

Carlos Bernardo González Pecotche
(RAUMSOL)

Logosophical Exegesis

Man must strive to apply his best efforts and energy to seek his inner, self. He will know how to protect himself from the deceit of appearances in order to know himself as he really is. He will find himself in the humbleness of his heart, in the innocence of his soul and in the purity of his spirit, and from that point on, with a clean and shining mind, he will experience the indescribable excellence of superior life.

EDITORA
LOGOSÓFICA

LOGOSOPHICAL EXEGESIS

Logosophical wisdom, as the fountainhead of original cognitions emanating from a new conception of universal and human thought, is promoting a healthy movement in the spirit of those who love knowledge and truth.

Among its fundamental teachings are those related to self-knowledge, an unquestionable base for the knowledge of one's own life embodying its projections in the lives of others, and consequently the highest achievements of human intelligence.

To discover one's inner reality as revealed to one's understanding by Logosophy is among the first and most important objectives to be reached in the short term. This discovery brings forth the imperative need to modify this reality, and it is then that logosophical teaching points to the difficulties that will have to be overcome and guides one along the path of self-knowledge while one's conscience is activated towards future developments.

Logosophy is the science of the present and of the future because it embodies a new and unsurpassable way of conceiving life, that of thinking and feeling, which is so necessary in this day and age to raise our spirits well above the reigning materialism.

By the same author:

INTRODUCTION TO LOGOSOPHICAL COGNITION

For the human being who yearns for self-betterment nothing simplifies investigation better than the clarity, preciseness, accuracy of an exposition that guides him firmly and unequivocally towards a free examination first, and later towards the full knowledge of that which has been the object of such noble aspiration.

Bearing in mind the above, the author has considered to be of essential usefulness the publishing of this book, which contains a rich and profound description of a ponderable part of the logosophical conception, and also of an extensive vision of the logosophical work with its projections for the future of mankind.

LOGOSOPHICAL INTERLUDE

The logosophical style, which is so unmistakable, appears perfectly clear in this book. The vigor of its expressions and the teaching that emerges from its pages will undoubtedly delight the reader, awakening in his soul kindred echoes that make him experience many pleasant sensations, as he notices strange affinities with his own inquietudes, modalities and inclinations.

DIALOGUES

After leafing through this book, no one would say that he was left empty-handed; an original teaching flows from each dialogue, from which emerges a cognition that enlightens the intelligence and fills the spirit with pleasure.



Logosophical
Exegesis



ALSO BY THE AUTHOR

Intermedio Logosófico

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

Introducción al Conocimiento Logosófico

An Introduction to Logosophical Cognition, 494 págs., 1951. ⁽¹⁾ ⁽²⁾ ⁽⁴⁾

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Carlos Bernardo González Pecotche
(RAUMSOL)



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fone/fax: (11) 3804 1640

Rua General Chagas Santos, 590-A – Saúde

CEP 04146-051 – São Paulo – SP – Brasil,

Da Fundação Logosófica

(em Prol da Superação Humana)

Sede central:

Rua Piauí, 762 – Bairro Santa Efigênia

CEP 30150-320 – Belo Horizonte – MG – Brasil

For main logosophical cultural centers around the world see the last page



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Logosophical Exegesis



Preface



Logosophical Exegesis is clearly written and its statements are easy to understand. It is organised with the aim of promoting greater interest among supporters of Logosophy, starting from the moment they decide to internalize the method used by Logosophy to fulfil its lofty humanitarian objective.

This book outlines part of the principles and original conceptions upon which Logosophy is based. It allows access to the sources of Logosophical wisdom and places within everyone's reach the range of essential elements that will enable the formation of a clear and accurate concept of its originality. In addition, it illustrates the influence Logosophy has on the conscious life of human beings and of the results it has obtained for over a quarter of a century. This implies the utmost guarantee of the seriousness, honesty and straightforwardness that this movement of self-improvement offers in developing the superior qualities of the human spirit.

We have aimed to offer a synthesis of the points that converge towards the process of preparation for admittance into the Logosophical Foundation, and which, due to their importance, will also influence the active life of disciples.

If in order to memorize a study we must pay attention and repeat it several times, then to be conscious of the various episodes of our life led in a full state of evolution, we must be aware of these episodes and relive them frequently in our mind. Thus, our Logosophical experience will benefit as we perfect the noble practice of helping others.

This book will act both as an incentive and as a catalyst of internal energies so that Logosophy can be applied effectively in each situation or circumstance encountered. It will be especially useful to disciples in situations that are related to helping others. Finally, we think that due to the essentially extensive nature of the teachings of Logosophy, this book will thoroughly and amply meet the clear objectives of guiding the supporters of this science as well as enriching its vast bibliography.

Preliminary outline



Logosophy is defined by its originality. It conveys a new generation of cognitions that are related to man's inner life, to the process of conscious evolution and to the metaphysical projections of his spirit.

It has instituted a method of self-improvement that teaches the steps to follow in the formation of a new life and in the evolution and elevation of values pertaining to the intelligence and sensitivity. The teachings it offers for this purpose, help develop man's basic aptitudes and establish the rules imposed by the process of evolution. In doing so, they allow the clarification of ideas and constantly generate new ones that are directly linked to self-improvement.

In order to promote and favor the accomplishment of such principles and objectives, the Logosophical Foundation was created on August 11, 1930. This institution brings together hundreds of students of Logosophy who follow a discipline that is defined by high ethical principles of respect, tolerance and freedom.

In order to accomplish these lofty ideals of self-improvement, it was necessary to create an environment that would be conducive to the study, research and practice within the vast scope of this superior science.

For the very first time the world is putting into practice an effective method for the clarification of questions posed by man's intelligence about the enigmas of life and the mysteries of the human configuration – so complex in its psychological and spiritual structure. And this method had to be based on self-knowledge, with its marvellous content and its ample projections.

No one is admitted into our Institution as a disciple without first completing a preliminary stage in which the aspirant must form an ample concept of this new cognition that will ultimately enrich his conscience. Once admitted, he must be thoroughly convinced of both the originality of the teachings and of the high moral standards prescribed by their unyielding principles of goodness. He knows that he will practice a new and constructive method of self-improvement, and that Logosophy is all about activity, observation and practice of the knowledge that is associated to his life. He will be able to observe others as they cultivate the superior qualities of the spirit and work for the betterment of mankind. Furthermore, as he forms a new life for himself, he will take advantage of the constructive elements that arise from circumstances and events related to his process of evolution in direct relationship to the process of others.

All disciples are assisted by the same prerogative: the ability to observe. No one escapes this discreet and subtle rule imposed by the process of evolution. Notwithstanding, not all comply with this rule. Shortly after being admitted into the Institution, one forgets this rule and needs to be reminded. Nevertheless, someone follows him everywhere and observes him constantly. This someone is he, himself, who has more interest in complying with this rule than anyone else.

