

Carlos Bernardo González Pecotche RAUMSOL

The Mechanism of Conscious Life

EDITORA
LOGOSÓFICA

The Mechanism of Conscious Life

The author dedicated his life to the fruitful work that he accomplished in behalf of human betterment. He created a science, Logosophy, and instituted a method which is unique in its kind.

He was born in Buenos Aires on August 11, 1901. His spirit reacted against the routine procedures of the academic disciplines and their techniques for gaining knowledge which were then deemed to be the basis for culture (for they bear no relation to the individual's inner self), and, after carrying out profound investigations which were guided by an original conception, he discovered a lode of transcendent cognitions. With these cognitions, whose constructive virtue is unquestionable, he tested at the outset of his work a method which was soon to be praised for its efficacy.

In 1930 he founded the "School of Logosophy" in the city of Cordoba, Argentina, where he spent years teaching the cognitions that make up this new type of knowledge. Later on he moved to the city of Rosario. The activities that he developed there during his seven years' residence contributed to strengthening the bases of his work, by then fully consolidated. In 1937 he settled in Buenos Aires where he continued his work until his death on April 4, 1963.

The logosophical movement, which developed under the guidance of González Pecotche gained momentum year after year in parallel with the pedagogical work he carried out directly with his disciples. Important cultural centers were soon established for the practice and diffusion of the new science, centers which placed within the individual's reach an extraordinarily valid and effective method of attaining self-knowledge and of penetrating the secrets of human and universal life.

The Educational Institute, which was founded in 1930 and now functions under the name of "Logosophical Foundation," has expanded its activities to the most significant cultural areas of the world.

After eight decades of incessant activity, the Logosophical Foundation is today in a position to document its work with the solid results obtained with the teachings of Logosophy.

A grayscale, close-up photograph of a human face, focusing on the eyes and nose, with a soft, ethereal glow. The image is slightly blurred, creating a dreamlike atmosphere. The text is overlaid on the upper portion of the face.

The Mechanism of Conscious Life

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Introducción al Conocimiento Logosófico

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Exégesis Logosófica

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El Mecanismo de la Vida Consciente

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La Herencia de Sí Mismo

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Curso de Iniciación Logosófica

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Foreword

In treating topics of such vital importance for human knowledge, it becomes necessary to endorse the statements with an unquestionable guarantee. In our case, this guarantee is established from the very moment we declare – aided by records of experiments, which have repeatedly confirmed our assertions – that the cognitions contained in this book have been rigorously tested in hundreds of students of Logosophy with successful results. This assertion is intended to highlight the fact that what is expressed throughout this book are not just beautiful words nor imaginative conjectures to which we have become accustomed such as those contained in the literature of oriental and occidental philosophy, be it ancient or modern. This is not just another theory added to the huge amount of known theories but rather a reality that acts upon human

understanding, presenting precise conclusions, irrefutable facts and unshakable truths. Ours is a new conception of the individual and the universe, a conception that, because of its depth, logic and scope, does indeed constitute itself as the Science of Wisdom. This science, with its original method, is capable of transforming the life of human beings, endowing it with content, amplitude and possibilities never experienced before in the heart of the human family.

Logosophy has inaugurated the era of conscious evolution, and by virtue of the process of self-elevation instituted in its precepts, every single individual will be able to make good use of the possibilities granted to his psychological, mental and spiritual being. At the same time, he will be able to gain knowledge of the creative powers of his mind, which are in themselves the direct factors of balance, harmony and authority within the individual.

The purpose of this science is not to teach the individual what he already knows but rather what he does not know; neither does it intend to indicate the path of self-improvement to those who claim to have been through it, nor to offer happiness to those who already enjoy it. This explanation will facilitate the reading of this book without any preconceptions whatsoever. Each reader, when faced with the new concepts and assertions put forward here, will know where to position himself in the scale of human evolution without necessarily including himself among those with certain mental and psychological states which have been chosen for reference and study in this book.

The immense difference that exists between one mind and another does not hinder our teaching from penetrating

with remarkable adaptability into each individual's understanding. However, minds that have been trained in academic disciplines and culture can assimilate this teaching more readily, provided of course, that such minds have not been hardened by prejudices or beliefs inculcated since childhood. If there is a lack of mental flexibility, this teaching will suffer serious hindrance in its constructive function. The fact of possessing a cultured and well-informed mind or one that has been trained in the fields of science, literature or fine arts does not necessarily enable the individual to grasp the great concepts contained in Logosophy if his mind has turned cold and insensitive as a result of only living life externally. Logosophical cognitions must not only be understood but must also be felt in the innermost part of one's soul, and it is easy to understand that it must be so since they are directed toward the individual's inner self. It is here in the individual's inner self that the truths of the content manifest themselves detected by his sensitivity, which always acts ahead of the faculty of reasoning. The receptive ability of human sensitivity is faster and more effective; it quickly perceives the proximity of a truth and acts ahead of the faculties of reasoning and understanding, which are slow and refined in their analytical procedures, a fact that makes sensitivity a kind of psychological radar capable of detecting and announcing close and distant truths.

Among the aspects that may draw the reader's attention, there is one that we deem of interest and significance. Due to its nature, logosophical truth cannot be fragmented; therefore, if we speak of evolution we must

refer to every central point of the teaching, for example, mind, mental system, method, thought, and so forth. The same occurs when we try to treat any one of these topics separately: we cannot exclude the other topics for they are so closely related to one another that it is impossible to separate them. This fact can give the reader an idea of the uniqueness and unity of our science. Without this warning, the reader might fail to understand why the order followed throughout the study of Logosophy is different from that used in ordinary learning processes. We know – since experience has demonstrated it – that the individual who delves into the cognitions which we are describing will better understand the purpose of this forewarning, a purpose which breaks with routine and reveals the uniqueness mentioned above.

The material contained in THE MECHANISM OF CONSCIOUS LIFE is aimed not only to explain the ideas and thoughts which inspire the logosophical movement for self-elevation but also to extend that movement to all the fields of human activity, particularly to those of the intellect, to which Logosophy submits the truths that this new science contains.

A quarter of a century of fruitful experiments*, documented in the conscience of every logosopher who has trustingly embraced our conception, is the most legitimate and authentic testimony that the author can offer to the world in order to encourage mankind to resolutely follow the only path that can lead the

* Translator's note: the original Spanish version was published in 1956

individual to the peace of his spirit, to the ennoblement of his life, and to a universal fellowship – objectives that are earnestly yearned for by all human beings.

Confronted with the disorientation or, better said, with the spiritual chaos that ravages great part of the world – a consequence of extremist ideas that threaten the individual's mental independence and freedom, which is his immanent right and in view of the effort put forth by those who conduct the political affairs of the world and have committed themselves to developing new forms of relationships and peace among all human beings, we have been working relentlessly in search of real and permanent solutions, beginning with the substitution of certain concepts that are totally inappropriate for current life. We have dedicated our efforts toward guiding human understanding towards finding these solutions within the inner self, that is, individually at first so that one can contribute afterwards to the common effort in obtaining a solution to the complex and tortuous problems that afflict humanity, together with others equipped with similar inestimable elements of judgement.

Time and our perseverance to carry on a transcendent movement such as this one will tell whether it is today's or tomorrow's generation that will more readily answer our call and then come to see, to appreciate, to feel, to experience and to enjoy the benefits of a discovery that is so essential to the human being: the discovery of THE MECHANISM OF CONSCIOUS LIFE.

Restless atmosphere

Failure of the intellectual currents that focused
on the human being throughout centuries

Logosophy points out errors and heralds
the approaching dawn of a new era for mankind

No sooner do we observe the turmoil of our era with its restless atmosphere, the psychological calamity resulting from the Second World War, we realize that on the immense world stage everything moves, dances and whirls dizzily, in a cyclonic fashion at times. Seen from a certain angle, it reveals an imposing, ever changing ballet, whose central dancers carry out their choreographic performance marvellously, but cannot go beyond the mere simulation of flight expressed in their movements.

We have observed with great bewilderment how intellectual currents, especially those concerning the domains of thought and of human psychology, have multiplied in the course of time, particularly in the last

two centuries, and yet nothing has surfaced in terms of well-chosen ideas that could be deemed truly effective in guiding the individual in his innermost aspiration for self-improvement. In fact, this jumble of theories, this dazzling erudition conveyed in philosophical, metaphysical and psychological speculations, has issued no conclusive outcome, and yet it forces generations of students to be up-to-date on what has been put forward by thinkers and philosophers from both ancient and modern times. This, however, has not been a wasted effort. Distinguished and committed scholars, who know word for word all that has been published or said about this topic, have an excellent opportunity: that of verifying the substantial difference that exists between the erudition we have just mentioned and the transcendent cognitions of real and permanent effects, which will be explained throughout these pages.

If we transfer this image to the bulk of society, we will find people living in the agitated rhythm described above, but aggravated by a rather unedifying mental slovenliness. Printed sheets of paper are devoured by their minds with insatiable avidity. It would even seem as if their intellect resembles the rotating machine that sets in motion the gigantic cylinders of the press. Books are hastily read through, with frenzy at times, and sometimes just to kill time without thinking that in doing so life is being destroyed shred by shred because time that is wasted is a part of life that is lost forever without the possibility of ever being recovered.

Mediocrity today – we are referring to the large number of people who have not reached a respectable

level of cultural development – follows a curious and tortuous line that ranges from a mere attempt to outright audacity. How often have we seen such a vast number of people who, encouraged by the growing number of ideas scattered in the most varied publications, fancy that they can manipulate the centuries, the eras, the cultures, and the huge mass of the most complicated abstractions, as if these were merely concepts perfectly well defined in scope and content? Have we not also often seen the amusing spectacle presented by their varnished thoughts, which ultimately shatter when put into use? With just reason, it was once said that a one size fits all shoe does not fit everybody. In addition, among individuals who read and write a lot there are those who naïvely make other people's phrases and words their own after a small effort that the act of reading requires. How difficult it is at times to rid oneself of the instinctive habits of the monkey and those of the fox that fills its stomach at its neighbor's expense!

It is regretful to observe the abundance and exuberance of many minds that almost continuously are busy proliferating in thoughts of one kind or another, which are expressed in a hybrid intellectual mix. All this mental swarm leads to sipping nectar from the flowers of illusion, from which a synthetic honey is prepared. The beautiful flowers of reality are never found in theoretical fields. In the domain of lofty human possibilities, reality does not allow fiction, no matter how high its skilful mental architecture may be, to cross the threshold of its world, where highly evolved minds come into intimate

and direct contact with the great universal conceptions, or original ideas, which engender luminous thoughts.

The widespread confusion that exists on matters related to the principles and concepts of human psychology gives us good reason for this so frequently examined and debated theme not having yet produced any solid conclusion. This fact, however, has not hindered the media nor books from flooding the world with torrents of sentences and propositions that are vehemently sustained one day and replaced by new ones – more daring perhaps – the next, so that the agitation of sensationalism with its promotional appeal may benefit the interest of those concerned with its diffusion. But when hundreds of books and countless articles have already addressed the same subject, it becomes something like a polished stone upon which it is difficult to sculpt new forms.

Logosophy carves its sculptures on virgin stones, or better said, it uses human clay, but endowing it with the consistency of eternity. Unquestionably it is the only science that actually reveals truths and discloses realities – unknown to the individual until this moment – concerning his psychological structure and the improvement of his qualities.

In face of a plethora of incoherent thoughts, of abstract ideas which do not hold up when scrutinized by reason and in face of old and new deeply entrenched beliefs, which resist conscious and judicious analysis, Logosophy raises the revolutionary banner of contemporary thought to reveal to the world that in the human mind, and only

in the human mind, we shall find the key to decipher all the enigmas of man's existence.

Not even in the fields of deductions and analogies have thinkers of nowadays and those of ancient times been able to get close to those truths. Lost in a labyrinth of hypotheses and suppositions, they have certainly searched for every imaginable substitute for knowledge instead of directing their understanding towards a broader conception of their own life. Naturally, that would be like trying to hit an invisible nail on the head. In order to see the nail, one's understanding must be cleansed of all deceptive illusions of wisdom, and then, yes, that what ignorance had us believe to be non-existent will be visible.

2

The futile search for wisdom

Logosophy offers new possibilities
for the activities of one's intelligence and spirit

What has moved mankind to search for the truth since the age of reason? What has most captivated man's intelligence and delighted his spirit? What has he dedicated his greatest endeavor, earnestness and enthusiasm to? What has demanded most sacrifices, proof of continuity, patience and effort? Knowledge.

What has caused most torment, sadness and despair? Ignorance.

In fact, nothing has had greater significance and importance for human beings than knowledge has had in the consummation of man's lofty purposes. Man has pursued knowledge since the remote past, searching for it wherever his imagination, intuition or premonition has led him. Parallel to this search, the first ideas were born in the individual's mind and these ideas then generated the first thoughts.

