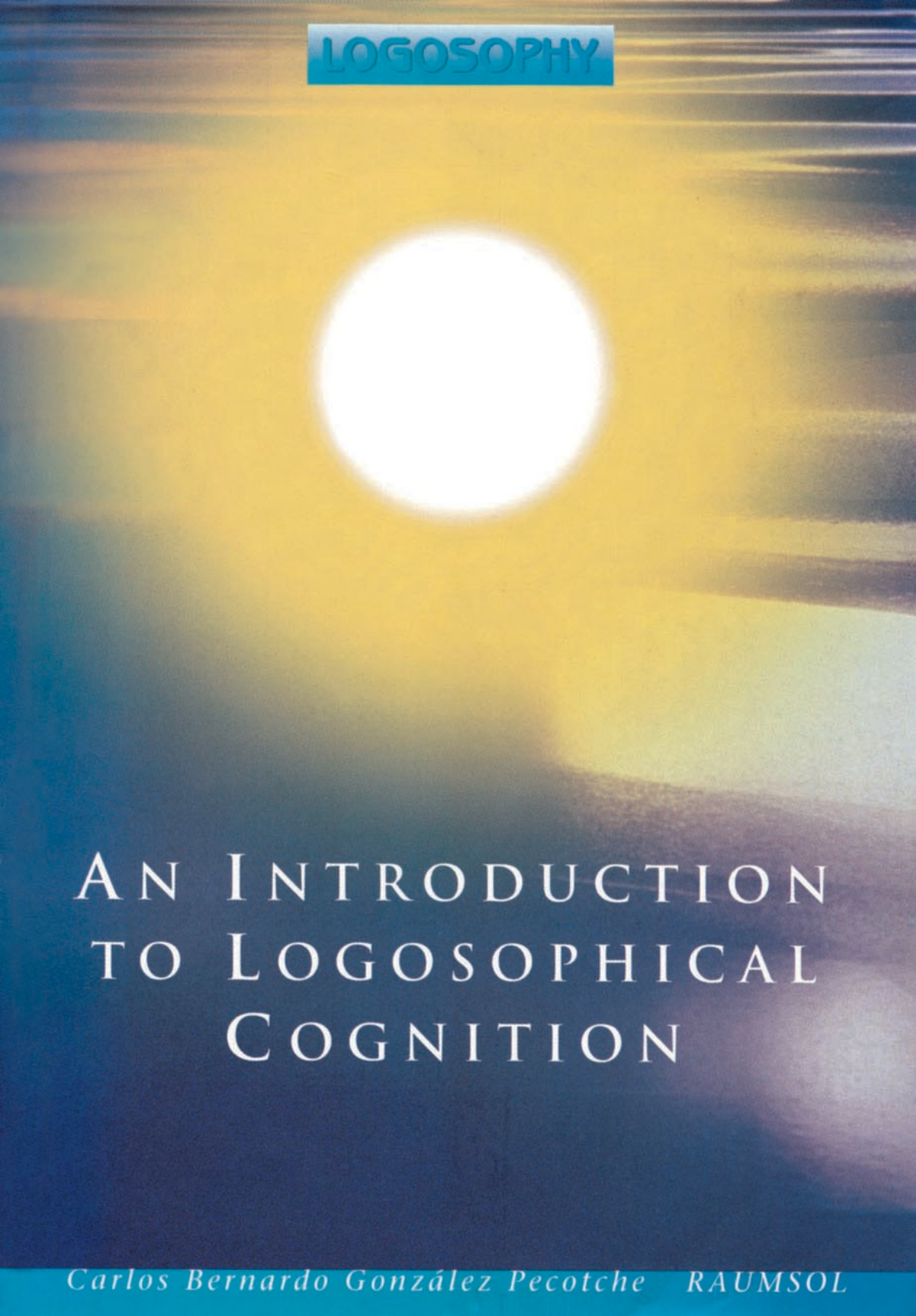


LOGOSOPHY



AN INTRODUCTION
TO LOGOSOPHICAL
COGNITION

Carlos Bernardo González Pecotche RAUMSOL

AN INTRODUCTION TO LOGOSOPHICAL COGNITION

Specially dedicated to the students of Logosophy, this book shall reach all of those who admire the logosophical cognition and all of the spirits that are attracted by its reading which will serve as an introduction to the essential logosophical cognition.