An activated conscience controls the thoughts and the behaviors of the Logosopher. Naturally, this happens only if, while evolving, he allows the teaching of Logosophy to correct, guide and assist him. Until this occurs, certain Logosophical cognitions will have acted as his conscience, facilitating the initial inner development which will conduct him firmly through the path of self-knowledge.

Suggestive considerations



The truths revealed to human understanding by the Logosophical wisdom are not accessible to those whose minds are filled with prejudice and the reason is simple: the individual cannot hold a treasure while his hands remain closed grasping tokens that only he deems valuable.

This does not imply that those, who aspire to this new knowledge, should eliminate their old and deeply rooted beliefs about facts, concepts, things or ideas without first reflecting upon it. On the contrary, Logosophy teaches that you must not change a concept for another without first observing the benefits it brings to your own evolution. All that you are asked to do is to undertake a serene and thoughtful analysis comparing your old beliefs with the new concepts Logosophy presents. Then, in the light of this new knowledge, you should select the concepts that you consider the best. This practice is well known to the experienced Logosopher who has performed it many times.

It is important to state here that many parents, with the best intentions, instil prejudices in the minds of their children at a tender age in which the child is unable to reflect. This operates in the child's mind as a

disturbance that will deeply affect his/her ability to think freely since a state of consciousness, in the midst of evolving, demands reasonable and wholesome confrontation with the new values just recently acquired.

Few realize that there are truths that are superior to those supposedly known by man; nevertheless, he senses their existence and unconsciously nourishes the illusion of finding them by chance during his lifetime.

The concepts generated by the Logosophical wisdom are based on the reality of a superior and essential conception and they are supported by an indisputable logic. In these concepts, the truth is not invoked because they are part of the truth itself. As the aspirant appraises their value and constructive power, he will choose to adopt them and leave behind the old and common concepts he previously held. This change will represent a positive step toward the renewal of his inner strengths.

There is no doubt that there can be no evolution without change. This logically implies that the individual will have to change his own thoughts and ideas to make room for new ones, of a more vigorous and productive nature. This becomes particularly apparent, when he realizes these agents of the intelligence will actively contribute to the development of a conscience capable of embracing the most valuable cognitions and of participating with assurance and control in the metaphysical world, the world of original ideas and superior thoughts.

Who wouldn't like to have one more cognition?



It generally takes only a few cognitions to improve professional efficiency or performance of any activity. In science, philosophy and art, for instance, they serve to perfect investigations or to gain control over personal experiences. Despite the fact that cognitions of various types contribute to increase the capacity of our intelligence in the gradual development of mental aptitudes, they are always projected towards the external being without promoting any connection to our inner self. We are obviously referring to the inner self from the standpoint, which Logosophy conceives and teaches us how to live. There is no doubt that intellectual training motivates and leads man to elevate his morals and culture. But rarely this progress remains free of the implications of the instinct. This occurs, because the neutralizing force of the conscience is not present to act as a decisive factor in determining individual behavior.

In contrast, logosophical cognition overcomes all odds and teaches how to intelligently and safely take advantage of inner energies. It guides the disciple and makes it possible for him to connect with his inner self. It also allows him to be in touch with his life sources as well as with unknown resources which will later

emerge and transform into reality what formerly were hidden possibilities.

Logosophical cognitions are static powers that become active and potent as soon as they are freed from the mystery that imprisons them. Therefore, they need to be used with honesty and mental purity to reach the lofty objectives of individual evolution. Along with such honorable behavior, which should become the norm throughout the path of self improvement, it is imperative that special attention be placed in ensuring that such knowledge is put to use for the psychological and spiritual improvement of the human species.

The pleasure of using one more cognition, one that offers such singular prerogatives, means that it has been understood and valued for the enormous transcendence it represents for the world and for mankind

Logosophical diffusion



The diffusion of Logosophy teachings is an activity that demands the utmost attention from the disciple since he will be conveying a new type of knowledge, which requires a special clarification. It is understandable for objections to emerge when an individual faces a new truth because his mind will most likely be caught unprepared to receive anything new. These objections are, in fact, opportunities for the Logosopher to provide the specific teachings that will clarify and dispel all doubts. In this endeavor the Logosopher must not deviate from the original thought of Logosophy. For this reason, he is supported by a vast bibliography that clarifies, with the proper breadth and depth the cognitions that the Logosophical conception reveals to human intelligence. Furthermore, the Logosopher must at all times refer to the bibliography when his interpretation of the teaching is insufficient to clarify aspects requested by others who are interested in penetrating more deeply in this transcendental science, which is entirely humane in its evolutionary projections. It is also important to remember that the diffusion of Logosophy is limited to brief information about its merits, the excellence of its method, and the results achieved by the Logosopher over long periods of individual and free experimentation of its teachings.

Without elaborating on the topic that will be discussed in other chapters, it is nevertheless useful to recommend here that the new aspirants be informed that the verb “to believe” is replaced by the verb “to know” in Logosophy. What is desired is for the applicant to be led to acquire a firm and solid conviction, or in other words to prove to himself the transcendental truths contained in the Logosophical conception, since the internal practice of these truths is the predominant factor that will generate a state of consciousness. This point must be clearly explained in order to eliminate any possible confusion in this matter.

Conception of life



The true life is the one Logosophy teaches how to live. This life consists of two well defined fields or zones: the inner life, where the spirit absorbs self-knowledge (the elixir of happiness) and the external life, where the outstanding qualities of Logosophy are put to test in daily life.

Nevertheless, prior to attaining consciousness of this reality, one will have to experience, by means of the process of conscious evolution, a series of psychological and conceptual changes that will positively establish a link with superior life.

This process offers a new outlook on life and such a vast array of opportunities that life flourishes in ideas and thoughts of the finest quality. It is our duty, therefore, not to interrupt such process so that we do not diminish the possibilities or the scope of our intelligence.

To know the reality of the inner world with its imponderable elements that make up the individual psychology is to place that reality under the command of our own will. This command embraces the real knowledge of the thoughts that act in our mind. By attracting and selecting the best ones, the Logosopher

can use them to fully achieve his yearnings and aspirations and to fulfil the great objectives he set for himself in life.

The knowledge of the temperamental reactions of our susceptibility, and also the zone of our authoritarian being, in constant rebellion, as evidenced by the impulsiveness imprinted in words and actions, helps to protect life against any unforeseen and unfortunate event. When the energies that feed these negative reactions are channelled by virtue of the process of conscious evolution, they impel the activities of the intelligence, to produce highly practical results. Such is the case for the activities concerning the improvement of the three systems: mental, sensitive and instinctive.

External life, the one that projects us outside of ourselves in our relationships with our fellow men and in our daily contacts with events and circumstances, must reflect a substantial part of our inner life, if not all of it.