The initial progress attained in the quest for knowledge

occurred as the human entity – restless par excellence – gave free rein to his eagerness, exploring and conquering new lands. In this venture, human beings discovered many things that awakened greater yearnings for knowledge. Since then, the individual's concern to reach the pinnacle of Wisdom has been constant. He scaled all the heights he was able to in the domains of science, art, philosophy and religion. He went as far as discovering the very secret of thermonuclear energy, devising with it the most tremendous and deadly weapons. Consequently, and to his misfortune, he lost sight of the path that could lead him to the presence of his Creator, a path represented by the great mysteries of immense universal accomplishments. This is the path of conscious evolution, during the course of which one can gather direct information on all that interests the human spirit in terms of its origin, its existence and its destiny in relation to the Supreme Will.

By knowing oneself, that is to say, by exploring one's inner world and discovering the marvels that it contains, the individual will come to know his Creator, but this knowledge will only be obtained according to one's progress towards the achievement of this great and transcendental aspiration.

Logosophy and its unique method constitute the most solid foundation of self-knowledge. It should be pointed out that the essence of the contents of Logosophy has been extracted from profound observations carried out in the inner folds of the human being as well as in the ceaseless activity of the universal thought that animates

Creation. This explains the extraordinary energetic and dynamic power of Logosophy, which propels the process of conscious evolution from the very moment that the investigator, accepts willingly to follow the logosophical discipline that is indispensable for insuring the effectiveness of its method.

Many teachings treated in this book are presented in a concise form with simple and adequate words to facilitate the effort required to penetrate them and ensure the best results. This book has been specially prepared to give the reader worthwhile knowledge of the importance of these teachings and, in fact, establish close contact with the author's thought. Nevertheless, if one wishes to delve deeper into the values presented by Logosophy, the necessary elements can be found in other publications by the author. However, this will not be enough for the individual to obtain a logosophical formation, for there is still another requisite: the student must learn how to apply the teaching to his life and how to exercise the cognitions through his own personal experiences and in those he observes in others.

It should be pointed out that although Logosophy avails itself of current words to disclose this new category of truths, such words take on new, singular and unique significance within the logosophical language, making their contents quite different from those used in the vernacular of our language. Having clarified this point, it should be understood that when we mention the word "conscience" and treat this subject, we do not do so from the generally accepted definition, since in Logosophy

this word acquires a new dimension and splendor. The reader will then perceive that this fact occurs with every significant term, such as mind, thought, spirit, intelligence, reason, imagination, intuition, willpower, evolution and so many others, which will appear in the course of our presentation.

This special element introduced into the terminology does not imply a distortion of its etymological meaning; on the contrary, it has added to words what in the judgment of Logosophy, was lacking in them, and their contents gained a much broader scope and endowed them with life and richness of expression. It could not be otherwise since everything is original in this universal and unique science.

Among the particularities that distinguish the logosophical conception – whose substance and logic are based on profound and demonstrable truth – there is one that most strongly touches human feelings: its originality. Let us emphasize here, that the convincing force of this truth lies in the fact that, despite its being so plain, no one had discovered it until now. But this statement becomes still more convincing as the individual experiences the sensation of amplitude that these cognitions offer to life, together with the rectitude and solidity of their ethical values. Every rational and conscious being who comes into contact with our conception feels that it touches and moves his own inner reality, and that it not only fully satisfies with its explanations the still incomprehensible facts of life but that it also answers with certainty all pending

queries and presents other more profound ones which it later helps to transform into cognitions.

If there still remains any doubt in regard to these assertions, such doubt could be readily eliminated by the sole enunciation of the logosophical conceptions about the mental system, the genesis, activity and autonomy of thoughts, and about the process of conscious evolution. To this we must also add the cognitions that in fact give the spirit true preeminence and widely open the doors to one's moral redemption, offering the individual the most just and feasible possibility of rehabilitation by enabling him to reconstruct life upon solid foundations and enrich it with the most fruitful inner achievement of self-elevation.

Logosophy brings a message expressed in a new generation of cognitions which, due to their nature and purpose, differ totally from generally accepted truths. Thus, it does not bear any similarity nor any relationship whatsoever to the known philosophical and psychological systems or theories. Its main objective is to lead the human being to experience the certainty of a superior world: the metaphysical world in whose vast and wonderful domains one can find inexhaustible motives for rejoicing, while penetrating into it and enriching one's conscience with an abundance of new and most valuable elements that one discovers through constant efforts to attain integral self-elevation and the conquest of goodness. This reality which Logosophy leads the individual to experience is the result of a process of evolution

that must be carried out with the indispensable and irreplaceable participation of the individual's conscience, awakened for this main objective.

As can be noted, Logosophy does not intend to teach the human being anything that he already knows but rather that which he does not know. This statement alone exempts Logosophy from mentioning in its texts whatever has been already said or enumerated by those who, in their respective areas, have undertaken the task of elucidating the questions that have directly or indirectly attracted human intelligence in its research into the mysteries of the human spirit and human psychology.

As the science of cognitions that teaches transcendent truths, Logosophy is confronted with an immense task to accomplish as it envisages the human mind from the standpoint of its own particular conception. The work that has to be done in human minds, from the very moment they come in contact with the logosophical teaching, requires considerable dedication and patience. However, quite often the most gratifying surprises emerge from this work. Within these semi-virgin mental lands, which permit the logosophical plow to make deep furrows in them, there usually occur real miracles of fertility. Of course, the beneficiaries being, as they should be, directly linked to the process of this cultivation, they will know how to manage well such precious assets as those of causal or transcendental cognitions.

The mind, like a well-treated tract of farmland, will produce an excellent harvest, but it must be

remembered that the seed which is planted in it has to be renewed on a timely basis to prevent a scanty crop. This means that, after having obtained the first results, it would not be well-advised to be over-confident, but rather to resort as many times as necessary to the source of logosophical knowledge in order to gather new cognitions, which will enrich one's mental field and make it more productive.

Logosophy is to the human mind a sower who distributes his seed with abundance and generosity. Logosophy is a source of energy and is replenished by its own inspiration.

Furthermore, we will add as a marginal note intended especially for those who have completed college and university courses that, while any cognition, of whatever nature, leads one to discover others of the same nature, logosophical cognitions transcend this prerogative due to the variety of ideas that emerge in the mind, all being concentrated towards one great objective: individual self-improvement and, consequently, that of all fellow men.

There are two clearly defined positions or attitudes that can be adopted with regard to the science of Logosophy, that is to say, two ways to envisage its study: the theoretical or speculative way, and the vital or intensive way. To confound these two would be equivalent to deceiving oneself, because in Logosophy everything is soon detected, even the slightest intention, for it is the individual's own conscience that reacts in the presence of any mistaken attitude.

The first attitude will only connect externally to the logosophical thought. From this standpoint, one's intelligence analyzes the external form of the teaching and speculates with it. Its essential content, abundant in elements of beauty and wisdom, remains hidden to the theorist. Speculation is incompatible with true knowledge, which cannot be reconciled with superficial treatment. Even when the teaching is memorized with relative ease, this does not yield the basic comprehensions that must be obtained from the teaching, since the live element, which only manifests itself when one experiences it in the logosophical field, is lacking. The attitude of speculation is generally adopted by the intellectual who, accustomed to university subjects, bases his analyses on one leg only, his intelligence, without the support of the other leg, his sensitivity or feelings, whose contribution matures and fixes cognitions in the innermost self. It is easy to understand, however, that this mental attitude is compatible with those subjects which are not directly concerned with the student's inner life. In the domains of these disciplines, everything is resolved according to the standards of a pre-established systematization; not even those who jump over this systematization to attempt more in-depth investigations, deviate from this line of conduct in which, as we have said, the student's inner life – abundant in possibilities – is not addressed, being considered, perhaps, out of bounds for the perspicacity of human talent. The reasons given above explain why speculation is not applicable to the investigation of one's own inner world.

The second attitude – which we have labeled as the vital or intensive way – gains strength and true significance in investigations of this type. The comprehension obtained through meditative studies is put to experimentation when it is applied to the inner process of conscious evolution, since the transcendental revelations of the logosophical conception must be assimilated and their essence completely absorbed by the student in order to satisfy the demands of his spirit. This requires effort and dedication, but is amply rewarded by the results, which yield enormous advantages in guiding human aspirations toward the glorious objectives of perfection and wisdom.

3

A new path for the fulfillment
of the individual's life and destiny

The importance of mental defenses
in conducting and preserving life

Since remote times, we have been hearing the voices of millions of consciences clamoring for the clarification of their doubts. Scanning profoundly into the waves and alternatives of historical change throughout the ages, we find on one hand, human aspirations constantly claiming to possess knowledge and, on the other, the relentless efforts of philosophers and thinkers to satisfy such demands. The present era, characterized from its very beginning by the so-called conflicts of the spirit, which reached the extremes of vehemence to later drift towards disputes among ideologies, theories and beliefs, has not yet offered us anything concrete in regard to the great enigma of life.

Logosophy, as the science of wisdom, proclaims the discovery of the clues that decipher the enigma of

life. From the moment it became known it has charted its own course and has never deviated from it during all these times so intensively and fruitfully lived. No one was able to claim that he knew this route before, although we admit that there has existed a vague notion of it. The truth is that only now has this route become a solid reality, by virtue of the logosophical method which not only determines the path to follow but also teaches how to cover it to its full extent. Furthermore, while traveling across its symbolic course, man is allowed to admire and appreciate the wonderful creations, both ethical and aesthetic, of the logosophical conception.

In defining its position in regard to the great questions that have been posed to the human intelligence over the course of centuries, such as God, the universe, the universal laws, the processes of creation, the individual and his destiny, Logosophy has expressed its views, solidly based on positive and verifiable truths.

Logosophy opens to the individual the doors to his small but vast world – a seeming paradox – guiding his understanding to discover the riches accumulated in his inner world. The dream that was cherished during centuries has now become a reality by virtue of these cognitions that will enable the human mind to confront, study and understand its own self. This way, man will know the cause of the tragedy that has long afflicted his life and will enable his mind to learn, once and for all, how thoughts lodged in his mind are born, where they come from, how they live, move, multiply, react and die.

The ignorance, in which the individual has been

living throughout the centuries, in regard to the cognitions that could have aided him in life, has turned him into a mentally defenseless being. Furthermore, his precarious intellectual lucidity has not helped him to discern and discover evil where it manifests itself, disguised as goodness. And we all know that even the most astute individual can be deceived by the lure of easy prospects, of convenience and of fascinating promises. What is least recognized in these cases is the fact that the individual cannot achieve instantly that which must be the fruit of effort and honorable dedication of his will. At the end, all this would lead to the most terrible disappointments, desperation or to the inevitable crossroads of delinquency.

When we contemplate the spectacle of human ignorance throughout the course of history we can conclude, and with good reason, that in respect to his mental life, the individual has suffered a crude nomadic experience, a constant movement from one idea to another, often falling prey to the web spun by the thoughts of dominant groups or ideologies prevailing in different periods of time. This observation does not apply of course, to those who knew how to maintain their liberty in the midst of the mental oppression and tyranny that distressed at times even the best prepared spirits.

Educated people, unquestionably, possess more mental defenses than the mediocre and the ignorant; but does the preservation of a few against the wiles of the world imply, by any chance, protection for the

majority? This is something that no one has observed, if we judge from the persistent scarcity of these elements of defense. It is not enough to assume that the minority would intend to guide the majority affected by the widespread confusion, which manifests itself nowadays. That would prove insufficient to counter the thrust of extremist ideologies, which very often take on the character of true mental epidemics. Neither would the reasoning offered by the most qualified persons have any effect on the tormented souls of the many millions of individuals that inhabit this world. No, this is not what the individual urgently needs in order to protect himself from the tremendous psychic, social and moral commotions, which often shake the very foundations of human society. Each individual needs to create his own mental defenses. How? By adopting an unyielding position capable of making him invulnerable to the influence of whatever dominating thought may try to subdue or intimidate him.

Once the process of acquiring knowledge of the mental system and the selection of thoughts has been carried out according to our teachings – as we will deal with in another chapter – the human being will be qualified to become the absolute master of his mental field. Thus, he will stop being exposed, as before, to the control of extraneous thoughts which inevitably have caused serious disturbances in his life. The individual will no longer be overtaken by the news divulged with the purpose of alarming and disturbing him, or by the

disruptive ideas of those who bear social resentment, or of those who seek proselytes in order to spread their ideologies, intent on world domination. When man is able to control his own mind, it will be very difficult for thoughts of this nature to deceive or influence him.

When the individual understands that his thoughts and ideas are not the vehicles through which he expresses his human thinking and feeling, as it actually should be, but that human beings themselves – with exceptions – have been converted into vehicles of thoughts and ideas that populate different environments, his most logical, prudent and reasonable attitude should be one of vigilance against the dangers that arise from the subversion of the individual's essential values. Have we not seen the corroboration of this subversion in past decades? Do we not still see it today, in countries where totalitarian regimes rule, converting individuals into meek instruments of extremist ideas that incite them to travel about the world preaching such ideas like mere robots without a soul and without feelings?

The absence of cognitions, which would lead to the adoption of firm and inflexible conduct towards this extremism, is the cause of the widespread apprehension, disorientation and uncertainty regarding the future of human society.

In addressing the problems of life, Logosophy's basic concern has been the mental defenses of the human being, deemed to be of vital importance. Evil has reached such paramount proportions that it becomes

necessary to treat it – let us say – clinically, at the very heart of its disturbance, at its origin and its cause.