Included here are seventy-two conferences given at different dates in the Logosophical Foundations in Buenos Aires, Rosario, and Cordoba, in Argentina, and in Montevideo, in Uruguay.

This work constitutes a warm and profound source of stimuli for the individual investigator, as well as a very useful reference book covering the major aspects of the logosophical conception.

The reflective and sincere reader will find in these pages accessible conceptual gems which may be applied to his life with amazing results.

Worthy of note for their beauty are the ethical aspects it presents as unequivocal parts of the process of conscious evolution. Interesting topics such as *The mind in its governing function*, *Mysteries of human creation*, *Logosophical conception of "to be or not to be"*, and *How Logosophy must be studied* are part of this series of conferences which present a clear, broad, and stimulating view of what human beings may obtain when they carry out with firm determination the task of elevating their conditions and aptitudes through an integral process of self-improvement.

AN INTRODUCTION
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COGNITION

OTHER BOOKS BY
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All works originally published in Spanish

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Carlos Bernardo González Pecotche RAUMSOL

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FOREWORD

The objective in publishing this book, in addition to satisfying the general yearning of the students of Logosophy, is to extend our word to all of those who wish to undertake its study and penetrate into the conceptions that sustain the creative thought of logosophical wisdom. Due to the singular characteristic of this type of cognition, we have considered it necessary to highlight those passages that may become difficult to interpret. This will, undoubtedly, clear the way to one's understanding, especially as it concerns those parts that would seem inaccessible due to the depth of their statements which are rarely captured by the mental vehicles of the intelligence.

To the person who yearns for self-betterment nothing facilitates investigation more than the clarity, preciseness and accuracy of an exposition that guides him firmly and unambiguously towards a free examination first, and later towards the full cognition, of that which has been the object of such a noble aspiration.

Bearing in mind the above, the author has considered to be of essential usefulness the publication 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. In summary, he gathered in this volume a part of his vast educational work. Included here are seventy-two conferences given at different dates in the Logosophic Foundations in Buenos Aires, Rosario, Cordoba and Montevideo. Some of these conferences were already published in the magazine called "Aquarius" and "Logosophy," both edited in the Republic of Argentina. All the conferences were given

between 1938 and 1949, enabling the reader to grasp the explanation of some events related to that period of time, which was crucial to mankind.

Throughout the conferences gathered in this volume, one will notice that Logosophy frequently insists on specific points; this is due to the fact that it considers such repetition of paramount importance since the image of a cognition is quickly and more profoundly etched in the mind when it is repeated, allowing the student to note that this or that point requires his attention to absorb the meaning or the reference made.

We must also point out that all the conferences included here, most of which were selected specifically among those still unpublished, were addressed exclusively to disciples. Bearing this in mind one will better understand why they do not conform to the longer format that common conferences usually portray. Consequently, those included in this "Introduction," and particularly some of them, are brief; this is due to essential motives of the logosophical pedagogy which uses in the development of the conferences a rigorous synthesis, which is characterized in some cases by its precision and in others by its expeditiousness. One could best consider these expositions as a rehearsal of synthesis, the reason being that the author often had to respond in each opportunity to queries captured from within the audience itself.

A considerable number of conferences characterized as far more intensive are reserved for future publication. Readers are therefore informed that many of the topics addressed in the conferences of this book will be treated intensively in future publications in a manner that will allow the serious investigator to penetrate with confidence and conscience in the domains of the superior logosophical science, especially in the part that should interest him most, which is that directly related to his being and his life, not only because of the essential richness of its content but also due to the transcendency that it represents for each one in particular.