Once the inner life of the disciple is organized and all its corners are thoroughly cleaned and shining like a mirror, a new and better self concept will have been earned. No longer will the disciple overestimate himself because now he will truly possess an asset that was formerly only an apparent possession.

As the Logosophical knowledge starts to shed light on the dark areas of understanding, the disciple experiences the happiest emotions. How could he not

experience them if he is learning about his own small world? A world that, in spite of being small, is as marvellous as anything created for the good of man and the exaltation of his spirit.

Logosophical cognitions



Logosophical cognitions are forces used by the intelligence to increase man's spiritual life and whoever practices them, knows that they are sources of inner energy of inestimable value for life.

To lack them is not only to deprive our intelligence of the wonderful privileges granted to it, but also to deprive our existence of its most sublime attributes.

Without the assistance of such invaluable elements of intelligence, which confer broadness and clarity equally to the thought and the idea, as well as to the feelings and the conscience, life becomes sterile and bleak. In general, the possessions that give so much pleasure to the individual are of a material nature and, therefore, perishable. Perhaps this is why they excite his greed. In contrast, in the transcendent or superior world, which is the fountainhead of eternal knowledge, intangible assets, represented by the treasures of knowledge, are effective and imperishable. The capacity to possess them is only acquired through the process of conscious evolution, which guarantees the permanence of their possession. Regarding its growth, it is important to note that in the domains of knowledge, contrary to what occurs in the common world, the

more you give, the more you receive. Where there is no meanness, there can be no limitations.

Knowledge expands life. It allows man to live a reality that ignorance prevents him from enjoying.

The conception of goodness



The conception of goodness, with its comforting and constructive power, opposes the universal face of evil. The ineffable beauty of the former ultimately triumphs over the deceit of the latter.

Logosophy teaches how to think about goodness and how to feel it in all its strength. He who applies his efforts and energy to the praiseworthy task of his own self-improvement is in fact complying with this requirement.

To be good but not foolish, that is what matters.

The good that we do to others must be spontaneous and never imposed, not even by circumstances. This means that our kindness must be subjected solely to our freewill and feelings.

The logospherical wisdom



Logospherical wisdom brings forth as a message a new type of cognition, which stems from the most perfect conception of human reality and opens a path of conscious evolution to all human beings who yearn to follow it. Because of this, we caution that its fundamental teachings must not be mixed with ancient or modern philosophies, nor with any of the sciences, including psychology.

The science, method and cognitions that comprise it are absolutely original and therefore under its exclusive ownership.

Until now, who has mentioned the possibility of man undertaking an individual process of conscious evolution by which he can improve to a maximum degree the conditions of his soul and of his psychological configuration, as well as the excellences of his intelligence? Not only has Logospherical wisdom discovered this path, but it also teaches man how to cover it, as far as his commitment and resolve permits.

Who has explained the direct influence of the universal laws upon man's inner life? Logospherical wisdom has highlighted this influence and teaches how it can be used intelligently for our own benefit.

The logosophical work



It is a vast experimental field in which the disciple learns how to correctly manage his life by exercising and practicing the knowledge emanating from the Logosophical wisdom. At the same time, he verifies up to what degree ignorance leads to confusion and negligence, which can be seen in an infinite number of beings who he interacts with in everyday life outside the Logosophical orbit.

The disciple extracts living elements from the multiple aspects that make up the Logosophical Work, and uses them for his further development and knowledge.

It is an inescapable duty to collaborate with this Work because the respectable figure of the disciple clearly emerges from this collaboration.

In exercising the various functions and activities involving such collaboration, the disciple finds the best and most appropriate environment for his conscious training in the use and management of the Logosophical cognitions.

The disciple knows that his life is part of this Work, hence his eagerness to ensure that his life is always worthy of the whole.

The Logosophical Work is an inexhaustible source of stimuli that are constantly renewed in order to promote a progressive increase in mental dynamics. It arouses enthusiasm full of healthy efforts that the disciple uses to boost his mood in order to reach even higher levels of progress not only in his evolution, but also in the most prominent aspects of his life.

The assessment of values



At this stage of the Logosophical movement and after twenty-five years* of invaluable experience, the extraordinary results obtained by the logosophical teachings are already indisputable. They open up new horizons to mankind and indicate the only route to surpass them. This route is the knowledge of oneself, the knowledge of the mental or metaphysical world, of the universal laws and of God.

The possibilities of reaching this desideratum are open to everyone, whatever their age and level of education may be. While there is no doubt that the moral and intellectual values attained in everyday life make this more achievable, it is important to differentiate these values from the Logosophical cognitions, which will assist man throughout his journey in life.

* *The first edition was published in 1956.*

The mental system



From the perspective of human possibilities, nothing is more vast and grandiose than the discovery of the mental system. Without a profound understanding of how this system works, the task of displacing man's inferior nature in favor of his superior nature, is a difficult and unrewarding endeavor. This is because the transcendental acts of life are intimately linked to the mental and spiritual plane. Hence the imperative need that compels man to know his own self through the process of wisdom, which implies discovering how the systems that integrate his microcosmic mechanism operate – i.e. becoming conscious of what occurs in his inner world.

The mental system, which consists of the superior and inferior mind, is the most tangible proof of the ingenuous creation of the human psychological structure. The reality of the mental system, unknown to man himself, who possesses it, becomes evident once the logosophical cognitions reveal its existence.

Conscious evolution owes its reality and effectiveness to this wonderful system, which consists of the two minds, the faculties of the intelligence, with their respective functions, and the thoughts.

The thoughts



For the first time, after centuries of confinement in the shadows of ignorance, thoughts have been granted a prominent place and are duly treated according to the reality of their existence. It was Logosophical wisdom that shed light on such a singular and prodigious event, allowing man to know and to identify thoughts by their impulses and tendencies.

Thoughts are animated and autonomous entities that can be in one mind as readily as in another. The logosopher learns to differentiate his own thoughts from extraneous ones and to reject the negative thoughts while retaining the positive ones. However, it should not be assumed that the selection of thoughts is easy or that it can be achieved by the mere fact of desiring it. There are thoughts that are practically owners of man's life and to which he meekly submits because they are usually stronger than his willpower.

The cognitions offered by Logosophical wisdom concerning the thoughts are as extraordinary in their originality as in their logic and they have a fundamental value for the conscious evolution of the individual. The procreation of our own thoughts and the good use we make of extraneous ones is a magnificent key to evolution.

Thoughts are consubstantial with the spirit, but once conceived in the mind, they can have total autonomy, disregarding the guidance or authority exerted over them by the intelligence.

It has been said that a thought has neither shape nor form. Likewise, man would have had neither shape nor form, if God had not materialized man as His creation after conceiving him in His mind. Before a building is constructed, it exists in the mind of the architect as a thought. The same is true for a sculpture in the mind of the artist, and so on. Before anything is materialized, it remains in the mind as a thought or in an immaterial state.