We are totally against palliatives which deal only with external circumstances and which seek only to lessen the pain. These do not cure the illness as required for the moral and psychological health of humanity.

Mental defenses arise, illuminating the intelligence, when he who wishes to maintain his individuality intact as a conscious entity, learns to distinguish between the two groups into which the human family is divided. These two groups consist of those who are the masters of their thoughts and govern their lives by the dictates of their own inspirations, and those who are but vulgar followers of the thoughts that drag the individual about like a robot along the sinuous paths of error, deviance and violation of penal and human laws. In summary, such defenses surface spontaneously as a result of conscious life.

It is important to remember that human weaknesses increase mental vulnerability. It is imperative, then, that life be strengthened, forewarning the thoughts which respond to conscious and profound convictions so that they constitute an insurmountable barricade as a defense against those other thoughts which act in detriment of inner peace and security. It is necessary to train oneself in the exercise of these attitudes which willpower needs to reinforce in each case, so as to expand, without limitations, the domain of individual freedom. We say this because taking control over the circumstances one has to face

means a true liberation when this is attained under the irreplaceable auspices of self-confidence, in other words, under one's own mental defenses.

4

The first cause or the creation of the cosmos

The law of evolution gravitating
in the process of conscious self-elevation

Reference to the processes of creation

As we present in this chapter some parts of Cosmogogenesis – the logosophical conception of the universe – we must make it clear that we shall do so by relating all that has been created, whatever it may be, to human nature in its most elevated expressions of thinking and feeling. It is from this viewpoint that the originality of this conception should be measured.

Having established that the idea of a universal creation was formed in God's mind as a spontaneous act of His Will, Logosophy wants to indicate that the Divine Mind, the mental space from which the cosmos emerged, is the first cause. The Word could only manifest itself after the conception, as its principal effect, and enacted by command of that same Supreme Will. The Word is therefore, the effect, not the cause, and it expands by command of the law that expresses it.

Proportional to the rank we occupy as subjects of this

creation, we are able to produce similar deeds with regard to the possibilities of our mind and our word. The human mind is a fragment of the universal mind, a consequence or derivation of the great original cause or cosmic mind and primary cause of the human being. It possesses the creative power of God's mind; it possesses this power proportionally to its development; in other words, man can attain through evolution the high prerogatives of this power in its creative function. This conception reflects the image of that power, that is, of wisdom.

We have mentioned on other occasions that the person who lacks knowledge is nothing or nobody. He is only a cipher in space and, as such, is deprived of all values. Knowledge is then man's highest prerogative, and it must also be the maximum aspiration of his spirit.

The parent ideas or superior conceptions that illuminate the path to the great explanations, which the individual's intelligence has always sought, only surface in minds capable of assimilating them. If we add to this image what was previously expressed about the first cause of the individual, we come to regard the human mind, which is a fragment of the universal mind, as having been elevated to its maximum status regarding the attributes granted to it.

Truly, the individual's mind is the first cause of human life, and better still, of his conscious being, psychologically and spiritually speaking. In saying this we wish to point out that the mind is the only means through which the spirit carries out its intelligent manifestations.

Creation has been structured on the basis of cosmic systems and devices that respond accurately to God's

supreme intelligence. The Creator's universal life is embodied in His creation. The Cosmic Will works in absolute equilibrium and harmony with all the movements that occur in its incessant activity. These movements are a constant invitation to man's intelligence to discover in them the secrets of and the reason for man's own evolution towards his superior kingdom. We can assimilate the part of the essence which corresponds to our psychic life, that is to say, to the life of our spirit in the contemplation, observation, meditation and study of each one of the marvels contained in this creation.

It must be recognized that since the conception of God is unique and unfathomable in its entirety by virtue of its unlimited cosmic outline, each human being must, to the extent of his knowledge, create it within himself in order to approach His Great Image, understanding, as deeply as possible, the greatness of His incommensurable Wisdom.

God is not nor could ever be the ruthless avenger who tosses souls into hell to suffer definitive disintegration, nor is He the supposed Almighty Lord of this or that religion. To believe in such utopia is to implicitly deny His omnipresence, His omnipotence and His omniscience.

Within the great cosmic structure and as a precise and absolute expression of the Supreme Thought, Universal Laws emerge operating in their respective jurisdictions, ruling and regulating both cosmic and human life. Among the laws that have a direct and close relationship with the human being, we shall mention the laws of Evolution, Cause and Effect, Movement, Change, Inheritance, Time, Reciprocity, Charity, Logic

and Adaptation. We have listed these laws with the sole intention of defining the ones that Logosophy plans to describe in depth in specific articles. Notwithstanding, we shall dedicate some paragraphs to the Law of Evolution whose great objective is to govern all the processes of creation, including the process that the individual undergoes unconsciously. This law gains special significance when it is consciously applied to one's own evolution, that is to say, when one is fully conscious of its transformative quality. This statement will probably raise the following question: don't individuals who care to improve their physical and spiritual situation evolve consciously? Our answer is that this effort merely touches the surface. Conscious evolution begins, in our conception, with the process that leads the human being to self-knowledge. We refer to active, fruitful and positive evolution, not to the slow and passive evolution which drags human beings toward a common destiny.

Only by knowing the organization of our psychological and mental structure will we be able to conduct the process of evolution as required. The effort to intensify this knowledge will lead to a better utilization of our energies and to a sharpening of our inner perception, since none of the aspects or details of our inner life should pass unnoticed to our conscious and perseverant observation. This achievement will help us improve all that is perfectible in our own selves, which implies a real advancement in evolution as well as a more substantial accumulation of knowledge. In summary, this law will

allow us to improve to the utmost the means of carrying out the great conscious process of life in the shortest possible time.

We will use an analogy to give more clarity to what was just mentioned. Suppose that we have to travel a distance of a thousand kilometers. In the remote past, this distance was covered on foot or the individual did not go anywhere. As time went by, man started using horses, camels, etc. Later on, carts and coaches were used, and thereafter, the railroad and the automobile. Nowadays, we travel by plane. If we think of our ability to cover that same distance as being one of the many stages of our evolution, we will conclude that by perfecting the means used to travel, we will reach the end of the journey in a much shorter period of time than what it would take a person who, for whatever reasons, used precarious or outdated means.

The processes of creation are expressed following a perfect order, both in their visible and invisible manifestations, in such a manner that they are accomplished with marvelous precision pursuant to a pre-existent Supreme Plan. From the nebula to the planet and from the dawn of the world to our very days, the Earth with its atmosphere and oceans has had to undergo processes of adaptation to animated life, just as the individual has had to undergo processes of adaptation to the requirements of an increasingly advanced civilization. These processes of creation studied from the viewpoint of their significance for human projections and for the individual's own

orientation, offer unsuspected possibilities when applying the logosophical method to the process of conscious evolution. It is important to note that the process of conscious evolution must maintain a very close connection with those processes, and consequently comply accurately with the cognitions that will lead precisely to the achievement of this purpose.

There is no doubt that the creation of the human being has required the conjunction of innumerable details of superlative importance so that the human entity, elevated above all other living creatures, could make use of all the facilities that could be given to a creature endowed with intelligence, feelings and willpower. Lack of knowledge concerning the enormous quantity of elements that make the human being complete in his complex mental, psychological and spiritual structure has been and still is the cause of the greatest uneasiness and anxiety suffered by him. The fact is that scientific pretentiousness has led the individual to study in others what he should have tried to discover within his own inner world. This convenient position, of philosophizing about one's fellow men without any serious concern for inquiring about all that occurs in every corner of one's own thinking and sensitivity, has raised a thick smoke screen between one's possibilities and one's human yearnings for self-elevation. A lack of consistency, having dominated one's life, has repressed all noble drives to seek individual self-improvement. This development requires the knowledge of oneself, as proclaimed by the illustrious Greek philosopher and

which now Logosophy teaches us to achieve, guiding the individual along the true experimental path necessary to attain it. It is therefore, established that what has been maintained in the abstract and what has remained inaccessible to human aspiration up until now is today an absolutely attainable reality.

5

Concepts that prepare for inner investigation.

Life and destiny of the human being

The individual, his life and his destiny, are questions that have deserved our utmost attention. The logosophical conception concerning this point is so ample and so clear that it can satisfy any analysis or respond to any objection with all the power of its logic. The waves of criticism soften as they meet its invulnerable and unyielding breakwaters, just as often as we have seen the fervent waves of impulse turn into white foam after a clash with the reality that detains them.

When we speak of the human being, we are referring to the individual, to the real prototype of the individual, that is, to the intelligent and spiritual entity who seeks the gravitation of his conscience in whatever he thinks and does. This gravitation will become effective when man's knowledge of himself becomes a positive and

evident reality within him. There are those who think that they have attained it through the disciplines adopted from other areas of study as they broaden, for instance, their view in the fields of science, philosophy or art. Nevertheless, and without any disregard for such convictions, we have to suggest that a thorough comparison be made between those studies and the disciplines and method of our science which we expound in these pages in a clear and concise manner. We do this, with the object of offering a general appraisal of the fundamentals of this conception rather than with the purpose of specifying line by line and point by point the diversity of its contents, which we reserve for future publications.

God has given us a being endowed with all the necessary attributes for us to make a masterpiece of it through the constant improvement of such attributes. The achievement of such accomplishment requires the assistance of cognitions that lead one's intelligence to the discovery of every facet of this marvelous inner diamond which we all possess and which shines only when we polish it and are conscious of its immense value. We will not argue that this is not known amongst those who belong to the distinguished spheres of the intellect, but we have not learned as yet that anyone has established an exact and effective method to guide the individual to the spot where such a diamond is to be found, let alone teach the individual how it must be polished. Could human selfishness have reached such a level or should we sincerely admit that those who thought they had found the diamond were under an illusion?

This gem of human nature is buried in the very depth of the individual's inner self, covered and recovered by protective layers as is the mineral that becomes a precious stone and that can only be polished by using its own powder. This stone is the clearest of all, it cannot be scratched by any other material, and has edges that can cut crystal without breaking it.

It is not a question then of undertaking a simple exploratory trip within oneself without any preparation other than one's own audacity, for one will lose one's way soon after starting the journey. A preliminary study and survey of one's "psychological topography" is imperative and in order to avoid errors in leveling the terrain, Logosophy points out its most irregular parts and charts its difficult spots, offering the necessary elements to avoid them successfully. We cover these procedures when we refer to thoughts, deficiencies, and so forth.

Though the use of such elements is a determining factor in this undertaking, internal energies intelligently utilized also play a very special role in it. It is essential for the human being to know that he is an energy accumulator par excellence, as demonstrated by his physical, mental and psychological constitution, and that he can make use of such energies, without wasting them in an effort towards self-improvement or better still, that he will increase them by doing so. Logosophy teaches the individual how to accumulate and concentrate these energies destined to strengthen the spirit and promote the resurgence of the conscious being in superior spheres of evolution. This is the opposite of what most

people do, people who only accumulate barely enough of this dynamic power to meet the needs of living and vegetating, and when these needs are unsatisfied their reserves are wasted on worries, speculations or on all sorts of entertainment that do not benefit in the least the real entity, the intimate being who yearns to exist and to govern his mental-psychological world in harmony with the great objective of man's existence.

For the common man, life is the space that lies between the first and the last day of his physical life. It belongs to him exclusively and he can, therefore, use it as he pleases. This is as well-known as it is right, but does the individual who thinks this way know all the uses that can be made of this great human opportunity? Have we not seen the individual often deplore with sadness the time that slipped away fruitlessly along with a part of his life? Has man not been dissatisfied and in intimate conflict with himself in regard to the existence he has led? And has he not attributed his suffering and misfortune to bad luck? Very well. What solution has he been offered to enjoy life in its vast and superior contents? Let us honestly acknowledge that philosophical efforts, as well as the attempts made in other areas, have been insufficient to achieve that purpose. Moreover, in many instances, they have brought about confusion and afterwards disappointment.

Life is a mirror that reflects what the individual thinks and does or what his own thoughts or extraneous ones make him do.

The souls that have not been cultivated present the sad picture of a desolate, empty and obscure life.

Souls that, on the other hand, have been cultivated fulfill, no doubt, certain inner needs, but they are still very far from reaching their real possibilities. We are referring here to common life.

In the world of the logosophical conception life takes on a superior significance in all the aspects of its configuration. Unlike common life which is lived outside of the individual, since man's desires and concerns are of an external nature, life animated by the logosophical spirit is lived inwardly and in greater dimensions. This is why the facts that make up the many stages of self-knowledge bring about intensive and profound aesthetic sensations of such vividness that art itself would not dare to reproduce.

Therefore, neither the practice of noble and pious principles nor all the variations of one's inventiveness are sufficient to enable one to live life in the plenitude of its renovating force and fulfill the high objectives of goodness for which life has been instituted. Life's true happiness is found when one gets to know the wonderful and extraordinary resources that it contains. In other words, by knowing life internally, one discovers its unknown possibilities and luminous prospects.