The logosophical cognitions which relate to the individual and his life reach unsuspected limits to common thought

because they enlighten and assist man's mind in carrying out the process of conscious evolution that Logosophy recommends and teaches.

Since the basic conceptions of the creative thought that animates logosophical Wisdom are totally original, its author did not need to seek any other source to extract this or that version which, even coincidentally, may condone or confirm his affirmations. Hence, one will not find in this book such quotations as are generally cited in the pages of well-known authors. "An Introduction to Logosophical Cognition" has deliberately departed from this intellectual routine because it presents a new and fecund conception, definitively proven during twenty years of struggle, that it is self sufficient to achieve the lofty objectives of goodness that inspire it.

In publishing this work it should also be noted that the author does not write his books in the same way most other authors do, that is, having published their book, their objective has been achieved. Once read, the readers remain as strangers to the author as they were before. The reverse occurs with logosophical work whereby those who read it most frequently seek to relate to its author - who has converted his science into a teaching - and follow him with genuine enthusiasm towards self-betterment, guided by the teachings which they extract with delight from each page.

The above is eloquently confirmed by the fact that the books of the author of "An Introduction to Logosophical Cognition" are read and studied extensively and thoroughly by a great number of disciples and students who follow with renewed enthusiasm the fecund path of his thought.

This book is therefore destined to be read and discussed several times by the students of Logosophy in the student centers where the diffusion and practice of logosophical wisdom is undertaken. It is especially dedicated to all its disciples on the American continent and by extension to all those who, directly or indirectly, collaborate in the diffusion of the teaching that Logosophy offers. It is also dedicated, naturally, to those who, after having read it, feel their spirits gratified as a step towards a real introduction to essential logosophical cognitions.

It is well known that man was told numerous times and in different circumstances and eras about the need to improve his psychological qualities and condition; however it is also well known that such propositions have not gone beyond that, since all the systems presented to that effect have failed at their base; we are referring to philosophical systems as well as to the types of moralizing edicts. And why did they fail? Simply because no one addressed the cause of the issue; on the contrary, they started from opposite extremes to its true content, which is man's integral betterment, and that must start, develop and culminate in his own mind; for it is there that the intelligence fulfills its most formidable tasks once it acquires cognitions of the highest transcendency which enable it to reach this objective, elevating man to the highest level of his species and to the greatest of all human conquests: the plenitude of the conscience.

Logosophical science, which struggles so hard to awaken the human conscience to the reality of a superior world filled with enlightenment and new constructive forces that man can acquire with huge benefit to his life and that of his species, stretches out with "An Introduction to Logosophical Cognition," a mental bridge between the readers and the wisdom it contains, thus fulfilling its principal objective.

The logosophical conception, therefore, is not once more edict, nor does it enrobe its cognition with extensive and tedious arguments which are totally unnecessary to its end. Its methods, of undeniable efficacy, have been put to the test for more than twenty years. By mentioning its methods we also include its affirmations, most of which have already been proven. To this effect we should mention that on several occasions the author had to direct the general understanding of the logosophical cognitions in order to avoid them being altered and allow them to be incorporated into the life of the individual after being logically understood and consciously assimilated.

Here, we should point out as a particularity of the logosophical cognition that, being different from common cognition, whatever its hierarchical level may be, does not need any outside assistance

because it carries within itself, potentially, the active element that promotes the development of the inner life. This fact induces the happy awakening to a superior world in which the individual discovers later, as he accomplishes his process of conscious evolution, the explanation for each one of his inquietudes and consequently reaches the culmination of all his aspirations.

Hence, it is not by merely reading this book that one could extract the mental essence concentrated in each thought and word, but it would be sufficient, however, to read attentively and without prejudice the important topics that logosophical thought develops and discusses in depth in order to obtain an accurate impression of the values it holds. One would therefore have to adequately predispose one's spirit and one's intelligence to analyze broadmindedly the new conception of the universe and of the human being presented by logosophical wisdom.