The logosopher knows that his mind can contain thoughts that are useful and others that are useless. He also knows that it is up to him to eliminate the latter, which serve no purpose and hinder him, and to promote the generation of thoughts that will be highly beneficial for him to accomplish his plans of self-perfection.

The imagination



In defining the imagination, Logosophy calls it 'images in action'. It is undeniable that a process of knowledge must be undertaken so that these images can move in a balanced and intelligent manner. It should be understood that for the common man who lacks the knowledge of this reality, such images move at their own discretion, unpredictably or arbitrarily.

The imagination should be treated with the utmost care. It must have no influence on the life of the disciple even though he knows that he can occasionally use it to explore the metaphysical world. But even in this case he must ensure the imagination serves its purpose without exceeding its limits.

The Imagination is creative only when it does not stray from reality.

In the common mind, the imagination promotes confusion and deception by the way it hypertrophies its images, presenting them as real. Man often relies on it excessively, and he later attributes its consequences to other factors, but never to his own imagination. For this reason Logosophy warns against its influence, which must be neutralized.

The imagination encourages inactivity. It believes that it can go everywhere yet it appears to go nowhere. It intoxicates itself with fiction and of a thousand projects it rarely manages to complete one of them, and even then with great difficulty. Everything seems easy to the imagination, and it urges man to believe in it. This exercise weakens man's willpower, which ends up being annulled. Even though the imagination can sometimes be helpful when conducted by the intelligence, seeking its assistance is not recommended.

When undertaking any endeavor, especially the difficult ones, it is the intelligence that must prevail because it moves and activates man's willpower to successfully accomplish his objectives. To forget this reality is to prefer a life of mediocrity, which nobody can nor should want.

How to rebuild your life



It is worth highlighting the intimate pleasures experienced by an aspirant when first confirming the truths contained in the Logosophical teachings. It is then that he has the sensation of penetrating into a new world, until now unknown to him, but which has an immeasurable value for the progressive preparation of his spirit towards the conscious mastery of the immensity created. He is then in awe, overwhelmed with emotion as he realizes that the possibility of rebuilding his life on solid foundations is absolutely real, and that it can be done with an amplitude that he previously would have considered impossible.

How can this be achieved? Logosophy explains how this can be accomplished and teaches that the great element, the raw material from which a new life shall be built comes from within the individual himself. This raw material consists of enthusiasm, effort, patience, perseverance, willpower, etc. The result of observations, studies, experiences and cognitions that we have assimilated comprises the second significant element, from which the first psychological combination will be obtained following the direct intervention of our conscience, conditioned by our intelligence.

Haven't we all wanted to know the enigmas contained in human life? It is therefore imperative to rebuild our life not in its physiological structure, which is subject to inexorable laws that do not allow biological functions to restart, but rather in its mental and psychological structure, as this is what most interests the human spirit, regardless of its age. Rebuilding life aims to create a new individuality, thus allowing us to penetrate life's enigma and decipher it, in proportion to the degree of wisdom achieved while undertaking the process of conscious evolution.

Psychological deficiencies



Logosophy points out the psychological deficiencies, defines their scope, and teaches the means to liberate ourselves from them. We will just state them here so the reader is fully cognizant of their importance, but if he wants to ascend to the heights of perfection and wisdom, he will have to steadfastly bear in mind the inescapable task of eliminating the burden that each one of them represents.

There are forty-four principal deficiencies: lack of willpower, indiscretion, indolence, false humility, inadaptability, obstinacy, vanity, irritability, disobedience, inhibition, arrogance, foolishness, aloofness, impatience, weakness, susceptibility, meddling, lack of discipline, sullenness, egoism, lack of order, abruptness, intemperance, indifference, untidiness, greed, lack of memory, verbosity, conceit, rancor, impulsiveness, incomppliance, vehemence, intolerance, self-loving, stubbornness, credulity, inconstancy, hypocrisy, petulance, curiosity, fatuity, negligence and rigidity.

In addition, Logosophy points out twenty-two other collateral deficiencies that it calls propensities and which are classified as follows: the propensity to be deceived, to flatter, to frivolity, to dissimulation, to

promise, to believe, to illusion, towards the pleasures of the senses, to isolation, to exaggerate, to seek the easy way out, to neglect, to argue, to discouragement, to despair, to lack of attention, to anger, to leave to chance, to slander, to pessimism, to licentiousness, and to carelessness.

The elimination of one or more deficiencies must not be construed as a burdensome or hateful task. On the contrary, there is nothing more gratifying than the satisfaction generated by the triumph obtained over any one of them. However, it is logical to think that since we are remodelling our own sculpture, a few hard blows from the hammer are required before using the chisel.

Logosophical experience has already demonstrated how valuable this part is to the work of self-elevation that each of us must achieve.

The two halves of life



Every aspirant to logosophical knowledge must keep in mind that from the moment of initiating the process of conscious evolution, his life will be divided into two halves. The first half will belong to his past. This half will hold no secrets from him, and it will be easy for him to summarize all that was achieved while he lived it. The second half, the one he must live logosophically, will be at least ten times greater in content than the first half, and during its course, he will accomplish great and salutary changes that will promote alternatives with profound inner repercussions and that will define his future conduct.

This is a reality verified by hundreds of disciples who today, like yesterday, and similarly for more than 25 years, have carried on this work of goodness with fervent enthusiasm.

Aspects of the logosophical process



Among the multiple aspects, which form the logosophical process, is the fact that aspirants soon find out that some aspects, especially those prone to immediate change, yield to the influence the new orientation and in their place appear eloquent manifestations of positive self-improvement. This occurs, naturally, with all those aspects contained within the psychological framework that define the individual's predispositions.

Another very common tendency, for example, is to claim to be right in the course of discussions of any nature. The disciple, who already recognizes how thoughts are triggered, also knows that circumstantial pressures should not surprise the function of thinking. Adequately trained in this function, he becomes capable of equipping his mind with all the elements that ensure the elaboration of a serene and correct judgment. Consequently, he will not feel so self-sufficient when what has been sought in the clarification of a problem or issue, is its solution. However, if what he proposes does not settle the disagreement of opinions, it should not prevent him from ending the discussion with a friendly handshake. He will later seek within himself to find the possible reasons his opponent had and try to discover in them the element that he may have missed.

Another very common tendency within man's psychological framework already indicated is to blame others for whatever adverse circumstance that occurs in one's life as well as the cause for anything that could affect one's image or interests. The disciple does not seek in others the causes of his possible adversity. He has learned to find them within himself. Similarly, he is not exasperated by impatience, which only depresses his mood. Instead, he practices patience with intelligence and ability, as taught by the logosophical method and avoids, in this way, suffering the consequences of agitations that result from incomprehension and despair.