Once the individual has been transformed psychologically and spiritually by the influx of such cognitions that are so essential to self-improvement, his destiny will take a new shape that offers perspectives of a superior quality to those, which lie in wait for the individual who remains unaware of these truths. This destiny, which each one can build for himself, greatly

depends on inner achievements and on the progress in self-knowledge. Thus, it is the individual himself who can voluntarily change his destiny for a better one when his intelligence is enlightened and seeks to cross new horizons to expand life and elevate it above all limitations. This destiny is the individual's spiritual assets, the inviolable Arcanum that contains the etched records of the secret process of his existence.

Let us say, as a final point, that a common deficiency of the human temperament is the lack of initiative. Mental inertia – a consequence of the inactivity of the function of thinking – keeps dormant the creative ability of one's intelligence. Likewise and, in a natural way, there is a lack of stimuli. This is where one can clearly perceive the precarious psychological state of many people who, unable to define what is happening to them or to explain the stagnation in which they find themselves, spend their days and amass their years into a sterile old age. Lacking conditions that open their ideas towards the examination of their experiences and situations, and without the incentive offered by such ideas, nothing but the capricious twists of chance could favor a fortunate movement of their thoughts.

Logosophical cognitions edify and impel at the same time the individual's eagerness for a better development. Based on the very reality of human life and of everything that exists, Logosophy teaches the individual how to conduct his thoughts along secure paths. As a teaching it awakens the individual's enthusiasm and, while orienting his understanding, it offers hints which

the mind grasps and the intelligence translates into initiatives. This is the great virtue which all those who dedicate part of their time to the reading, observation and study of our science can verify.

The individual must always go in search of that which is not within the orbit of common knowledge in order to expand life into more fertile fields which, mastered through knowledge and experience, allows one to progressively attain a higher degree of perfection. In each new day that man lives, he must find an incentive to improve it, and also to inspire him as to what he must do so that the forthcoming days will surpass the current ones and provide him, as he lives them through, with the benefit of feeling comfortable, secure and happy.

6

Three zones accessible to man: the inner, the surrounding and the transcendental worlds

The logosophical teaching unlocks to man's investigation, meditation and knowledge three vast and perfectly delimited zones. Perhaps it would be clearer if we said that these zones already exist and lie within man's possibilities, but they are practically inaccessible to the individual because he remains unaware of them. The first zone pertains entirely to the inner world, mostly unexplored, and of which we have only vague references and imprecise allusions made by those who believed they had penetrated its boundaries. Logosophical experience has shown that a high degree of skill is required in order to know this zone and exercise full control over all its variations and complexities. It is the world of man's thoughts while they remain unexpressed outside of the human mind, even though they remain active either at

the service of the intelligence or functioning in total autonomy. It is also the world of our feelings, with which we are intimately involved just as we are with our thoughts. It is the world of the sensations of joy and pleasure, of suffering and pain, which are experienced in life's multiple variations. It is the world of positive and negative reactions that occur as a consequence of the attitudes of others or stem from facts that affect inner moods, convictions, ideas, our self-image, and so on. It is, finally, the world of all movements and acts of our will consciously directed towards the primordial purpose of life and expressed in the maximum achievement of our possibilities of perfection.

The second zone pertains to the surrounding world, which includes factors related to family, social and general activities, and in which the logosophically trained individual carries out his everyday activities. In a noble and vigorous contest, he confronts his cognitions with those of others who also carry out their activities in the same environment in which he is fortuitously or permanently connected. In order to exercise and practice this new conduct, which must be developed in accordance with this training, the logosopher is faced with strange circumstances from which he will reap extremely valuable elements that will benefit his observation and self-elevation. If such circumstances at times put the logosopher in a situation in which he is faced with someone who remains perplexed by the serenity and assurance with which he expresses his own thoughts, there are also situations in which both parties match

each other by virtue of their cultivated intelligence and knowledge about culture, in this instance, only a clear understanding, which links and brings together the two spirits in a friendly and everlasting relationship.

Now, we come to the third zone: the metaphysical, transcendent or causal world where the individual, always guided by the cognition, finds the evidence for all that might have been incomprehensible before and discovers the vast developments of the spirit in direct connection with his own conscious evolution. It is the mental world, the immaterial world, which fills all the spaces in the universe and interpenetrates even its infinitesimal and ultra-sensitive particles. Populated by wonderful images that reveal even the rarest processes of creation, it is – although invisible to the eye – the most perfect of all the realities that exist. There, everything is found intact in its original conception. None of the corruptible elements pertaining to the other two zones or worlds can damage the immaculate purity of its multiple, diaphanous and prodigious manifestations.

It can be inferred from the above that the ordinary individual only knows the surrounding world and does so deficiently, this being the unquestionable cause of his limitations, miseries and misfortunes, whereas the individual who has evolved knows the three worlds and can live in them because there his intelligence acts with brilliance. The individual must therefore prepare his spirit by purifying his mind, enlightening his intelligence and enriching his conscience with the cognitions that connect him with the three zones and allow him to

alternate in them, without difficulty, but with wisdom, honesty and moral integrity.

The reader will now be able to deduce the importance our cognitions represent for the human being's life, while they guide him through the dark steppes of ignorance until he finally reaches the fertile valleys of causal cognitions.

As the individual's intelligence is enlightened by its direct contact with this new category of truths, his conscience is profoundly moved; the springs that were meant to maintain flexibility and elasticity in their conscious activity and which have become rusty for lack of use are changed and replaced by new and more resistant ones. The metaphysical world is no longer a fiction and it reveals itself as a reality as true and palpable, if not more so than the physical one. In the metaphysical world, in which the individual will enter ready to make perfect use of his reason and conscience, he will be able to understand everything that was incomprehensible or was hidden behind an obstinate and impenetrable mist before.

Every achievement requires rigorous preparation. Nature does not leap and the individual's nature should not, either. To conquer the unknown is a matter of a process of evolution, carried out consciously, which allows us to obtain, along this process, the comprehensions and cognitions necessary to carry on this earnest endeavor.

7

The logosophical method Aspects of its application to the process of conscious evolution

The logosophical method presents characteristics of its own, both in its constructive power and in its application. Its exercise begins within closed doors, in other words, within man's inner self where privacy is absolute. We are not referring to the manner of using the method, which will necessarily require the assistance of a tutor, but rather to the intimate events that touch the individual's sensitivity while favorable changes take place in his way of thinking and feeling, which is an unmistakable sign that reveals the efficiency with which the method has been applied.

In the integral process of conscious evolution, the method prescribes the norms to be followed, but on the condition that its clear and unmodifiable precepts are not violated. To adopt the method is to be willing to change worn-out concepts and eliminate harmful and entrenched ideas that are widely accepted, thus clearing a path into the individual's inner life or the renovating flow of logosophical thought.

Logosophy could be explained in a thousand different

ways and be understood in another thousand different manners; however, if it is not experimented with and verified in man's inner self and in accordance with its method, he will not become conscious of the knowledge acquired and will remain as unaware as before of the reality that is revealed to his intelligence by this incomparable conception of human being, of his perfectible psychic and mental organization and of human life in its vast possibilities and proportions.

Our method is so extraordinary that it works within each individual according to his degree of evolution and psychological configuration. Moreover, it is so constructive that the more thoroughly it is applied the more clearly the modification that it promotes in man's inner structure can be observed, all of which occur while the method also acts as an incentive that highly favors the improvement of his inner states of consciousness.

Obviously, Logosophy does not solve with magic formulas the problems that arise from the different situations in life, nor does it destroy, by the same means, the moral and psychological obstacles of imperfection. If this were possible it would nullify the conscious effort that one must make in order to understand and eliminate those problems and obstacles. It teaches instead – and this is what matters – the ideas that indicate what each individual must do in order to achieve this purpose. This constructive experience strengthens the individual's will and intelligence. As the individual exercises the very important function of judgment, he will gradually

feel within himself the influence of a constructive force which translates into a greater ability to resolve and perform, concurring with the just demands of a surpassed understanding. This is why we have just said that the individual's adaptation to the imperatives of the process, to which the logosophical method guides man acts as an incentive that permanently furthers the elevation of his conscience.

These teachings are offered to the students of this new knowledge in abundance and without being in any apparent order. The method itself leads him to find the elements that unite and articulate into powerful cognitions. This is possible because they are interlinked in their totality so that the truth, upon which they are based, emerges and manifests itself in each of the points treated.

It is a proven fact that the logosophical cognition adapts itself to all psychological and temperamental conditions as well as to the different degrees of culture in which the individual finds himself. No one is barred from the study of and the experimentation with the teachings, provided that the student is aware that this is the first time the individual is being confronted with a reality of such significance, a reality that is capable of performing, in an elevated fashion and with matchless force, the task of reconstructing his life on the unwavering foundation of self-knowledge.

Logosophical cognitions are centripetal forces that act in the individual's inner self in compliance with

the process of conscious evolution, which begins when the applicant firmly decides to place himself in the experimental field as an effective and sure means of verifying, step by step and experience after experience, the successive changes that will occur in an amazing moral and psychological elevation of himself. From the very beginning of that process, readjustments occur which make the intelligence more conscious and powerful in governing its faculties and consequently, in inspecting the thoughts.

Naturally, this reactivation of inner energies is warmly and amply reciprocated by the logosopher, who willingly adapts to the needs arising from this new organization of his life as well as to the purpose for which it is meant. This progressive change will require – logically – a careful, thorough and practical preparation of his spirit. This is the most serious and valuable undertaking that can be imagined concerning the knowledge of one's self.

Anticipating the contingencies that might affect the effort that is required, Logosophy has placed all along the road to be covered, a chain of beautiful stimuli which invigorates life remarkably and which protects the individual – still prone to be attracted by fads – against the fictions, mirages and allurements of the surrounding world.

As the individual deepens his investigation into the world of the logosophical conception, he becomes aware of the contrast that thoughts present. While

the ordinary thoughts that exist in his mind remain grouped in motley, dissonant clusters deprived of any conscious direction, the thoughts that originate from Logosophy articulate in reciprocal cooperation amongst themselves in compliance with a plan whose objective is to further the evolution of man's spirit. This usually introduces vigorous mental struggles which, being favourably resolved, eventually lead to those emotional moments when all actions, thoughts and words, intimately linked in the same activity, clearly converge towards hidden aspirations for self-improvement. The achievement of such a salutary cleansing will prevent henceforth the individual from falling into critical states of disorientation, despair, and the like.

For Logosophy the thoughts are the essential agents of human existence. When they excel they become real potencies of the spirit. If the individual is conscious of this fact, his balance and psychological stability will never waver. He will thus be protected from the unpleasant deceptions generated by inferior states of mind. He will know how to wield skilfully his defences against the complicated movements of the thoughts that populate the environments which he frequents, without having to fear dangerous involvements with fallacious ideas and debased thoughts.

Let us examine now the complex psychological outline of the individual who is still unaware of the transformations that the process of conscious evolution

can produce in his inner self. Such complexity is characterized by a series of internal conflicts which no one has ever been able to explain. The human being's struggle in these circumstances manifests itself in the deep concerns that often overcome him. From childhood to old age, the individual struggles in a world of contradictions without really knowing where the true and the false lie. Life is a perpetual interrogation to him. If he stops searching for knowledge he plunges into the shadows, thus associating himself with a vegetative life as a result of the immobility of his faculties, or better still, of his superior understanding, if not to animal life due to his similarity to such species in his indolence, indifference and parasitism of his mental functions. Although a considerable number of these individuals do not know exactly in which direction to guide their steps, they feel a deep anxiety inside which prompts them to prosper in the well-known areas of life. Generally, they direct their endeavours towards attaining a good social and economical situation, and only very few have had the vision or intuition of the greater possibilities available to their intellect, striving then to elevate their aspiration towards this objective in a quest of other destinies.

Observing them, we can also see that their mental mechanism is regulated to perform a certain number of activities, precisely those that satisfy habitual needs. It is unquestionable that these individuals are subject to a limitation, a routine, within which they

usually organize their lives. Their understanding, reasoning, intelligence, which form part of the mental mechanism is conditioned here to a routine of thinking from which they cannot deviate without running the risk of perishing. In such cases reasoning intervenes only within the limits allowed by their understanding, because as the intelligence has not been cultivated, the product of reasoning will often be limited to an incipient comprehension typical of mediocrity.

Conscious evolution, which the logosophical method advocates, and its regulating law referred to in this book and in many other publications, where we highlighted its transcendence, examines this particular state of limitation in the scope of mind and intellect, which is characteristic of the average person's psychology. It focuses on the development of the faculties that make up the intelligence so that the human being can experience his first contact with this reality and, then, convinced of his helplessness, he will decide to initiate, with firmness, determination and all the necessary urgency, an ample process of self-elevation. When this happens, that is, when in compliance with the dictates of the logosophical method he enters the field of his own experimentation and comes into contact with cognitions that will open the door to this new and complex inner world, from which he will be allowed to reach the different planes of the transcendent world, it is logical for one to

undergo successive transitions that must be overcome regularly. In other words, as the mental field expands and the intelligence becomes brighter, enlightened by the intensive brilliance of truths unknown before, everything must change in the individual and most particularly his own life. His concepts about things in general will change as will his sensations as they now manifest themselves in tune with new concepts that his understanding has been able to absorb. His attitude will change and so will his behavior, responding to the demands of comprehensions whose nature obeys the influence of the qualities that have been gradually created.