It is also appropriate to stress a point considered to be of great value to the reader who would eventually decide to become a student of Logosophy. The point is the following: notwithstanding the undeniable usefulness for the student to organize his studies by concept, by ideas and by teachings, to be contained in several volumes, no benefit would result if such an organization were not achieved in his own mind, in other words, if the teachings were not correlated in relation to his knowledge and his life, without ever confusing the theoretical cognition with the one that has been seasoned by study and experience. The organization within one's inner patrimony is therefore indispensable.

Finally, we must repeat that as several works with far-reaching universal significance are being prepared, it would be easy to conclude that this second cycle, initiated with the recent publication of our book entitled "Logosophical Interlude." will be of great importance, since logosophical thought has accumulated enormous and valuable experiences and hence initiates a fecund era for the loftiest aspirations of the human spirit; such an era with its unequivocal message, confirms today the statements made during its first days, and marks definitively the inalterability of logosophical thought.

THE ATRHOR

THE LANGUAGE OF THE CREATOR

MONTEVIDEO, MARCH 18, 1939.

Let my initial words go to wish all possible happiness to the spirits that work and strive to dignify life and elevate it to its highest level. Let calm and understanding constitute the best relief to the souls that suffer without knowing the reasons for their pain, and may peace be in all the minds that struggle with their inquietudes and live in error and constant psychic and moral annihilation.

I will now talk about the language that God uses to express His will and made to be understood by human beings, either by the evident comprehension of what its content means to them, or by the sensation of a crude reality felt as a result of a wrong deed or action, while at the same time placing within their reach the means to correct it.

At birth, the human being finds the whole universal life surrounding him, but only as he grows up and develops mentally and physically does he take cognizance of the importance of the things around him through the infinite signs, deeds, facts and words that the individual encounters during his march through the world.

God expressed his thought in Creation itself but is also incarnate in all the languages spoken by mankind.

Through such an expressive and eloquent language God reveals to man the need to correct his errors and deficiencies so

that he, as a conscious and intelligent being, may perfect each one of the parts of his own self and reach the point where he looks like Him, as he should look and as God wants him to be, since He created him in His image; undoubtedly man recognizes that, over the centuries, his image has turned out to be very different from the one the Creator had etched him to be when he formed the human creature.

Let us see how God speaks to human beings. Let us take as an example a person who is organically and physiologically fit and enjoys good health. One day he starts to drink and by repeating this act exceeds himself. His body, which was not created to be filled with alcohol or any other liquid, starts to be affected; that means it experiences the first results of abuse. God's word manifests itself automatically in him by the discomfort he must suffer, indicating to his intelligence that he must obey the dispositions of His Will, etched in each one of his organs which have a determined function and capacity of resistance; in other words, he is warned that he must not exceed a specified measure, and that he must be circumspect and understand that each part of his body requires what daily life has determined as the appropriate need for subsistence and its intelligent and modest use. Excesses harm the health and also the mind, resulting in suffering.

Very well; as the whole human being was created by God, the reasoning, which enlightens man's understanding and helps him during his vacillations, reminds him that each one of the parts that constitute his body is the materialization of God's thought, who, by creating it, assigned to each organ of the human structure a measure of capacity and an active function. If man tries to correct this function or measure, he will suffer the consequences of his recklessness because he will have violated the basic objective of the organs that represent in and by themselves, even though small, effective parts of the Great Thought that gave life to the material.

If all the wonderful organism that constitutes the human being originates from God's Mind, it is logical to think, therefore, that if any of its parts was harmed or altered, this

same Mind alerts man to that deviation by the resistance against satisfying his desires and by the pain that the affliction produces.