The incitements of his lower nature do not tyrannize him anymore instead; there is a preference for the enjoyments of a higher nature which energize the spirit and dominate states of hesitation or weakness.

A very important aspect, which becomes reality in the early stages of the process, is that it frees verbal expression from the barriers that obstruct its proper functioning. Those who have never gone through academic disciplines are direct beneficiaries. This is also true of those who have cultivated their intellectual faculties following such disciplines. Ordinary study does not provide these privileges, and the exceptions are usually due to innate characteristics. Familiarity with the logosophical conceptions such as the mental system, thoughts, and the intelligence expedites the intimate movements of the psychic life, resulting among other things, in a greater facility of speech. In addition to this,

there is an increase in the ability to capture and understand without effort, other people's thoughts. This serves as an advantage for self-observation and the adoption of proper social behavior.

Essential



As the disciple aspires to advance in the superior world, he must first symbolically, move away from the common world.

Nobody can advance towards a determined place if at the same time he insists on remaining at the starting point.

Knowing what to want



Many arrive at the gates of this original source of cognitions, but there is no doubt that few are those who really know what they are looking for. Logosophical knowledge guides the aspirant from that moment on to build within himself a true desire teaching him how to know unequivocally what he should want above all other noble aspirations. Ignorance in this regard is what creates confusion and disorientation.

Experimental field and experiments



The experimental field is for the logosopher, life itself, the world, and, more particularly, his own inner world. It is there that he will verify the facts that will gradually reveal the confirmation of the progress he achieves in the process of conscious evolution.

Since an important part of the Logosophical cognitions is focused on this process, which also implies the knowledge of oneself, everything that is experienced must be studied in depth, in the same way that what is studied must be experimented so that the assimilation of knowledge is complete. This clear and simple directive tends to eliminate any attempt of intellectual speculation aiming to benefit anyone in a selfish or mean way.

The experiences are classified in three categories: mental, sensitive and instinctive, all of which are promoted by the renewing force of new thoughts and ideas inspired by logosophical wisdom.

The experiences pertaining to the mental category are numerous and varied. They all contribute to one healthy objective: the triumph of the logosopher over the difficulties presented by the deficiencies and propensities of his former life. This is a victory achieved by undergoing a harsh but comforting and invigorating test, which removes and replaces the old deficiencies and propensities with new and valuable elements that will elevate him to a higher moral and spiritual level.

The experiences pertaining to the sensitive category correspond partly to what is moral and partly to the feelings themselves. In the first case, they occur as a consequence of the compulsory change of inner values which are represented by old rooted concepts. The conscience enriched by the logosophical knowledge, urges the revision and renewal of one's moral assets. An identical commotion occurs in the feelings and it becomes highly beneficial for the experience.

Self-improvement must extend to the feelings, and these should rise above mediocrity. Loving life, our fellow beings and God must encompass conceptions that free the spirit from the restrictions imposed by widespread beliefs.

Finally, we have the experiences in which the instinct intervenes. These present the most obstinate psychological profile as the instinct resists any changes made in the influence it has over the individual's life. Nevertheless, the powerful force of conscious evolution

manages gradually to control the impulses of the instinct and even neutralize its devastating actions until, having become docile, it starts to serve more elevated objectives. It does this using the same energy that it had before, only now to enhance life and offer the spirit the aesthetic joys brought about by the small as well as by the greater conquests of the intelligence in its continuous ascension towards perfection.

We have described here three prominent aspects of the endeavor for self-improvement. An effort that is from all points of view logical considering that it will repair the damage caused to life during the long time it was enslaved by ignorance.

Logosophical ethics



Although current culture contributes considerably to the assessment of morals, its influence does not reach one's inner life. The morals that will rule the individual's behavior are generated there by superior cognitions.

As the conscience incorporates the cognitions which derive from logosophical wisdom, it requires a way of living and acting which is above the ordinary. In addition, one must adjust all thoughts and actions to the broad and generous conception of the wisdom that inspires them and whose principles prescribe clear, ethical and elevated norms.

The disciple who carries out his process of conscious evolution with unwavering determination, knows that his behavior will serve as an invulnerable shield against the dialect of the sophist, as an unquestionable expression of conviction for the sceptical, as an overwhelming force for the obstinate collector of mummified ideas and as a life-giving action for those who listen willingly to the word of knowledge.

Logosophical ethics, temperate and just, must be present in all manifestations of the disciple's life as

one of the most effective resources for his behavior or performance when it is put to the test.

Metaphysical possibilities of the human being



From the logosophical viewpoint, psychology studies and makes one experience the life of the spirit.

The disciple knows that this is true from the findings he has been able to make in the metaphysical world, thanks to the logosophical directives which allow his spirit to operate there freely.

For him, this world is as real as the physical world. Through the organization of the mental system, which is consubstantial with the spirit, he can operate in both worlds: in the physical world, by solving life's problems with the autonomy bestowed upon it by the knowledge achieved; and in the metaphysical world, by using the new cognitions to improve the exercise of the faculties of the intelligence, the development of ideas and the control of the mental activity in the higher orders of conscious perspectives.

Ignorance blocks the mechanism of the mental system. It is therefore imperative to emancipate it from these obstacles and promote its free development. By perfecting the mental system, logosophical knowledge enables the accomplishment of this lofty objective.

Logosophy is not a topic for arguments



There can be no room for argument in Logosophy. Its teachings may seem difficult to interpret, but they are ultimately resolved in an ample comprehension of their content. However, its cognitions require a special inner preparation before they are assimilated by the conscience.

Because the teachings are from a single origin and represent high ranking assets for the individual's evolution, they are not a topic for argument; they cannot be so, because there is no kinship to their original conception.

Questions and inquietudes



A well-confirmed fact in logosophical experience is the state of uncertainty and insecurity that the vast majority of human beings present. This becomes particularly evident in their first contact with Logosophy. It can be observed that except for cases in which academic disciplines have been followed, there is no order in their minds, no matter normal they may be. This lack of order is reflected in the questions they pose when you show your willingness to answer them.

Those who aspire to acquire logosophical knowledge have a variety of queries that they formulate with ease. Perhaps this happens because these are not the questions that most keenly interest their intelligence, or because the essential ones are forgotten at the moment of inquiry. The logosopher who has been through identical circumstances, knows that spiritual inquietudes are summarized in profound queries that sometimes natural shyness and self-love prevent one from expressing. The logosopher addresses these fundamental questions of life in order to elucidate and make it clear to the aspirant that they are an important aspect of an inner demand that seeks conviction. However, those who aspire to acquire this knowledge will have to accept without any doubts the undeniable

fact that they have been unable to satisfy their inquietudes anywhere else, nor by any other means, hence the reason they would seek to calm them in the source of logosophical wisdom.