It is logical that from the moment man enters the transcendent world he must behave in accordance with the duties imposed by that world. His whole life must be transformed, being spiritualized in the essence of the logosophical thought to manifest itself in the clarity of his intelligence, otherwise it would be a mirage or a fiction which would be discovered and destroyed by the very reality, which he was trying to delude. For example, the savage or the uneducated person who might wish to participate in our social world would be repelled by the combined force of an environment which to us is common and familiar. The same would happen to a mediocre undisciplined or ignorant person, who would not be qualified to participate in the scientific world where he would meet with nothing but emptiness or the repulsion from those who would be there dealing

with the topics of their specialty.

Conscious evolution, which implies, as we have already mentioned, a genuine renovation of life, must not be mistaken for the successive changes which the individual is forced to undergo when pressed by circumstances. It is not conscious evolution that compels the intellectual, for example, to change his stand in the face of the continuous collapse of assumptions and theories which he formerly held in high esteem. This reminds us of certain refrains, which are repeated indefinitely in a musical composition. This psychological and mental framework should also include those who have allowed themselves to be flattered by a select cluster of thoughts. They believe that they have thus fulfilled their aspirations of spiritual elevation, and devise means to manage those thoughts to the point of convincing their fellow man that they are in the presence of an eminent scholar. The creative and renovating force of the logosophical conception will not be able to communicate with them because they have closed the doors to their gilded mansions.

We feel nevertheless, highly compensated by those who, without any type of misgivings, approach the logosophical fountainhead in their quest for the wise teachings that flow from it. It is not in vain that this new conception of life and of the universe is gaining day after day the admiration and adherence of everyone: of young men and women who need these cognitions so much, of children, of mature men and women, and of those who perform the widest variety of jobs, from the highest to

the lowest, in all areas of human activities.

Conscious evolution is of extreme importance to the life of the individual. In order to be carried out without major inconveniences, it requires constant self-vigilance and full commitment, to the point of being almost absolute towards all that concerns the development of the faculties of the intelligence and the gradual enhancement of the individual's internal powers. In this process, which must encompass the individual's whole existence, if he aspires to reach progressive stages of conscious achievement, certain facts occur that must be known and kept well in mind so as not to harm the valuable efforts, the noble endeavours and the yearnings that deserve the highest merit and consideration.

He who enters the domains of inner achievement, i.e. of conscious evolution or integral self-elevation, will often find himself in the following situation: although he experiments and verifies by means of that experimentation the inestimable value of highly beneficial and stimulating cognitions or teachings, and he senses or perceives, through his sensitivity, truths of extraordinary significance that will enhance his possibilities, his reasoning fails to explain this fact and sometimes goes as far as to deny it obstinately. This may happen at times because reasoning itself was not the channel through which such perceptions entered the inner world, and also because it could not find out why such facts occurred this way, although reasoning, which considers itself the governing factor over all human acts,

will, and judgement, remained almost unaware of what happened in the intimacy of the individual's life. There are many who, after having experienced the reality of a well perceived happiness captured and incorporated in themselves by their sensitivity, have found out that they are blamed and even reproached by their own reasoning expressed in an unyielding, intransigent and even tenacious stance to the point of being harsh. The end pursued could not be other than that of nullifying the acts condoned by the will and benefitted from by the sensitivity; this very same sensitivity that detects the content or essence of the fact, which the conscience has accepted without any objections. Why does this contradiction in the essential function of the human psychological mechanism occur? Why should reasoning persistently insist in detaining time, facts and things until it manages to discern, as evidence of truth, which nature itself has already determined to be a primordial function of life since as it absorbs the oxygen that refreshes it in its corporeal aspect it also absorbs, by virtue of the law of preservation and equilibrium, all that pleases or benefits it in its intellectual, sentimental or spiritual facets? Why does this happen? This happens because it is the mediocre reasoning of the individual that is trying to discern and judge in such instances. It is the inferior or the common reasoning, which tries not to judge and discern but rather to dominate nature and the superior thought.

Sensitivity in its purest meaning always anticipates

reason. It follows the dictates of nature, which offers man's conscience all the elixir of purity that he is capable of extracting from it. He can experience, perceive and retain many things through sensitivity, and often reasoning gets but a scant comprehension of such facts, in spite of the exact confirmation of what has been experienced, perceived and retained and notwithstanding the confirmation of facts and truths, which have become evident within the individual by the power of a reality that hinders even the slightest denaturalization of their origin and manifestation.

Reasoning cannot, however, remain retrogressive regarding the advancements of the conscience and the manifestations of the spirit, which blend in the intelligence. The inferior form of reasoning is narrow and reveals all the defects of incapability. The superior form of reasoning answers all the dictates of the conscience, examines all that it judges open-mindedly, synchronizes its discernment with the palpitation of the soul and the heart, and listens to and understands the intimate language of the sensitivity, which always manifests itself with the eloquence of the emotional beat and the candor of innocence. This is the reason that the individual must strive to possess: the reasoning which will establish equilibrium in elevated, almost sublime, levels of evolution and self-improvement.

From the above the reader will have been able to understand the line of conduct charted by the logosophical method, which, exempt from any rigidity,

reflects the complexities presented by one's life. The individual who, after having sought everywhere for the solution of the great problem of psychological evolution, and willingly experiments with our method, will not be led into error and will be able to verify on his own the truth herein expounded. Ours is a lively method which can be followed without the need of forcing comprehension. Quite the contrary, it allows the free movement of all the elements in human psychology, and adapts them to other more intelligent and quicker movements. When man is able to understand the active mechanisms of this method, he adopts it throughout his life because of its constructive virtue and the beneficial assistance of its high dictates.

8

The mental system

The two minds

The intervention of the spirit in the
function and usage of the mental system

Combined activity of the faculties of the intelligence

In this chapter we will deal with the mental system, this marvel of human creation, which has been so admirably set and structured and has served human beings from the abysmal confines of ignorance up to the loftiest levels of wisdom. This system is composed of two minds perfectly equipped and combined in their function, both destined to satisfy all the needs and demands of the physical entity or soul as well as those of the spirit when it takes over the control of the individual's life. This means that man is endowed with an inferior mind to govern his everyday life and also a superior mind to govern his superior life. Both minds are exactly the same in their constitution but not so in their function and prerogatives. They are two spheres of different quality, volume and activity.

When the mental system is used by the physical entity or soul for material purposes and these,

regardless of how lofty they may be, are not aimed towards specific demands of the superior life, the action of this system remains limited to the inferior or common mind. However, when it is the spirit that uses the mental system, seeking its participation in confronting problems of the superior life that are closely related to the metaphysical world, then, it is the superior sphere that addresses the matter. In mentioning the spirit here, we are referring to its existence as the true entity that governs the destiny of the conscious human being. In other words, it is the superior being that remains static within the majority of people, waiting for the moment to carry out its true function of governing man's life.

While the inferior or common mind, which the individual has made use of up to now, is detained automatically at the border of the superior mind, since its possibilities do not extend beyond this boundary, the superior mind has power over both great worlds, the physical and the metaphysical. It is precisely in the latter that it achieves the wonders generated by an advanced intelligence, which produces an astounded attitude amongst the skeptics, the individuals attached to routine, and the countless mass of laymen to whom every truth is a myth.

The great thinkers have used the superior mind, but since they have not succeeded in becoming conscious of this reality, they accept the existence of only one mind and consequently, have not shown any interest in this kind of investigation, which would have led

them to the discovery that is intimately related to the understanding of their lives. Nevertheless, they believe they have fulfilled their function and we respect and appreciate their valuable contribution. We do hope, however, that in a not-too-distant future they will come to focus upon our conceptions. By doing so, they will become aware of the enormous value that these represent to the individual as a conscious entity, and then, a considerable number of people will stand out in the intellectual sphere of the world because proper channels will have been opened for the true formation of the thinking entity, of the spirit, within the lofty spheres of the creative thought.

The two minds, the superior and the inferior or common, are constituted by the intelligence, which groups all the faculties: reasoning, understanding, intuition, imagination, memory, observation, and so forth, but mainly the faculty of thinking. Also integrating the mental system are the thoughts – already covered in other chapters – whose importance in the evolution and destiny of human life is, in its maximum consequences, decisive.

We would symbolically compare this mental system to a vehicle whose wheels, represented by the intelligence and its faculties on one side, and the thoughts on the other, conduct the driver to his destination. The time it takes to complete the journey will depend on the speed and regularity with which these wheels turn.

We will not elaborate here on the specific function of each faculty, notwithstanding its importance, since

that does not correspond to the objective of this book. We will just present a quick reference to the mental combinations that can take place as a result of their intervention.

Each faculty acts in its respective field, however, to increase the efficiency in achieving its objective it may obtain many valuable elements from the other faculties. Thus, for example, before producing the thought it has set out to create, the faculty of thinking obtains from observation, reasoning or intuition, as the case may be, the live elements that will integrate the mental cell in which a thought will develop. The more vigorous one's mental virility is, the more robust this thought will be at birth and the more easily it will achieve the objective for which it was created. Observation, on the other hand – and likewise any other faculty – can act alone, but if, at the moment of initiating its activity, it does so in conjunction with the faculties of thinking, reasoning, and so forth, it will exercise its function cooperatively with thinking and reasoning, thus becoming active. An event or an episode can be observed without any interest at all, in which case it will be of no importance or will simply be forgotten; but if the attitude of observing this event or episode is different, it is very likely that motives related to the individual's experience and knowledge will be revealed and will enable him to extract useful conclusions. The faculty of observing in this case will have fulfilled its task efficiently. Consequently, different results will be obtained and

made available to contribute to the future needs of other faculties.

These combinations, to which different faculties lend their assistance, occur in scientific investigation as in any serious study, be it in the elaboration of projects or when moved by strong stimuli. In such cases, the faculty of thinking first perceives and later conceives purposes which define the individual's intimate aspirations. In the same manner, each faculty performs its task in its respective area of activity.

It is the faculty of thinking – producer of ideas and thoughts – that defines their genesis. The process of integral self-elevation requires that thoughts be created by the mind. Even when the elaboration of a thought has needed elements from other minds, its essence and specific content will be different. If at the moment of creating an idea or a thought the individual can be inspired by his own cognitions, so much the better.

The faculty of thinking promotes the selection of thoughts and helps the individual abandon those that are useless and harmful, offering his intelligence the best ones so that it can make good use of them in conducting a happy life. It will protect him from falling prey to the fallacies of the imagination or illusion and in the uncertain gamut of conjectures, suppositions and beliefs that accompany a thought when it is neither harmonious, nor directed by authentic human reasoning. This faculty, which performs such an important task in the mind, along with the other faculties, has had a very low level of development in

the majority of people, and has even reached the point of being considered as something which has fallen into disuse, as we can judge from the common expression of rejection in people's faces whenever a rather complicated subject is discussed: "If it is something that will require me to think," they say, "do not even mention it!" Nevertheless, someone thinks for them, and human beings owe all the benefits they later enjoy to those who exercise their thinking.

Lastly, we will say with reference to the mental system that an individual who uses it without the necessary skill is like one who attempts to play a musical instrument without ever having learned its technique. If a distinguished musician were to play this same instrument, he would surely extract sublime melodies or perhaps even masterpieces.

9

Genesis, life and activity of the thoughts

The thought as an autonomous entity

The function of the authority thought

Before dealing with the topic of thoughts we will make a brief digression in order to help readers form a more accurate judgment, as required by every new truth that the faculty of understanding wishes to connect to.

The human being possesses elements, which help him evade the multiple difficulties of life. This is unquestionable. It is also unquestionable that other elements of imponderable value exist and are destined to enlighten his intelligence and enrich his conscience, but in order for him to obtain and manage them, a real process of inner mental training is required. Logosophy acts directly upon the centers of conscious life and rekindles the flame of the spirit, this spirit of ours which we have removed from its domains and, which yearns to return and reign over our lives. However, before such a thing can occur, these new cognitions must lead the individual to address his own

reality, as they reveal with abundant evidence his precarious means of obtaining information about his own self. Can anyone argue or claim the contrary? Where is the school and where is the teaching that fulfills such a task? Actually, there have been many adventures which, coupled with more inspired studies, have served to nourish books on philosophy and psychology, profusely edited to satisfy the demands of academia. However, a genuine source of knowledge which teaches the real path to selfknowledge, uncontaminated and powerful as is logosophical wisdom, has never existed. If it had, it would have modified the misguided path that humanity has followed up to this point. The psychologists, it should be recognized, have skillfully skirted the subject. However, it is not a matter of juggling terminologies and accommodating notions where psychological issues are concerned, especially when they relate to the inner world, for a simple reason that prior to talking about the worlds of others, man must penetrate into his own. And based on this cognition we will deduce what occurs in the inner world of our fellow men. This is what has not been done.

Logosophy has situated the problem of the human being in the mind and it is there that it solves this problem with striking clarity and stimulating force. It does not transfer the central problem, as is commonly done with questions of this kind, to the expanded field of the imagination. It states and shows in reality the basic elements of the conception which specifically defines the mind as the organ that promotes the psychic life of the individual and the thoughts as its main agents.