Another manifestation of God's word is the following: the human being, as mentioned, has a physical organism as well as a psychological and mental one. In this case, let us take a common person of average intelligence who seeks to take in far more than his mental capacity allows, that is, he seeks to fulfill his aspiration without first cultivating his faculties, without giving his mind the indispensable flexibility necessary to face up to the needs produced by that same aspiration. He initiates a task and fails. God's word manifests itself here, warning him that he must not do things without having first clearly established in his mind and conscience the entire project of what he proposes to achieve: in the mind because it is the mind that will express externally what it has conceived, and in the conscience because in it the precise outline of the magnitude of his responsibility in the project emerges. Many people suffer the consequences of this lack of foresight and internal control by rushing into projects that are beyond their knowledge; this is when they have to go back on their steps, with only a few using this experience to avoid repeating such occurrence in another opportunity in spite of having endured a great waste of time, energy, health and money.

The human mind, which is a creation of the Great Thought, has also a common measure for its activities: however, inasmuch as it is true that this measure can be extended "ad infinitum" as it seeks the causes of the Universal Mind, it is also true that such extension must be made, as pointed out by Logosophy, according to a rigorous process of conscious evolution and subject to acquiring the knowledge of the whole mental system and its free functioning until the greatest splendor of the intelligence is achieved.

God's thought - I refer to the Mother Thought from which all the others originate - is absolute in equilibrium, supreme in reasoning, infinite in power and the summit of perfection and purity. His word, which is the daughter of

this Thought, possesses identical essence. Whatever imbalance man provokes in himself, whether in his psychological, physical or mental complex, or in any other living thing that surrounds him, in fact contradicts the Great Thought, and consequently is liable to bring upon himself serious alterations in the normal rhythm of his life.

This is one of the principal causes, if not the greatest, of the chaotic state in which mankind finds itself today. But there is still another one which speaks more eloquently to the human understanding; it is the mental myopia whose healing seems to be so difficult to attain by those who want to avoid the continuous stumbles generated by the lack of vision of each step imposed by life in their daily struggle. This circumstance should lead us to think that nothing separates human beings as much as darkness nor unites them more than light; I refer here to the darkness and to the light in their physical and mental aspects. In the first case, human beings who meet in the darkness are unable to see each other through the shadows and, although close, ignore each other while at the same time run the risk of confusing one another; conversely, when there is light, one can see others and feel assured that one is not alone and can even trust those who are near. The same occurs in the mental aspect, since human beings see and understand each other more when there is more light in their comprehensions, as opposed to those dark minds which are orphans of all knowledge or enlightened only by some superficial intellectual reflections.

The majority of human beings pursue a slow evolution, in obedience to fatal laws, while others, who are able to free themselves from the chains of destiny through an admirable heroic deed of inner achievement, follow the precise norms of a conscious process of self elevation and build for themselves the happiness of their future days. While the first group moves slowly, over the centuries with its constant waste of time, arriving late or never at all at the Lord's table, the latter group is the first to sit down and share in the ineffable peace and bliss of His Reign.

It is indisputable, therefore, that every human being must

experience the paramount need to enlighten his spirit with the purifying light of essential cognition in order to put an end to suffering that torment him, resulting from the errors that ignorance forces him to make.

Everything can be obtained with effort and good will without abandoning any of those auxiliary elements that are the fruit of observation and discernment, since they give confidence to the experience and sharpen the reasoning of conscious bases. If a baby grew up and developed alone in the middle of a desert, seeing nothing else but the sky and the land, it would become nothing more than an absurd being, and in spite of it having a human organism, senses and mind, one would have to consider it as a laughing stock of the species. This would happen because it pursued a path contrary to its nature, which continually invites man to observe it and extract from it his greatest teachings.

God placed the mind at the highest level of the human figure; with it as the managing and regulatory center of all his activities, man can elaborate his most delicate investigations by analyzing, calculating and selecting, in exhaustive and conscious studies or meditations, all that which he observes.

The person who does not observe anything, not even the simplest thing that could generate a minor mental concern, ends up nullifying his mind, which is equivalent to sealing the doors of his intelligence to any aspiration proper to his race.