There is a matter of the utmost importance in this fundamental concern, and that is the following: every question can be answered and the answer can satisfy the one who asked it. However, we are not referring here to the questions that arise from one's real inner inquietudes. Only when the logosophical teachings put the aspirant face to face with previously unknown realities, new questions emerge and the truly original inquietudes – those that remained static in the spirit awaiting the moment to finally awake – articulate perfectly in the soul. Now then, the eloquence that arises from the most rigorous evidence, experience has shown us that not even the most indisputable answers calm the inquietudes of the spirit. The inquietude is somewhat consubstantial with the being himself. It is a void, something the soul lacks, something that it has always lacked. It is a necessity deeply ingrained in life, and therefore not easily surfaced. It belongs to the inner intimate being, to the spirit.

With unimaginable assurance and tact, logosophical wisdom leads the aspirant to the encounter with his own inquietudes. From then on, by making him follow a logical process of conscious evolution, he will be allowed to have ownership of the cognitions that gradually and positively lead him towards an ample,

clear and unequivocal comprehension not only of the reasons for these inquietudes, but also of how to overcome them.

Such advances, which are carried out in successive stages in the process of conscious evolution, are actually important steps that refine the inner values and strengthen extraordinarily one's intelligence and sensitivity in an extraordinary manner.

For the logosopher, the questions that are formulated causally or at random are one thing, but quite another are the ones that arise from the vital needs of the evolutionary process. The first, like all hasty attempts to quiet the habitual intrigues of the thoughts, do not edify on firm ground, even if they are satisfied. In contrast, the latter serve as a bridge so that the cognitions that will enlighten the conscience can move into it. Taking this into account, one will never incur in fallacious behavior when confronting such serious and important issue for the clarification of ideas that will govern the future of one's life.

Something about self-indulgence



When the disciple gets used to sacrificing his self-indulgence for the sake of diligence, he experiences a pleasure far beyond the one previously afforded to him by self-indulgence..

To know with full consciousness how to enjoy the comfortable spaces we manage to create for ourselves in life, is to comprehend that an excess of self-indulgence is as pernicious as abandonment itself.

Polarity



The life of the logosopher is supported by two poles: the process of conscious evolution that he carries out internally, and his close bond to the Logosophical Work, from which his spirit sustains itself.

The more he progresses in this process, the more his identification with the Logosophical Work grows as does the concern to see it extend throughout the world.

The logosopher is formed as he lives and practices the cognitions that penetrate his conscience. Prior to modeling his life and erecting it as an example for others, and in order to do so with accuracy and precision, he must first get to know and learn how to use each one of the tools that will serve him in such a delicate undertaking. This will take years of work, but it has the advantage of allowing him to be nurtured from the start, with the nectar of the Logosophical wisdom from which his soul will be replenished with vibrant and unique stimuli. This way, his inner world connects to the logosophical world which is constituted by the Work and all the aspects that form it.

Based on his own experience, the logosopher learns that the center of gravity, the force that sustains his will,

is the assurance and enthusiasm that spontaneously arise from his inner being, following a series of verifications that mark his training. On the other hand, considering that in its fundamental principles, Logosophy is also the science of affection, the logosopher deeply feels and cares for the Work of Logosophy, because he knows that he has found in it a long-awaited happiness.

Logosophical disciplines



Logosophical disciplines do not impede the process of the common disciplines, but rather their exercise perfects the latter since they tend to the improvement of the individual. Their particularity consists, on the one hand, in the fact of drawing their inspiration from norms that establish the different phases in which the process of conscious evolution is carried out. On the other hand – as a logical consequence of the former – in a great yearning to evolve, that is founded on loftiest aims of good for oneself and for others. This yearning to evolve is constantly stimulated by the strength and enthusiasm conferred by successive observations made on the progress of the intelligence in terms of its conceptions and capacity. It should also be added that these disciplines are fulfilled in compliance with a need that is consciously experienced.

Their practice is favored by the fact that they are not strict but rather flexible, which puts the logosopher in the comfortable position of adapting them to his life, accentuating them as evolution becomes more effective and he appreciates the benefits of their exercise.

Logosophical disciplines in no way disturb life's daily chores; on the contrary, they intelligently bring order to

everyday activities, invigorating the useful and eliminating the useless ones. This results in a better utilization of time, which is put to good use in the care of the spirit and of the superior life.

Particularities



One of the most outstanding particularities of the disciple's life is his modality and character. He is always ready and willing in any circumstance and he is, above all, cheerful, with a joy that is deeply felt. Every triumph acquired in his process, each transcendental knowledge that enters his conscience as well as every observation that yields valuable live elements, will serve to his further development. Hence, his soul expands with the awareness that each achievement is the result of his own accomplishments, consciously planned and directed in his process of evolution.

The constructive influence of the logosophical knowledge can be confirmed in the improvement of those qualities as it generates civil, precise and vigorous modalities that are far from the individual's old ways, which no longer exist, such as impulsiveness, abruptness, violence, and vileness.

We do not rule out that there are some exceptional people who have reached certain levels of inner culture without the assistance of Logosophy. However, from the moment that this inner culture does not configure a perfectly determined process of evolution, it is void of any significance when related to its psychological

implications for mankind. Therefore, it remains solely restricted to a personal perspective, that doesn't allow the individual to teach others the path to follow as is done by the logosopher who proportionately to the amount of knowledge he was able to achieve, knows that this path has no end.

For Logosophy, inner culture is the result of self-improvement followed throughout a great process of evolution consciously achieved.

The popularization of logosophy



Even though a quarter of a century* has passed since logosophical wisdom made known the fundamental principles upon which its Work would be founded and announced the truths that would establish its solidity, these principles have not yet become public knowledge. Decades of effort and sacrifice are needed to prepare large groups of logosophers. The expansion of the teaching will therefore take place proportionally to the number and efficiency of these logosophers. The wide popularization of Logosophy will depend on the results of the experiments that are being carried out now and of those which in due course will be made in the various sectors of the global community.

* *The original was published in 1956.*

The technique for informing and preparing the student



The activity of informing and preparing aspirants offers the disciple ample prospects for his own logosophical training

It has been repeatedly confirmed by experience that those who inquire about the Work of Logosophy test the knowledge of the disciples in charge of this task.

The need to clarify concepts and teachings so they are not mixed up with common understanding requires from the disciple to draw on his own experience and also on facts and circumstances, which provide him with the most eloquent demonstration of the transcendent value of Logosophy. Recalling how the explanations given to him earlier have crystallized in his mind as comprehensions, he now reproduces, reinforced by his own knowledge, the mental images necessary to answer satisfactorily the questions that are being put forth to him.

Freed from his prejudices and firm in his convictions rather than speaking to the aspirant about the Work of Logosophy itself, a dimension too large for him to

assess, the disciple speaks of what the Work has done to his life, of the benefits he received, and of the happiness he achieved by means of the wisdom that it inspires. As he puts himself in the aspirant's position, who in an attitude of caution – a combination of doubt and anxiety – experiences some difficulty in the use of his faculty of reasoning, the disciple measures the distance that he himself has already covered.