Aware of the negligence that has existed regarding

this topic, and which can only be explained by the lack of appropriate cognitions, we maintain that our conception generates extraordinary changes in life and promotes its integral resurgence in limitless dimensions.

Given the fact that thoughts make up life, since they are its natural agents, it is logical to assume that this life must in turn be the environment in which thoughts are born, and in which they develop and fulfill the activity it offers them. If the mind that inspires an individual's life is poor in resources due to the lack of adequate cognitions and culture, the thoughts will be of the same nature. However, if they procreate in cultivated minds and receive adequate nutrition, they will enrich life and, at the same time, contribute to the building of a new and better destiny.

Within the common world scenario, it will be easy to observe the extreme heterogeneity of each individual's mental content. Thoughts of all kinds gather there as people do in a place meant for public deliberation. Even if the individual's reasoning, presided over this assembly, and tried to meet in private (meditation), very little space would be left to do so, and the uproar would disturb the serenity that is required when studying any situation in depth.

What we have just pointed out, occurs in the majority of people as a result of the lack of exercise of the faculty of thinking, and due to the absence of elements of judgment required to confront with resolution the situations that man is faced with in the different circumstances of life. In the minority

of cases, the cause lies in the absorbing effect that preoccupations (complex thoughts) have on them. In spite of the ability and ease which the majority possess to manipulate new situations, such preoccupations do not leave adequate space in the mind so that the individual can move freely in search of a solution.

Generally, people confound thought with mind, understanding, the function of thinking, brain, reasoning and even with willpower, giving each of these words a common meaning that links them as if they were one and the same thing. Logosophy has made precise distinctions amongst these words, hence expressing the difference between the mind and each one of the faculties in its respective function.

In our conception, thoughts are autonomous entities that procreate and develop an active life in the human mind, from which they can later pass to other minds without the slightest difficulty. This is how many people, without making the effort to think, put forth an array of opinions. This is a curious fact. They do not exercise the faculty of thinking, but being endowed with an enhanced memory, they gather from their surroundings any thought that impresses them and which they arrogate as their own, appearing later as if they had mastered this or that matter. This appropriation of someone else's thoughts may be tolerated when it relates to those which come from minds in which they were incubated without order and without any ethical subordination, that is, thoughts lacking any transcendence whatsoever. It is,

however, censurable when this relates to thoughts that form inseparable parts of the Verb, whose paternity is unquestionable and consequently can only be used by mentioning their origin, in the same manner as it is done in the distinguished spheres of intellectuality where this noble rule is exercised. The frequent infraction of this rule gave way to the introduction, in several countries, among which is Argentina, to the Law of Intellectual Property.

There are also those who, similarly to antique dealers, look for the rarest ideas and compile fragments of mental images of the most varied origins into polymorphic collections, which are displayed with the same pride as those who show their hunting trophies of deer heads, lion skins and the like, obtained with high risk and skill during their expeditions in the jungle, not being aware perhaps of the existence of a more ferocious fauna, the mental fauna, with its thoughts of ambition, violence, resentment, hatred, revenge and cruelty, in addition to many others included in the scope of delinquency. There is no reference that someone has ventured to penetrate into this dreadful jungle which, as paradoxical as it may seem, is found within the human being himself. Otherwise it would be known that in this jungle there are also beasts that can be domesticated and converted into docile instruments to serve their master. Among the latter are the thoughts of impatience, intolerance, irresponsibility, vanity, selfishness, and others which need not be cited.

One can judge from the above how extremely important it is to know thoroughly the genesis, life and activity of thoughts. There are many people who, not knowing this, have fallen into deplorable mental states that lead to schizophrenia and even madness. The reason is that the walls of the mind, although elastic, cannot be suddenly or whimsically expanded without the danger of breaking. We say this as a warning to those whose minds are crammed with disparate thoughts.

If not enough room is made in the individual's mind for the action of the thoughts that will help in the task of self-knowledge, and if the intent is to introduce and mix these thoughts with those that have already been accumulated, they will be asphyxiated and the purpose of experiencing a reality yet unknown will be indefinitely lost. No one will be able to penetrate in his inner world if for example, mockery, pessimism, selfishness, adulation or recalcitrant thoughts have been compressed in the mind, and these harass with screams, threats and offensive refrains those other thoughts whose mission is to guide the individual to his inner world. It becomes imperative to institute, without delay, a state of order in the mind. Until this happens, as proper guarantees and individual freedom are established, as it occurs in the political life of nations, a martial law in the inner world needs to be declared. We will ensure that the command be given to an "authority thought." This thought will be in charge of carrying out through epic accomplishments the individual's objective of enriching his conscience with the new generation of cognitions that Logosophy

places within his reach. It is recommended, therefore, that the individual keep vigil over his mental activities. In other words, it is ideal for him to organize his studies, experiences, conclusions and the results obtained from the adoption of logosophical principles and from his bondage with the teaching.

The method here consists in man not allowing the interference of those thoughts which, from way back, have believed themselves to be owners, masters and advisers of his reasoning, i.e. prejudices, beliefs or convictions that do not resist even the shortest analysis, and to which one can also add those of distrust, pusillanimity, nonconformity and all other thoughts that defend their old positions. This is convenient, for sure, but not suitable for a spirit that yearns to raise itself to heights of lesser density and more enlightenment for the individual's understanding.

Among the thoughts that usually dominate the mind there are also those of dread or fear, upon which Logosophy exerts a decisive influence, pressuring them energetically so that self-assurance can emerge and be used by man to deal with all situations. If by any chance we scanned at random any mind, we would undoubtedly find among the many thoughts that struggle to dominate it, those which derive from man's instinctive curiosity, such as the thoughts of vice, of weaknesses, and many others that have often made man's reasoning fail in its function as if their "reasons" were stronger and more convincing. And what shall we say of the thoughts of alarm and of those that hide between the folds of

premonition to propagate, in a contagious manner, panic, hypnotic suggestion or terror?

Knowledge of the thoughts and their conscious exercise represent for women as much as for men one of the highest ranking attractions that will render major benefits. Homes that are living hells, which for the sake of appearances make it a norm to feign normality, are glaciers from which the warmth seems to have fled forever. However, after their dwellers accomplish the first steps of the conscious evolution process, they can be transformed into an oasis of cordiality, harmony and understanding. The thoughts that dominated the mind, such as those of wrath, irritability, provocation, intemperance, confusion, and the like, disappear, driven away by the light focused upon them by transcendent knowledge, and the home regains an atmosphere of calm and placidity. The adoption of the logosophical method by a woman in her role as a mother, wife, sister, daughter, and so on, especially helps to bring about peace and joy within the family environment and, above all, the consciousness of leading an extraordinarily happy life.

No one will be aware of the mechanism of a conscious life without having previously mastered the secret that moves, animates, particularizes and defines the thoughts as autonomous entities. Only after evaluating this truth and assimilating a broad comprehension of the subject will the individual be able to have an exact idea of why it is an indispensable need to embark on the process of conscious evolution when he decides to direct

life towards self-betterment, which ultimately means reaching the potencies of the spirit within maximum human possibilities.

The panorama that emerges from the knowledge of such an exceedingly important part of the logosophical conception is so vast, unusual and interesting that the individual himself feels overwhelmed when confronted with it, the reason being that his eyes and understanding have been exposed to one of the most active areas of his own inner world.

It will be understood that for the first time the individual finds himself facing effective possibilities concerning the intimate panorama of his existence, partly because of the sense of reality that the teachings reflect and the proximity of his understanding in detecting them, as well as for the assurance they offer in their immediate application to life.

10

The spirit

Its manifestation and influence in the life of the individual

The true function of the spirit

As a result of the extra-physical and hence, subtle and incorporeal nature of the human spirit, it is very difficult to describe it. Prior to clearly defining the real image of its existence, we should like to point out that the idea of an abstract, non-transcendent and undefined spirit, which is an entity being mistaken for the soul or for the individual himself – whether the latter has cultivated his intelligence or not – is only a starting point in recognizing its essentiality. However, this does not give a philosophical or scientific explanation about its specific duality of being and its real mission in life. Therefore, the habitual allusions to the spirit given in textbooks and speeches to connote its association with so-called intellectual activities lack all significance,

unless those allusions are intended to signify that the spirit manifests itself when man tries to elevate himself above all materiality in search of a superior stimulus to life. In this case, we agree, but we must emphasize that our assessment is based on facts and observations that reach far beyond the generalized concept of the spirit.

Logosophy states that the human being consists of a physical entity or soul and a spiritual entity. The former was assigned a common destiny. It develops physically and intellectually, subject to the powerful influence of the material world, the world of great enterprises, of magnificent discoveries, and heroic deeds; the world of stupendous technical advances, impressive constructions of buildings and equally wonderful artistic creations. Nonetheless, in spite of the individual's great inquietudes, he has not yet deciphered the enigma of his spirit nor fathomed the mysteries of the metaphysical world which interpenetrates the material world and is, ultimately, the origin and goal of his existence.

Let us now consider what truly occurs between the physical entity or soul and the spirit, that is, the relationship maintained between the two. Except for the exceptional cases in which the individual demonstrates having full consciousness of the command of the spirit over the physical entity, all the others only show the previously mentioned ambiguous references to the spirit that certainly do not concur with reality.

The truth is that the physical entity is so preoccupied and absorbed by the duties and commitments requiring its attention in the material world that it does not give a

reason or an opportunity for the spirit to participate in them, since they lie outside the area of the spirit's concern. The educated man, who cultivates his intelligence in the so-called cultures of the spirit, allows it to act but only subject to the will of the physical entity and very often, let us admit it, without having a precise consciousness of the exact moment in which the spirit develops its activities, which in this case, would be strictly mental. The spirit is mistaken for the intelligence or for the exaltation of the thought in its creative function, but this is not the case as the following will show.

The physical entity uses the mental system exclusively for matters of a physical or material nature. We are referring to the great majority of people, excluding those who think in much more elevated terms. Now then, in that case the spirit has no participation at all. It is kept at a distance from everything that occurs in everyday life, as if the spirit had nothing to do with it. Nevertheless, the spirit knows how to make use of the mental system and uses it with much more skill and efficiency than the physical entity, except that it likes to use this system mainly to lead the individual to the knowledge of its world, which is the metaphysical world. So we can conclude that self-knowledge is man's encounter and identification with his own spirit. This new and great concept of the human spirit, which will create profound repercussions in the world of thought, constitutes one of the main factors of conscious evolution.

How does the spirit prove to us that it knows how to use our mind? This is verified when, taking advantage

of the inhibition of the senses during our sleep, the spirit mobilizes thoughts and acts in our mind. This produces the phenomenon of dreams in which the physical entity does not participate at all. Could this be a sort of retaliation by the spirit due to the indifference and passivity shown to it? Perhaps. Certainly such a reaction should not be surprising as it intends to shake up in some way the torpid human perceptions and to make us understand that, proportionate to the intervention that we allow it to have in our lives, it will enable us in turn, to participate consciously by living in its world. We shall then become conscious of the participation of our mind in our dreams where life, guided by our spirit, will show us the inferiority of the material world as compared to the superiority of the immaterial world.

Nightmares, which make the physical entity suffer painful commotions and, upon awakening, remain shocked before becoming convinced that what it dreamt was not true, are also evidence of the intervention of the spirit. However, this is not known by the physical entity nor does it even suspect that the psychological “shock” experienced could be the result of some admonition from the spirit, motivated by the physical entity’s mental blindness. Similarly, the fact of making a sleeping body stand and walk, sometimes on the edges of a house as in the cases of sleepwalking, clearly proves that someone can manage this body at will, returning it to bed without the slightest injury. Who, then, is this someone? Should we assume, perhaps, that this is due to

the strange malfunctioning of our psychic nature? When we go to bed at night with our mind worrying about a problem that could not be solved during the day, and we find the solution upon awaking as if it dropped from heaven, what has occurred? Can we deny that it was the spirit that used our mental system and enabled us to feel the joyful surprise of finding the solution by the simple act of remembering? One must no longer deceive oneself on this matter; nor continue to deceive children by talking to them about “the guardian angel.” It is not the guardian angel that watches over their wellbeing, protecting them from the extremely delicate situations that so often occur as a result of their unconsciousness or their imprudence. They must be told that it is their own spirit that intercedes to avoid an accident. It does not matter if they do not understand it. They will be able to do so when they become adults and as soon as their discernment has matured with the help of these teachings of transcendental value to life.

Have we not seen similar intervention of the spirit occur in cases of high fever and narcolepsy? In these circumstances, the physical entity is inactive. Someone, therefore, uses the person’s mind and even makes him speak, and that someone can be no other than his spirit helping the individual in extreme moments. It could be argued that in cases of high fever, delirium occurs as a result of the hyperactivity of the brain cells and the nervous cells, an argument which will satisfy science but not the truth. We can only accept this when it relates to pathological cases in which

these cells are affected by different pathogenic germs, as occurs in various types of well-known deliriums, but this only strengthens our position as we affirm that it is the spirit that intervenes in these cases, as it also does in cases of hypnosis, in which one can no longer say that the cells are hyperactive but that they are numb. There still remain the cases of syncope and also of ecstasy – always confining our approach to the cases in which the cells remain healthy, that is to say, without pathological alteration – in which the physical entity has lost consciousness or has suffered a temporary annulment of its senses but still lives; something sustains it until the moment it returns to reality.