I will now touch upon a few points which deserve to be taken into consideration by the serious observer of, and the conscious experimenter with, the truths encountered. I refer to the advantages which, after having made an intelligent use of time, favor self-knowledge.

Among the multiple classifications made by Logosophy of the human being, according to his traits or particularities, there is one which includes active beings and inactive ones, the former being evolutionary and the latter stationary.

The inactive being threatens his own physical and mental life when he does not maintain his mental cells in the constant activity needed to avoid a psychological and even organic imbalance.

Consequently, if in spite of the lack of new elements that the individual must provide for their existence the cells are compelled at the same time to accomplish their assimilative and selective functions, they will end up absorbing his vitality and will even self-destruct in order to survive.

The food and oxygen that we breathe can certainly maintain for a long time an inactive person; nevertheless, this person requires physical exercise to help the cells repair physiological damage, for otherwise organic upsets ensue. But there is more: in order for the person to obtain perfect functioning of his physical and psychological organs and achieve maximum yield, he needs to increase every day his mental and physical activity in a progressive and intelligent manner so as not to disturb the normal development of his inner possibilities, especially the psychological and mental ones. One must, therefore, ensure that the cells fulfill their constructive mission within the individual; the energy produced by them will grow proportional to the expansion of their field of mental and physical activity. By increasing the energy, which is the vital spirit struggling to manifest itself, the vigor, strength and enthusiasm will increase, thus endowing life with an extraordinary capacity for production and achievement.

Man must not conform himself to a simple and routine chore, whether mental or physical, because this leads to mental paralysis or incompetence. The persons who reach such a state age easily; as such they can be seen to gradually tire, ending in weariness and boredom which are the logical consequences of the lack of renewal and also the lack of activities that revitalize, to a great extent, the spirit that enlightens the intelligence and fills the heart with peace and joy.

Well known is the fact, repeated in our daily experience, that each novelty generates in the individual a motive of enthusiasm. Very well; the person who knows logosophical techniques can maintain indefinitely this motive of enthusiasm if, together with his good and conscious faith, he converts everything that surrounds him into a novelty for his observation and knowledge.

It follows that Logosophy can fully satisfy the greatest demands of the human temperament. The multiplicity of its vast scientific

and philosophical field, coupled with the inexhaustible variety of cognitions that it reveals to man's understanding, maintains the individual in constant expectation and in continuous enlightenment of his intelligence while at the same time induces a magnificent awakening of all his inner faculties. This will give each faculty the means to manifest itself and the necessary mental support that activates it instantly, all of which generates huge benefits and fills life with new enchantments and enthusiasms.

In order for youth not to abandon man he must know how to unite his spring times, always seeking the warmth of wisdom in the lofty regions of the spirit where the intelligence makes contact with the universal life which animates and renews everything. This achievement is possible; but to do so it will be necessary to exalt the conscience to higher levels so that it will not suffer the coldness of ignorance, the rigors of a moral winter, similar to the physical one, but with the difference that in the first case man is not allowed to benefit within himself from the renewal produced in Nature, such as when the season arrives and the trees stretch out their buds and become laden with flowers and fruit.

By uniting pieces of time, as expressed by logosophical knowledge, one would be able to perpetuate youth.

All that is unknown to man is as if it does not exist for him, but this does not mean that it ceases to exist for others.

Nothing is manifested to the human mind unless it is predisposed and accessible to the knowledge that is generously offered for its investigation.

ON IMMORTALITY

MONTEVIDEO, MARCH 19, 1939.

I will speak to you tonight on a very interesting subject which certainly is of fundamental importance to human knowledge. It addresses a subject that will raise many comments. It refers to the issue of how man can perpetuate his life beyond the common existence until he reaches, as history itself registers it, the long sought-after immortality.

In the oldest scriptures, as in Genesis itself, it is said that God, upon creating the Universe, etched in it an activity, a life and a movement, that are eternal, so that everything that lived or existed in it became eternal, that is, having everlasting life and movement. The only things that remain and will always remain unchanged are his laws, because they are the faithful and universal manifestations of his supreme and omnipotent Will.