He thus relives the process that he initiated in his first contacts with the logosophical thought, and as he reviews his assets it enables him to apply efficiently the method of diffusion of this new line of truths.

The teaching as a compass



The logosophical teachings must become the disciple's inseparable companions. They instruct him to combat mental inertia by occupying his moments of leisure to activate his good disposition in order to gather valuable elements that strengthen his intelligence. The higher the level achieved by the disciple by virtue of the cognitions incorporated into his life, the broader the scope of his understanding will be

To neglect this line of conduct charted by the logosophical teaching is to contradict considerably one's intentions and delay the evolutionary process. The teachings are the spirit's compass in its explorations of the inner and metaphysical worlds.

Conscious observation



Observation is of fundamental importance to the disciple, but it must be serene and constantly exercised. Criticism, which is a product of observation, must always be constructive and inspired solely by the yearning to help. It would be beneficial for the disciple if his observation were used to gather positive elements that would serve his intelligence to increase the values of his spirit.

When observation is developed as indicated, so that it becomes a habit, one will notice that his conscience is acting. This is corroborated by the gradual and definitive disappearance of the inveterate habit of distracting the mind with trivialities. The mental void produced by the frequent suspension of thought is defined by Logosophy as a kind of “mental stupor”, which, without being sleep, absorbs one’s attention as if it were, so much so that while looking one does not see and while hearing one does not listen.

The faculty of observation must become the perpetual sentry of the disciple’s inner fortress. This will protect him from errors such as those which are made when a judgment is based on hearsay. He will likewise be able to avoid the surreptitious introduction into his mind of

such undesirable thoughts such as the alarmists, the biased or simply those that are harmful to the disciple's mental field itself.

Additional recommendation



It is advisable to write down all the progress, which has been made and verified since the beginning of the study and practice of Logosophy because, in addition to the satisfaction that each step forward confers, writing down helps to perfect the technique of applying the teachings.

Bearing in mind that his ability to handle and use the teaching depends on the exact interpretation that is made of it, the disciple must strive to absorb its essence through continuous trials until he masters each cognition he has acquired. What must be avoided at all costs are the interruptions and excessive confidence in one's own expertise because they threaten the most valued objective in life which is our self-improvement.

Inconveniences of theorizing in Logosophy



Since the logosophical teaching is eminently constructive, free from useless argumentation, achievable and practical par excellence, the disciple would do well not to theorize with it. Theorizing is a common practice that must never be applied to the teachings.

The mere memorization of the teaching maintains it outside the inner orbit, which is not advisable from any point of view because in so doing the disciple is formed externally and not internally, which is crux of the matter.

Let this be clearly understood: the ability to remember the teaching does not imply evolution. By following this path, the disciple falls into illusion; and there, believing he has advanced more than he actually did, he finds himself in resounding disapproval. What really counts is the process, and it alone will have the true authority to dictate what has been achieved. Having precisely indicated the inconveniences of theorization, which is an inevitable consequence of memorizing the teaching, there is only one path left to follow: that of one's very own and real self-elevation.

Cognition emerges from the teaching that is consciously lived or correctly applied in each circumstance of life. It is precisely in this procedural difference that one learns where the great efficacy of the logosophical method lies.

The cognitions that are formulated and then crystallized in the mind, in full and efficient use of the faculties of the intelligence, must form part of the conscience. In daily treatment with the teaching, it is convenient to delve into its content as often as necessary. The teaching is active and calls for activity, movement and application. The results appear as soon as logosophical knowledge is practiced consciously.

To give is to teach



The disciple must remember that generosity is an art and a power when administered intelligently. In the experimental field of Logosophy, the disciple instantly benefits by giving, because inner factors of imponderable evolutionary value intervene in the act of helping.

For the logosopher, giving represents an inescapable duty. This act, being intimately related to his internal process of conscious evolution, obeys an imperative need of his spirit. Deeds of this kind have a very special objective in store for him: that of informing others of the riches of logosophical knowledge, confident that he is placing within their reach the maximum resources of goodness. Nevertheless, the practice of this art, which not only obeys a need of the spirit, but is also the spirit's natural vocation, requires first that he possess, to a certain degree, the source of these elements, which he wants to favor his fellow man with. In this case, the more that subtle tact and vibrant feelings are expressed while carrying out this humanitarian function, the more effective the logosophical assistance will be.

Since just a mention of logosophical cognitions is not enough to persuade the one he wishes to help, the disciple often finds it necessary to relive many teachings within himself along with the happy moments that they afforded him, while transmitting and strengthening his own convictions. This remembrance, in which a true reactivation of the zones cultivated by the intelligence takes place, is one of the many circumstances that are favorable for making the logosophical cognition blossom, and the power of giving to take root.

He who gives also teaches, because every example is a teaching.

Something more about inquietudes



All human beings have spiritual inquietudes that are permanently unsatisfied.

Even so, to the disciple his inquietudes have been largely satisfied by Logosophy, which has even awakened other more positive inquietudes that Logosophy has also contributed to satisfy, thus filling him peacefulness and well-being. The metaphysical world, the soul and the spirit, the beyond, the superior conscience, and so on, have ceased to be inscrutable to him. Logosophy has expressed its wise and accurate assertion regarding the above, and the logosopher is filled with happiness and assurance as he carries out in his process of comprehension towards the clarification of mysteries that are impenetrable to the layman.

Where do we come from? Why are we on Earth? Where are we heading? These are queries that have always been met with outright silence or were answered with arguments based on suppositions or hypotheses. The logosopher verifies that in so far as he carries out his process of conscious evolution, such queries clarify themselves when highly transcendent for his life are revealed to his intelligence.

Nothing can better explain or be more convincing than the cognitions that are consubstantiated with such lofty queries. But the mind that is unprepared to receive them will never be able to understand them.

To conceive the idea of a possible explanation for statements like this does not imply being in a position to grasp the magnitude of the essential content that will resolve them. The distance between the mind that inquires and the cognitions that can satisfy it must be covered by a rational and conscious process that prepares the mental enlightenment and its resulting definite comprehension.

The logosophical seed



The logosophical seed, similar to good grain, is given to the disciple to be planted in his mental field. Naturally, he will have to prepare the soil beforehand to ensure a good harvest. This will be difficult initially, perhaps because he lacks the necessary technique, but this is not what he should be most concerned about.

It often occurs that, after one or two good harvests, rather than renovating the seed to preserve its “pedigree”, the disciple becomes tempted and, assuming that his own seed is good enough to compete with the selected one, he mixes the good grain with the seed of his own production. As soon as he observes the scant yield of the new crop, he notices that in place of golden ears, his desolated field is covered by weeds.

This highlights the permanent need to be up to date with the teaching since it continuously evolves towards the great cognitions of logosophical wisdom.