There is no doubt, it is the spirit that sustains the human being's life, but if there still remains a shadow of a doubt we will present another fact that confirms our thesis. We are referring to the circumstances in which the physical entity, having to face dangers or situations of extreme cruelty or unbearable pain such as when losing a beloved one, has reached the utmost limits of its moral and psychological fortitude. At that point, the individual has no other recourse than to cry, despair and feel mentally stunned. It is a moment of humility and of the no less sublime recognition of human helplessness. Suddenly, the individual feels emerging from within a powerful force that sustains him. This has been called "presence of mind" or surging fortitude, but how could that fortitude be present if it had been lost? Therefore, it is the spirit that injects

courage in these cases; it is the spirit that gives strength and prepares one to accept with firmness and with submission, the heroic moments of life.

Since it is the spirit that keeps intact the knowledge, the experience, and the evolution achieved during the different stages of physical life, there are ample motives to suppose that in each new period of earthly life the spirit itself seeks every favorable moment, every occasion offered to it to inform the physical entity of the reserves of knowledge that it possesses. However, man's dense ignorance impedes him from listening to his spirit, and that is why the spirit tries to manifest itself through different means, one of them being through his dreams. This influence of the spirit in the mental and psychological life of the individual is continuous and has induced the individual to seek the truth everywhere, to untangle the terrible web of doubts, suppositions and beliefs that hamper his evolution and maintain him chained to the shackles of adversity.

Only when the individual seeks himself by using the cognitions inherent in the search for this objective, does a true awakening begin for him. The first great truth will be discovered within himself; a truth represented by all the stages that must be reached by his efforts and skills until he identifies himself with his own spirit and ensures its effective and permanent intervention in the transcendent process undertaken. Having reached this point, the spirit will take over the government of the individual's life and will act with

total freedom while he is awake. The physical being will then attain such assurance and precision in his thinking and actions that he will no longer run the risk of falling prey to deceit or error. Also, his rest will certainly be an invigorating one since the brief lapses of time that the spirit requires for its metaphysical activity will by no means tire the mental system, and the physical entity will be able to receive clearly the transmission of all the images that occurred in this activity during his sleep.

The conscience must be enriched by the individual with the cognitions that point to self-improvement and enable him to fulfill a high human objective which is to learn the greatest secrets – sometimes visible and other times invisible – that surround and interpenetrate the individual's prodigious existence on earth. It will be understood that it is the spirit that plays the main role in fulfilling the important function of enriching the conscience.

Finally, and in order to convey a clearer and more convincing idea of this topic, we will present the following illustration: when we buy a car for the first time we must learn how to drive it. Let us suppose that the body of this car is our own body and that the engine together with all its mechanical accessories is our soul. While we are in the process of learning how to drive it, we will get to know it piece by piece and appreciate the value and the exact function of each part or mechanism. We will, at the same time, become aware of the secrets that ensure its good functioning as

well as of those equally important secrets for improving our driving ability. This shows us that, by following a correct process of training, we will accumulate within ourselves – in our spirit – cognitions and experiences. In due time, when our vehicle – our body and our soul – becomes old, we will have to abandon it. The knowledge and experience acquired will allow us to drive other vehicles with greater skill in successive stages of eternal existence because the spirit never gets old.

There are some who use vehicles, but do not drive them. They are those who, not knowing themselves, constantly depend on others for help to walk through life, those who use extraneous thoughts, those who do not think, and those who live outside the conscious reality of their existence. There are also others who learn how to drive their vehicles incorrectly and continue to drive them this way, for as long as they live. It will be understood that in none of these cases they will be able to take with them – we are referring to the spirit – the valuable resources of cognitions, which are so useful to self-inheritance.



Experimental Field

Inner and external experiences

The need for precise and definite guidance in the individual conscious experimentation

Logosophy assigns to the possibilities of every individual an experimental field that is extraordinarily singular and fertile. This field extends throughout life and is divided into three important parts, as required by the psychological and mental needs of the individual as he advances on the path of conscious evolution. For example, when we practice the teachings that lead us to penetrate into our selves we move into one of the parts of this experimental field. It is here in the verification of the facts – the observation guided by the logosophical cognitions – that knowledge and experience consubstantiate and form an unbreakable unity. Thus, a process of investigation has been completed and the intelligence has acquired a new and valuable element which would

have been impossible to obtain otherwise. However, this experimental field which is clearly configured within our inner world also extends to those of our fellowmen. Taken outside of our intimate world, which is inviolable and exclusively our own, the practice of the teaching and of observation are then applied to our relationships with others, at which point the second part of the experimental field appears well-defined. It is here that we are able to capture elements of great value that complement the cognitions acquired and make us discover similar aspects to those found in our own psychology, or discrepancies, all of which guide our judgment and indicate the path to follow by means of analysis until perfect conclusions that help the individual's understanding are obtained. In this world that surrounds us and in which we learn to understand the fundamental aspects of its mental composition, we also learn how to define our own perspectives as to the ideas behind the course of events that promote them.

When old and worn-out concepts are surpassed and, at the same time, one's behavior improves, it is inevitable to encounter within this sector of the experimental field, qualms and reactions from others. The cause of the experiences that occur in this case lies sometimes in the ingrained resistance of others to admit that someone can change his way of being and thinking overnight, since no one even suspects that this change is the result of a process of self-betterment accomplished with patience, moderation and decisiveness. It is never difficult for

the logosopher to counterbalance the effects of such resistance which, above all, reveals people's absolute lack of knowledge about the means that allows one to attain such a superior goal.

Let us now leave aside the experiences which result from our relationships with our fellow-men to look at those that originate from within oneself. Suppose that after having lived through periods of comfortable passivity and of not thinking, we start teaching our mind to exercise this function. Shortly after initiating such an effort, movements of certain thoughts that try to distract our attention can be observed in our mind. They will seek all possible recourses to annul our will and, consequently, our objectives. The resistance, in these cases, does not originate on the exterior as with the previous type of experience, but from within, for it comes from our inner self. It is here that the logosophical technique places within reach of the person who is carrying out the process of self-elevation, the necessary resources and elements to neutralize the subversive movements of the thoughts which up to that point had dominated – to use the terminology in vogue – the despotic regime of the individual, thus suppressing in his mind any aspiration for self-improvement.

Paradoxical as it may seem, experiences of this type, although with opposite results, have been lived by many who – unconsciously of course – influenced by publications of unscrupulous authors, have thrown themselves with this supposed guidance into the

uncertain paths of illusion. Even the most obstinate ones have had to turn back before going totally astray and one could clearly see the struggle of the thoughts that had transformed their defenseless minds into battlefields. Disillusion, fatigue and gloomy pessimism were the result of such an adventure.

It will be understood that an integral process of such a nature as the one which we are describing in this book cannot be accomplished on our own because, on the one hand, we ignore how to manage the cognitions that will help in this type of explorations, and, on the other hand, of our need for constant guidance to ensure success in conducting this process and in avoiding the errors produced by the mirages that wrong assessments usually lead to.

Therefore, an enterprise of such magnitude and complexity as is conscious evolution, which embraces so many aspects to be improved in our life, cannot be undertaken without the assistance of an authentic guide who orients and teaches us how to successfully overcome the difficult steps along the path. Have we not seen at times great men and even geniuses in other spheres of knowledge seek the indispensable help of a guide to cross mountains, to go through forests, or other inhospitable places, for having considered that their own expertise, great as it may have been, could not help them in such instances? Is it a sensible position, for example, to believe that a guide is unnecessary when it is a question of penetrating into the obscure depths of the inner self or of exploring

the metaphysical world, a task which requires solid mental preparation? Obviously not, because to think so is to forget that it is very easy to lose direction and go astray unless one is in possession of cognitions that ensure that successful results are obtained in such a risky internal expedition. The fruitless attempts made over the course of centuries endorse our truth when we refer to such facts. Hence our insistence in recommending the logosophical cognition which, for the abundant reasons contained in this book, constitutes an irreplaceable guide for reaching the cherished objective of human aspirations.

Returning to the subject in question after this brief digression, we will now deal with the part of the experimental field that corresponds to the metaphysical world, to which the logosopher seeks to connect through the incessant activity of his own spirit. This world opens in extenso the most interesting part of this field. Undoubtedly, it is far greater than the two previous ones if they are observed separately. Nevertheless, such evaluation will change as soon as experience shows that the three parts are linked by the logosophical cognition and are subject, therefore, to a fourth dimension that encompasses them without defined frontiers. The experiments within the metaphysical field start from the first two parts of the logosophical experimental field, so that the references obtained from it, and with the cognition acquired from the first two parts, will serve as a guide to confirm for ourselves the achievements made within this prominent part of the experimental field.

Lastly, we consider it useful and noteworthy to mention that the experiences which emerge from a life guided by the process of conscious evolution are of a very different quality from those commonly available, inasmuch as even when the latter are also instructive, they are rarely used with the intensity of he who gathers all the teachings that emerge to the surface. We have already said that the logosophical experimental field is of an astonishing fertility, since all the experiences lived in it, even the smallest, point to the same cause, the integral evolution of the individual, and are interwoven in a magnificent relationship of circumstances, all with very rich content and favorable to the development of the inner life.

Humanism, an innermost aspiration of the individual

The nature of logosophical humanism

It is a well-known fact that since its remote origins humanism has undergone several variations as a result of multiple and contradictory opinions, which were formed around its controversial aim. Humanism has been presented in many different ways, but as yet no true and definitive conception of it has been reached. It is not our intention here to discuss the diversity of theories that have been raised about humanism, and for this reason we will only make a quick reference to its trajectory, which has yet to find its course, and into which the aspirations that initiated it and maintained its classical debate throughout the centuries were channeled. Studies were made of the excellences of the ancient eras as a starting point for clarifying ideas about the most significant manifestations of human progress in the fields of science, art, literature, and so on. Chronological studies were made of the activities of the intelligence in its constant

production of improved qualities related to the emergence of new ideas which establish so many new ways of understanding the humanistic conception. Nevertheless, thinkers were unable to agree on the proclamation of a content adjusted to the universal and human reality of the individual, which has been the cause of the loss of strength of this stream of thought and hence the clamor for a new humanism in our day and age.

Whatever the case may be, the truth is that there has not been much agreement in establishing this term as the standard of a concept. This is proven by the fact that humanism has changed definitions according to the times.

Logosophy reveals humanism in its essential content which, when exercised, facilitates the enthusiastic and conscious adoption of the ethical rules expressed by its teaching. This new humanism starts by exalting in the individual the human part of God, the divine spark latent in man until he can access his inner world, a fact that allows him to reach the plenitude of his psychic, moral and spiritual betterment. With this objective in mind, logosophical wisdom prepares the individual by teaching him, step by step and process after process, the multiple aspects that must regulate his life. It guides him towards the awareness of the humanism within the depths of his own self, and from there, it leads him to develop aptitudes and qualities until the human essence is consolidated within him, preparing him to contribute by reinforcing it in the heart of humanity.

In summary, humanism is represented in Logosophy by the rational and conscious being who accomplishes

within himself the excellences of both his human condition and of his spiritual content, which are based on ongoing self-improvement. Such excellences will have to be conveyed to all human beings through teachings and an exemplary behavior. The conscious admiration and respect for creation, of which the individual is both part and subject, will have to inspire in him respect and consideration for all his fellowmen, this being its logical consequence.

As can be seen, this new conception of humanism brings forth a great element: man himself, the human entity, penetrating into the depths of his own being to find there the basis or the essence of his own humanism which, through the process of conscious evolution, is projected towards the superior world, connecting it to the divinity of God, wherein, willingly or not, the great human aspirations are substantiated and identified with the thought that sustains universal life and indicates to the individual, in many of its aspects, the process of his ascension towards the mysteries of man's enigmatic existence.

The above will allow us to understand the reasons that have led us to deliberately distance ourselves from the classical forms that have sharpened the ingeniousness in the development and beauty of literature and in the treasures of history, which were combined in harmonious conjunction – said in precise terms – with the development of human personality. Some would say that our ideas are revolutionary. To that we reply that in fact they are, but in the highest sense of the word.

We do not conceive humanism merely as a speculative attitude, no matter how extensive are the thoughts of the scholars within their respective eras or the studies and analyses of the facts. Some other term may better define this class of studies, as broad as they may be, since we do not see them relating to the intimate being in whose heart and sensitivity can be found the reasons for the great feeling which, immanent in him, tends to reach out to mankind.

We will not be mistaken if we state that it is this same feeling that dictates individual and collective ethics viewed from the humanistic standpoint. We will digress for a moment from our topic to deal with this fundamental aspect of the educated man, and to express the idea that logosophical ethics is based upon the concept of goodness, but confirmed in the conscience. The logosopher extracts from cognitions related to the ethical norms that must govern life, the rules of inner and external correctness that will enlighten his behavior. If Logosophy has stated that there is no conscious evolution without ethics, it is because it considers them inseparable; hence, ethics must be, among other things, one of its immediate manifestations. As ethics should not be exercised partially or circumstantially, it is practiced within the logosophical experimental field in global form and its continuance constitutes a virtue in its entirety.

