth, as all universal laws do. It will be necessary to know the mechanism of that law down to its smallest detail in order to appreciate its extraordinary importance, however. Whoever might entertain the notion that this process may be left to chance, or can be carried out with fleeting bursts

of enthusiasm is mistaken and will be disappointed in the end. Let us agree then, that in order to understand such mechanism, the assistance of one's conscience is of paramount importance. This requires endowing one's conscience with the kind of knowledge capable of penetrating the mystery of that law in order for its reality to become apparent.

Since the conscience envisages the superior inheritance of the human being, we must admit that the spirit – as defined by the logosophical conception^(*) – is the one who, absorbing from the conscience the values achieved by man, extends them throughout time in each one of the stages of human existence, for it is the spirit that is the depository of one's personal inheritance. Thus, inheritance is understood as spiritual *par excellence* – that is, not as material, nor as the product of intellectual speculation, which is repelled by the law itself, as it does not represent an accurate expression of human beings' yearning for knowledge.

A fundamental problem remains unsolved to this day: the post-mortem or extra physical continuity of human beings. All kinds of hypotheses have been posed regarding that which is mistakenly called “reincarnation”, including the rather naïve proposition that reincarnation is a natural occurrence accompanied by supposed proofs that have pushed such assertions to outlandish limits. The opposite

*⁽¹⁾“*The Mechanism of Conscious Life*”, by the author, Chapter X.

belief is held as well, namely, that there is no continuity of life after death, which has turned many a human skeptical and rendered their lives disoriented. To no minor extent, this accounts for the moral and spiritual abandonment besieging human beings. If everything ends when one dies, why should one concern oneself with striving to be a better person? This is the fatal axiom that paralyzes humanity's most noble efforts.

It seems warranted to affirm that God could not have created beings so remarkably conceived only to have them disappear due to a term that is inexorably set for a lifetime. We have already expounded on the continuity found through progeny, a continuity that occurs outside of one's will, extending to offspring perfections or imperfections or physical, moral or psychological defects. If human beings are bestowed singularities that characterize them and a physiognomy of their own that makes each one unique, it is because such distinctiveness shall differentiate the prolongation of one's own progeny beyond the grave. If it were not so, what other reason would there be for such a rigorous differentiation except for fostering inheritance? There must have been some great objective pursued by the Supreme Will in having granted humans the prerogative of an unmistakable and unchangeable identity, which could be no other than that of their own individual perpetuation. Yet, such

perpetuation, which may eventually become conscious, will not be rendered if one does not obey the laws or if he infringes the precepts and norms of evolution.

As mentioned previously, inheritance, as that line which individualizes humans within the realm of living creatures, may slacken to the point of dissolution. The cause of this lies in the logical deuration that the Law of Inheritance carries out through the channels of selection, since it would be of scant interest to the purposes of human evolution to effect the perpetuation of a human being, for example, who has shown, in all stages of his/her life, the signs, expressions and characteristics of a barbarian, or of an individual who, in his/her decadence, has fallen far below the limits permitted by this law.

From what has been proposed thus far, we can infer that perpetuation is defined and becomes tangible in the superior formation of the conscience, that is, when the human soul is able to attain its true objectives through a permanent and uninterrupted evolutionary action.

Humans become aware of the reality that self-inheritance offers them only when they embark on the process of conscious evolution. It is precisely in that instant, when they confront themselves, that the truths of that self-inheritance come to light. What, up to that moment, could they honestly say they were able to inherit thanks to their own initiative and efforts? Might

they have not blushed, more than once, when they saw the empty coffers of their inheritance? Everything up to that point had been left up to chance, that is, to unconsciousness. Everything, until then, had been done without thinking for a moment about the hereafter, about the prolongation of existence. However, there are those who have stopped to wonder: What may I expect after death? Where will my soul go when I die?

Attempts have been made to explain certain phenomena described as hallucinations, which refer to the surfacing of “souls in torment” who, seeking relief, revisit the places that were familiar to them before they died. How simplistic it becomes to explain such things when one does not possess the knowledge that makes humans wise and prudent in their judgment! Could one not say that the souls all over the world, who suffer because of their own errors and faults, enduring injustice of every sort, are themselves the souls in torment? These – and no others – are the true souls in torment: the ones who have already exhausted the resources of their own inheritance, who have nothing and are no longer capable of doing what is necessary to recover and transcend the moral, spiritual and physical decline that overwhelms their lives.

The inheritance of the spirit, in its evolutionary stage – that which humans inherit from their own self, that is, their self-inheritance – is the sum of all the superior

cognitions acquired and the good deeds accomplished with them throughout the different phases of a human being's existence. Such inheritance is the essence of the thoughts that have presided each such phase of life and endows it with content. This is what humans – through the process of conscious evolution – may unceasingly transfer to their offspring by way of examples and direct support to their psychological, moral and spiritual formation.