An important precaution



The aspirant must keep in mind that the common world, or more appropriately said, the environment in which he must act as required by circumstances, may become hostile to him as soon as he ceases to participate in the frivolousness and moral disarray prevalent in this world. This does not matter since he will have to overcome this resistant opposition with prudence, tolerance, and patience. Without antagonizing the common modality, an attempt at conciliation can be made by seeking, in a natural way, to get others to notice the advantages displayed by an intelligent behavior and a perfect command of the situation.

The elements that shape the conduct of the logosopher



The changes imposed by self-improvement on all beings who carry out the process of conscious evolution are clearly noted in their conduct. Logosophy offers all the elements that shape this behavior and simultaneously teaches how to forge it with the cognitions that are acquired through the efforts of self-elevation.

The status of disciple implicitly necessarily imposes the possession of aptitudes considered out of the ordinary in the current world. Circumspection, for example, must be an invariable norm in him.

The natural and constant exercise of patience and tolerance has a decisive and definitive influence on significant changes in conduct. Consequently, when these are erected as consciously practiced virtues, they enrich the investigation and knowledge of oneself. This, in turn, allows the disciple to periodically confront the evolutionary development achieved by other disciples who are in the same stage of the process. All of this can be clearly verified by the disciple after he confirms his own transformation and theirs and it will also become evident to him how those who remain oblivious to said practices are falling behind.

The value of time



The lack of time claimed by those who believe they are totally absorbed by their concerns yields a deficit that ends up sooner or later producing serious imbalances in their lives.

There is a measure of time that we all must know: if a task can be accomplished in ten minutes and we don't get it done, but instead we squander away two hours on it, then we will have needlessly wasted a value whose loss we will later regret.

Time is one of the agents of paramount importance on the path of self-improvement.

Improvement also means simplification, intensity, speed.

Since time is no longer wasted on useless digressions nor by consenting to the mental laziness that makes life numb, logosophically life gains intensity because it has been simplified and because all the movements of the intelligence speed up. And when you are able to get done in one day what used to take twenty or thirty, life expands in extraordinary ways, thereby multiplying

the possibilities of enjoying it consciously as you advance towards accomplishing its great objective.

In large part, time is lost when doing nothing, when the mind wanders or does not think. Time lost is sterile life which does not even deserve the honor of being remembered. This is a warning to those who regrettably waste their time.

The administration of time is a preponderant factor in life. Time has to be earned like the daily bread, and it is earned by living consciously. Living consciously means to maintain a permanent attention to everything that is done.

To dominate time, ensuring that it is fertile or productive is to have conquered one of the keys to evolution.

Having been instructed in the values of time, the disciple must learn how to use it intelligently. Distraction, as well as unwillingness erode energies and pervert inner moods.

The time which best benefits the spirit is that which the physical being uses in its conscious evolution. To be conscious of the time spent in the domain of knowledge is to have transcended the slavery to which man is subdued in his ignorance.

The disciple lives two sublime moments in his initial steps along the path of evolution: the first, when guided

by logosophical knowledge, he finally finds the time necessary to devote to his own evolution, which will be his life's work; the second, when, after having used this time wisely, he realizes that he can help his fellowmen in their evolution.

The maestro*



The disciple knows of the dedication, the struggles and the sacrifices borne by the author of the Logosophical Work for the past twenty-five years. He also knows that he is called “Maestro” because his life has been a perpetual teaching.

He is the disciple’s greatest friend, whom he attends to paternally with his wise advice and firm orientation.

To remember him once a day with grateful emotion is but a simple tribute that each disciple should pay him in the intimacy of his heart.

The “Maestro” thinks about all his disciples while he works tirelessly to increase the number of those who listen to his word and benefit from his thoughts, which bring a new line of truth to the world.

* *Translator’s note: Spanish word for Latin “magister,” meaning master, teacher, which denotes one who has opened up a new area of achievement and investigation.*

Final part



We hope that this “Logosophical Exegesis” will fulfil its ample objective and will serve as a drawbridge to be crossed only by those who come to us with the best of intentions to use logosophical knowledge for their own good.

We deem it useful to repeat that such cognitions cannot be acquired through mere investigation, even if done in depth, but rather through successive processes of integral self-elevation achieved internally. Only then do they become part of the individual’s assets in anticipation of obtaining other major cognitions which will enlighten his intelligence.

This book will be of invaluable assistance, in the sense that, not only will it bring the reader closer to the sources of logosophical wisdom, but it will also awaken his mind to suggestions that will lead him to inquire about what he does not know and to satisfy the legitimate inquietudes of his spirit in its rightful demands for evolution.

MAIN LOGOSOPHICAL CULTURAL CENTERS AROUND THE WORLD

UNITED STATES

Miami

2640 Hollywood Blvd, Suite 112
Hollywood – FL 33020
Phone: 1-954-894-0936

New York

304 Park Avenue South, 11th Floor
NY – 10010
Phone: 1-212-590-2307

MEXICO

Mexico City

Huatusco, 35 – Planta Alta
Col. Roma Sur – C.P. 06760
Phone: 52-5-5584-6836

ARGENTINA

Buenos Aires

Av. Coronel Díaz, 1774 - 1425
Buenos Aires
Phone: 54-11-4822-1238

URUGUAY

Montevideo

Avenida 8 de Octubre, 2662
C.P. 11600
Phone: 598-2-480-0710

VENEZUELA

Caracas

Av. Libertador – entre Palmas y Acacia
Ed. Yetesa, 1-B1- La Florida – 1050
Phone: 58-212-978-2049

SPAIN

Barcelona

Calle Comtes del Bell-lloc, 133
Entlo. 4º - 08014
Phone: 34-93-490-2172

ISRAEL

Kfar Saba

Hakikar 4th Floor, Office 23
P.O.Box 776 Kfar Saba 44106
Phone: 972-9767-2434 / 9765-2549

Natanya

Hanegev 3
P.O.Box Ana Frank 2 Petach Tikva 49311
Phone: 972-9861-9206 / 3922-7877

BRAZIL

Belo Horizonte

Rua Piauí, 742
CEP 30150-320, MG
Phone: 55-31-3273-1717

Brasília

SHCG/Norte Q.704
CEP 70730-730, DF
Phone: 55-61-3326-4205

Florianópolis

Rua Deputado Edu Vieira, 150
CEP 88040-000, SC
Phone: 55-48-3333-6897

Rio de Janeiro

Rua General Polidoro, 36
CEP 22280-001, RJ
Phone: 55-21-2543-1138

São Paulo

Rua General Chagas Santos, 590
CEP 04146-051, SP
Phone: 55-11-5584-6648

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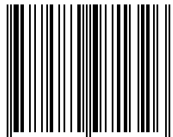
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NSW 2118
Phone: 61-2-9873-6463

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