The cosmic vision of Creation gives the impression that everything that exists is immutable, but this is only as an expression of the Creators Grand Thought that in no way alters the original conception. This fact should in no way induce one to think of a condition of immobility, which is absurd to any reasoning and does not even warrant a discussion.

Logosophy sustains, in its doctrinal principles, the idea that God, by conceiving Creation, conceived it perfect in its final culmination; but he set for each one of the countless millions of living beings, from the most remote species of

the atomic family up to greatest stars of the solar system - including of course the most prominent and familiar figure: the human being - an evolutionary process which starts from its primitive origin until reaching its maximum perfection, at which point - in the case of the human kind - man's image will become similar to Him. Consequently, every individual must experience the logical changes demanded by the laws, enabling man to accelerate these changes and store them consciously if he were to constitute himself as the arbitrator of his own destiny.

It is timely and necessary to note that those who contradict the laws that maintain the universal balance in all its areas and hierarchies violate the grand precepts of justice and risk losing all the prerogatives offered by one's free will. Included in this situation are those who deviate, seduced by psychological mirages, committing errors and mistakes that they will regret later. In these cases the individual conscience, debilitated by inertia, being unable to undertake any dignified activity, ends up succumbing, disappearing from the human scenario so that another being may appear in its place, that is, another movement and another life.

The sages of antiquity searched for the elixir of eternal youth to perpetuate life, or better still, to perpetuate the movement in one of its numerous revolutions through the cycles of existence, and in these attempts they forgot that it was the image of life that had to be perpetuated through these human revolutions that are always included in the great path that must be covered beginning with human birth; in other words they neglected to place everlasting essence in the very center of this grand mother process, so that the movement of life maintains continuity and, therefore, is not stopped or interrupted by these long, sterile and disconnected periods so widespread amongst common people.

We can therefore see in this broad exposition of new and fecund concepts, and with evident clarity of understanding, how it is possible for man to connect himself with eternal life which, undoubtedly, is not the one that ends with the physical existence.

Once the current thesis, that the human species has a mission to accomplish and consequently to no one else but

to its members individually is assigned the incumbency of accomplishing the task, is definitively understood - so as to avoid any absurd denial - it will become clear, especially if one looks at the state of humankind, that there is a level of hierarchy or position that corresponds to each person according to the degree of evolution achieved. This means that the possibilities are common to all but not everyone knows how to take advantage of them and cover the ascendant steps that lead to the loftiest levels.

The individual who, without neglecting the inner process undertaken by him to satisfy the severe demands of a real conscious and positive evolution is engaged in extending his life throughout everything that surrounds him, that is, his fellowmen and things, reproduces in them the most salient traits of his spirit and perpetuates his life to the point of existing eternally wherever his will and thoughts were set. Have not the great individuals in humanity perpetuated their lives and names throughout generations on account of their work of genius and truth that time not only respects but has also kept alive? Have they not shaken off every now and then the dust of indifference that human ignorance often accumulates on such works so that the values they contain may shine brightly? What have religions and famous institutions tried to perpetuate? A truth linked to these names and these lives which they wanted to immortalize.

Every work accomplished by the followers of these great precursors, which was inspired by the Mother Thought that moves human intelligence, is a fragment of the image which is projected by the privileged mind that conceived it, and, in this case, these works would be like daughters of the Mother Work as they are identified with it by the very nature and direction of the primordial elements that constitute them.

We are therefore in full agreement that many of those who passed through the world continue to live in the mind and heart of their fellowmen even after many generations, remaining forever alive in the thought of those people who remember them and even

feel their presence when evoked in moments of intense remembering.

This already demonstrates how each one can conserve his life in the hearts of others, and also by identifying oneself with all the things that one has accomplished through heroic sacrifice and effort leaving for humankind a work of good that is generous and constructive which, when received by souls with gratitude and emotion, will be perpetuated in the spirit of all.