Now then, what kind of inheritance might we bequeath ourselves when indiscriminately allowing all sorts of thoughts to enter our minds? That is, good thoughts and bad ones, thoughts of our own and extraneous ones, all entering and exiting our minds without our being aware of such motions? What might be said about our daily actions, of the most varied nature? And what about our intentions and our words, whose inconsistency bears evidence of our unstable conduct? What could possibly be expected from such chaos? What good could we extract from a disoriented mind, full of contradictions; or from a conceited mind, full of obscurities? Undoubtedly, thoughts just as obscure as that mind. Thus, that will be its inheritance.

If it is by force of inheritance that we may today enjoy that which was bequeathed to us from our parents, – be it a vocation for studies, industry, or art, as well as spiritual inquietudes, and so on, should we not, perhaps,

increase our own assets with these resources, thus adding to our parents' contribution? We know that whatever we may be able to add to it today, shall be, in turn, inherited tomorrow. We are not referring, needless to say, to material assets, for the accumulation we may make in terms of knowledge and experience is far more significant and effective. The accumulation of such assets, in a constant manner, should allow us to enrich this inheritance day by day, inheriting today that which was carried out yesterday; and tomorrow, that which we do today.

The fact that one may not yet possess a clear idea of the inestimable role played by knowledge and organization of the mental system in the events concerning self-inheritance, will certainly create some difficulty in understanding our exposition. Nevertheless, it will be easy to sense the great perspectives offered to man's possibilities.

The mental or spiritual inheritance encompasses – as previously noted – the assets of transcendent cognition, which are the fruit of any previous effort or achievement intended to engrave them in one's conscience. The point to be stressed is that should no record be kept of those assets, out of sheer ignorance that they are possessed in the first place, then the possibility of becoming its direct beneficiary is postponed. Notice that we have only said postponed, not annulled, for the possibility of connecting oneself to it will always exist.

Though hidden, those treasures buried deep in the entrails of the earth still exist. As soon as they are discovered, they acquire tangibility and may enrich the life of an individual, a nation and even of all mankind. This is exactly what happens with the treasures of one's own inheritance. Taking a moment to emphasize that these treasures stem from one's own inheritance seems warranted. That this should be so obeys to their traceability to our parents, who gathered their own inheritance in both the ascending and descending lines of their own blood relations. It is, unquestionably, a spiritual relay, where each generation takes the torch of its own inheritance and illuminates its path, traveling as far across the remarkable path of evolution as its capabilities may allow. It would not be difficult to infer that in an infinite of cases this torch remains in the same spot, or barely moves at all due to the lack of cognitions regarding this significant and magnificent reality.

Perhaps those how have followed our exposition about self-inheritance and the cognitive assets have already ripened the following question in their minds: How does one take up the thread of one's own inheritance again? How does one penetrate that great life-changing secret?

The answer is, precisely in the message offered by Logosophy, a science that discovers the most recondite mysteries of the human soul and of the transcendental

and universal world. To demonstrate it we refer to one of its basic conceptions: the one that reveals the free development of the spirit and its manifestations, which are independent of one's will.

Inheritance is etched in one's spirit, for it is the spirit which outlives the physical entity, appearing throughout time following its hereditary cell. Unquestionably, self-knowledge implies knowing one's own spirit according to its potential and activity. This knowledge is the reencounter of the mental cells, which identify and unite themselves through the magnetization of hereditary force, wherefrom the true entity emerges. Naturally, this requires that the process of evolution of one's conscience be carried out consciously.

The assets of knowledge cannot be inherited through ignorance. This is why it is necessary to activate the field of one's own possibilities so that inheritance can be allowed to manifest itself whenever the opportunity arises.

The process of conscious evolution offered by Logosophy strives towards that aim, since it not only encompasses the fundamental aspects of the individual and his/her life and destiny, but also reaches out to the transcendental world where, at one point, and for the benefit of human knowledge and wisdom, the spirit may act unconstrained.

In short, that unequivocal reality – one’s self-inheritance – acquires greater strength and relevance at the intersection between two mental cells: one which contains one’s inheritance and the other which can prolong it, endowing it with boundless energy and richness.

As long as human beings remain unaware of that truth, they shall live in the dark regarding such a valuable possibility. They will thus struggle and hover over a sea of complications without being able to find a solution for the great problem of their existence, namely, the fundamental reason for their presence on earth and the orientation that can enlighten them in order to understand their own truth and be happy.

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