Differing, therefore, from the generalized concept of humanism, our humanism starts from man's own sensitive and thinking being, who seeks to accomplish within himself the evolutionary process that all

human beings must follow. The accomplishment in this respect will inevitably constitute later a true example of what each participant within the great human family can achieve.

Logosophy does not seek to create a new type of human being, but, instead, teaches the individual the art of creating himself/herself, rebuilding with the dispersed fragments of his life/individuality/destiny, the true image of causal thought.

The presence of superior feelings which shape the psychological outline of the individual in full process of evolution, represents the most precise and unobjectionable humanism, without overlooking the fact that it will be mostly, if not totally, due to the new generation of logosophical thoughts that make it possible to effectively accomplish a deeply felt aspiration of the human soul.

Mysticalness, a sensitive attitude of the soul

Different aspects of its aesthetic configuration

Mysticalness for Logosophy is one of the attitudes of the soul that has most suffered from the abuse of human passion. It has been exploited in all possible ways, and in its name the most deplorable aberrations have been committed. When distortion reaches the extreme of reducing it to a simple term, used to disguise the total submission that authoritarian regimes demand of enslaved people, when this term is applied to exotic doctrines to foment total and absolute subservience while rehearsing a multitude of stratagems to make it useful for the enthronement of idols that oppressed people must worship, a definite pronouncement regarding the matter is required.

From our conceptual viewpoint the content of this expression is ample and fertile. Mysticalness excludes no one; on the contrary, as the essence of a spiritual feeling, it manifests itself spontaneously and freely in the intimacy of

each individual. The mystical temperament is inborn in the human soul and reaches its ideal meaning when it expresses the aspiration of identifying itself with the universal soul.

At the very instant in which the human being makes contact with life, at birth, the first mystical expression is pronounced: it is the irrepressible cry of the first triumph over his nature. The individual repeats it for the last time, mentally, if unable to do so with his lips, in the moment of leaving it, upon closing his eyes to the light of the world.

Mysticalness develops in the human being according to his feelings. The greater the evolution the more intimate, delicate and sublime is the purity of expression in the educated and respectful attitude of the individual.

By delving into the depths of himself to scrutinize the purpose of his life and emerging later to the surface of consciousness shining with joy, the human being cannot but marvel at the supreme thought that animated his existence. This same sensation of splendor and ecstasy is experienced by the individual towards everything that deeply touches his intelligence, towards that which transcends the ordinary and the easy, towards the indescribable purity of the beautiful, of the heroic and of the great, expressed either in gestures, acts or deeds, and finally, towards that which, in one way or another, moves him to render his admiration and esteem without feeling the need to pay tribute but instead to uphold the pronouncement of his own spirit. This is merely what derives from mysticalness in its purest essence.

All the natural reactions of sensitivity concerning whatever exalts human consideration, marvels the

individual's reason or stimulates his conscience energetically, deserve the concept of mystical expression.

The acts of abnegation, charity intelligently interpreted so as not to hinder its benefits, and cordiality expressed in sincere and loyal friendship, are some of the other aspects of the truly deep-rooted mysticalness in the human soul. And they are so because these attitudes demonstrate feelings that express or display the purest and most sublime expressions of his nature. It could be said that such attitudes transcend the divine because they surpass the level of usual behavior.

Pain and suffering are also mystical expressions when he who has gone through them experiences the sweet benefits generated by the inner balm extracted from resignation which, at the same time as it creates patience, neutralizes the impulse of despair. Furthermore, have not most people, during moments of pain or suffering, thought of being better, more generous, and more tolerant with others? Is it not pain what has modified and moderated the most uncontrollable temperaments and the most incorrigible characters? Is it not suffering that manages to make the human being understand and even mend the moral disasters provoked by his excesses? How many things denied by arrogance – which is absolute incomprehension – find the individual generously willing to give up everything he owns, when in pain, if that would eliminate his suffering? Are these mystical attitudes or not? In effect, they are mystical. In such circumstances the individual experiences his smallness and absolute fragility as he undoubtedly feels

that he was seized by a force superior to him from which he cannot escape without first paying the dues which the law demands for its infringement. Recognizing that he is overpowered by an unknown force, but which he senses when stricken by misfortune, the individual elevates his reason to the transcendent field, which allows him to admit the existence of influences which, although not controlled by his judgment, appear to exercise their regulatory functions precisely where his reasoning had been incapable of controlling in time the excesses of the human entity.

Likewise, joy is a mystical expression when it is whole-hearted and emanates the aroma of grateful things, for it is a delicate manifestation of inner feelings. It is not so when it represents feelings that are perverted or distorted by evil thoughts. The attitudes that corrupt matter and degrade the conditions of privilege granted to the human being, placed above all the other species of creation, debase his nature and submerge him in the whirlwind of vice and passion, keeping him from greeting with dignity those acts that could make him honorable. Licentiousness, which blinds his understanding and sterilizes his inner strength, incapacitates him from extracting, from the depth of his soul, the valuable motives that could predispose him to express traits that ennoble his feelings and exalt his image.

Equally, we find mysticalness in the manifestation of motherly love, which is pure and sublime. No one could say that this feeling of the maternal soul contains

even the slightest portion of a religious nature; it is the mystical cult of the blood, of the continuity of existence in the extension of the psychological and moral type that each individual contains and which has been attained in his crude evolutionary struggle.

We also detect the mystical expression in the love children have for their parents and to a lesser extent in brotherly love. A son's fervor in venerating his parents flows from the peculiarly intimate and inexpressible nature of that bond, which makes the mystical aspect emerge from the incomparable and irreplaceable quality of the affection that animates it.

Love itself, which seeks in conjugal affection the mutual identification of thought and feeling and which makes human sensitivity flourish in exquisite expressions of tenderness and fondness, is another of the mystical manifestations, which move the spirit with great expressive power.

Let us now see how mysticalness, acting as a fundamental force of human nature, influences reasoning to avoid uncertainty in judgment, and to place discernment within the sphere of common sense, every time its use depends on consequences that directly or indirectly affect the individual's peace of conscience. Confronted by a child who makes a mistake and who is severely reprimanded for it, mysticalness allows the feeling of indulgence to emerge and moderate the repressive impulse. Affection, which is a mystical expression of feelings, soothes the resentments of reason neutralizing its effect and forcing it to remain harmless.

In its intent to be strict in its judgment, reason often forgets that what is being judged must first be related to its own and similar circumstances. From this perspective, tolerance instantly emerges and the judgment is processed with equanimity. Here we have mysticalness working upon the individual's reason so that it is no longer cold and, that taking on the fertile warmth that emanates from the rays of logic, it may manifest itself in moderate judgments, exempt from passion, and toned down by temperance and the sense of what is just.

The mystical attitude, to be so, must be inspired by the highest sense of goodness, of beauty, and of fairness; the opposite would be absurdity, negation and deviation.

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Man can become his own redeemer

A principle of redemption is
to avoid committing faults and errors

The human being has been equipped with an admirable mental system and equally important sensitive and instinctive systems, which allow him to act freely in two immense worlds, the physical and the metaphysical. It is logical then to accept that such beautiful and transcendent prerogatives, which constitute the great mysteries of life, should also be supplemented by the individual's ability to redeem his own soul from all the mistakes and faults committed, a fact that transforms him into a true redeemer of his own self.

God created the human being in His own image and likeness, that is to say, He made the individual capable in the broadest sense of the word. This explains why human beings have been endowed with the power to absolve themselves in obedience to the laws that govern their evolution.

To ignore those laws would be the same as denying

a wise and just commandment emanated from the Creator who, so as not to diminish in the least the rank of the human being in his capacity as king of the species, has granted him this prerogative, the exercise of which pertains exclusively to his own conscience. Those who still believe in fables will undoubtedly ask: “How can this be successfully achieved?” Logosophy has demonstrated with unquestionable evidence that in the mind resides the evil which one does to himself and to his fellowmen. Ignorance plays a predominant and decisive role in the assertion that we have just made. And from the most harmless thoughts to the darkest ideas are generated in the shadows of ignorance.

“Know thyself” will be only a myth if the individual does not begin by learning about his true psychological and mental structure, that is to say, the mental system in its vast and complex organization and function.

Evil, which is the origin of all the errors and faults incurred by the individual and is, at the same time, the source of human unhappiness, must be opposed in the only possible way: by eliminating the causes that promote them. This is not easy, but neither is it impossible. The evolution that we advocate has the virtue of banishing evil from life in the measure that goodness is accomplished. In other words, as soon as the human entity moves forward in this process, in which the conscience ceases to be a mere terminology to become part of the accomplishments of self-improvement, thus, eliminating the debts that gravitate over his life, as a load that he necessarily has to carry over his shoulders

and that would gradually increase, while pushing him towards a most obscure destiny.

The effort to avoid committing a fault or mistake represents the first step towards the remission of errors, since abstaining from committing them is an unquestionable principle of self-redemption. The wrong would be repaired within one's own self, and, by an act of free will, eradicated before it materialized, without the need of external intervention. This is the beauty of it; this is how great and sublime it is.

In order for self-redemption to become a fact it is essential to begin by not committing any more faults, to stop accumulating guilt or debts. This is the first step; but the question will arise: "What will we do with the ones we have already brought upon ourselves?" Each fault has its volume and its inevitable consequences. Let us not waste time in laments or be naïve believing that there is an easy way out of them. The individual cannot infringe the law, whether by committing faults or by trying to get rid of them, without being punished. But he can surely and gradually, redeem himself from his guilt by practicing, in rigorous compliance, the goodness contained in the process of self-improvement. If the good achieved within is extended to his fellow men, the greater the number the better, this will ensure the release of the debt. However, this will be on the condition that further faults are not committed, otherwise he would incur, in the same mistake made by those who seek the purification of their souls in the self-indulgent posture of religious superficiality.

It cannot be conceived, without falling into an aberration that a supernatural being would come down from heaven to redeem us from our faults. To accept this is as naïve as it is contrary to the most elementary notion of morality. But, would we really be capable of admitting an injustice of such magnitude? Such an idea would certainly imply negating the law of evolution, which is inescapable and just, and which God instituted to rule all that exists in Creation, with one notable difference concerning human being: the fact that his process of evolution can be accelerated through conscious action. It would be neither dignified nor decorous for a person to absolve another from guilt. Therefore, our conscience should repel such a notion in the name of good judgment and morality. Neither could that be pleasing to God who would willingly accept that each individual, as a rational and conscious being, pledged his honor to rectify his behavior and lighten the burden of his errors by dedicating himself to the cause of goodness, cultivating it and experiencing it within his own self first, and transforming it later into deeds that aim towards the good of all. The sincerity of this procedure alone exempts the individual from any comment on the issue.

The only attitude that will be gratifying in the eyes of the Almighty – we affirm it once again – is the tangible demonstration of our firm determination to redeem ourselves, expressed in the reform of our life and its definitive channeling within the path of conscious evolution, which does not admit reiterated mistakes and which reflects in every act the positive decision of fulfilling the supreme mandate of self-improvement.

Final Part

Notwithstanding fundamental aspects of the logosophical conception treated in this book, we have reserved its most prominent parts to be addressed in future publications, which are currently being prepared.

The reader who comes into contact with our books for the first time will immediately observe that they do not contain ordinary readings. Their contents will guide the dedicated student as well as the human community to reflect on the confrontation of two realities perfectly delineated: the first is known to everyone, i.e., one's own life, exactly the way one has been able to lead it, and the other is life as it is described throughout the pages of this book. What is meant here is that our publications follow a plan for the re-education of the spirit which we have been carrying out for years with great success both in our country and in other countries of the continent.

As it would be expected, the author has had to face all sorts of difficulties, throughout his many years of work, which he gradually and definitively overcame. One of these difficulties, perhaps the one that opposed

the strongest resistance, was originated in the minds of those who later on became and still are dedicated students of the science of Logosophy, with an ever growing conviction. Their adhesion is due to the fact that our teachings, besides containing a new generation of cognitions of inestimable value for human life, is permeated with affection, the essential element, which without suppressing anyone's moral, physical, or spiritual freedom and independence, unites thinking and feeling into a great common will, which coincides entirely with the purpose of offering the best and most positive collaboration in the work of Logosophy, which has universal implications.

Lately we have seen how movements, which have threatened to expand throughout the world and have subjected the human race to a cruel slavery, have collapsed and been pulverized. The work of Logosophy, unlike those, has resisted steadfastly tremendous storms, and has emerged more vigorous than ever. By contrast to those movements created by hatred and violence, which will never last, we see that movements inspired by noble and pure love of humanity will last forever.

The work we have been carrying out has never depended on any kind of aid from governments, private institutions or any other group. It has always depended on its own strength. It has never needed to borrow from other sources the raw materials required for elaborating the teachings that it offers. Its true origin is Argentinean, but its great humanitarian content has only one destination: mankind.

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