This is, in reality, the life that is made immortal, the life that has one day taken a human form and then expands throughout the world and grows to such an extent that the name and figure became well known and familiar to the multitudes that populate the Earth.

Consider the facts I have just mentioned to understand how much the human being can achieve in the course of his life if he sincerely wants to and disposes himself to it. By concentrating all his energies and channeling them with intelligence, perseverance and noble intentions towards a set objective, he will quickly reach the conclusion that there is nothing prohibited to one's understanding nor to one's possibilities other than those objectives which one has not yet reached.

In order to achieve a task it is indispensable to prepare oneself as much as possible ahead of time: such preparations should be so ample as to ensure at least a part, if not all, of its successful execution. Great works, as small ones, require a great deal of abnegation, a spirit of sacrifice, a profound knowledge of human psychology and of the things that will serve as necessary elements in their accomplishment. Further, one must also exercise great patience in order to overcome the many difficulties that are liable to emerge from the mental, psychological and volitional resistance of those who, unaware of the principal image that governs the complex development involved in the materialization of the Mother Thought of the work, opt to violently oppose, criticize and rebel against it, even though they become finally convinced of its robust consistency and its unobjectionable reality.

Amongst other things I referred to patience as one of the principal agents that intervene in the execution of any task. I would like to add that I consider patience as the sister of time; it lives and confides in time, which rewards it constantly, since patience is a virtue that is highly beneficial of the person who knows how to cultivate it and who does not forget how great is God's patience as he tolerates, teaches, corrects and shapes all human beings without ever altering his sublime serenity.

This is how the human mind must act: intelligently and with patience, because the traits of any movement that materializes a physical event or is imprinted in the conscience are everlasting since such movement also imprints them in the pages of time, the same pages that so many hands will turn and so many eyes will lead and judge according to their understanding.

I will now return to the central topic of my conference. With the series of reflections made above, one will easily conclude that anyone who acts wrongfully shortens his life, and he who accomplishes works of goodness lengthens life, being understood that I am not referring to mere existence but rather to extending life in the spirit of others. Since it is in the mind that the governing function of the individual resides - as mentioned on other occasions - it is logical to think that it is from the mind that man projects his future as he also forged his past.

To ensure that the best results are obtained in the pursuit of any work, it is necessary and essential to avoid error, which is like a lame old man who always limps with the same leg; when one tries to retrieve the crutch that serves him as leverage one ends up with one good leg which by contagion starts limping too. As a result, it is preferable to walk straight and firmly with the distinction and dignity obtained from knowledge of the concepts of the lofty truths.

Undoubtedly, many are the factors required to accomplish a work which is truly efficacious and long-lasting within oneself and at the same time helps others to achieve the same. However, the task is greatly facilitated when done in a group, where personal observations are exchanged and mutual understanding occurs.

The person who addresses the problem of his conscious evolution must govern himself by the wise norms indicated by Logosophy if he does not want to fail and regret it later. It is necessary to free the mind from ghostly and strange ideas that threaten the individual's integrity and good habits, yet quite often are given refuge in his mind, unconsciously, as he lacks the necessary knowledge to distinguish them amongst the multitude of thoughts that customarily gather in his mental area. It is well known that the thoughts which induce evil disturb one's sleep and do not allow one to rest. This generates a continuous loss of energy that culminates by inhibiting the will, reducing the scope of activities, and limiting and clouding the intelligence. Conversely, the person who assumes the direction of his thoughts and guides them towards doing good sleeps restfully, does not waste energy and feels well-disposed and full of enthusiasm at the start of each day. The moments of struggle are amply compensated during this truce when the mind is tranquil and at peace, turning sleep into a sweet occurrence.

As all the agents extraneous to its good purposes are dislodged from the mind, the individual regains the ability to act freely and puts to use all necessary elements needed to cultivate his faculties and improve his aptitudes. Selecting from within his investigations all that is pertinent, he will build a valuable archive that will be continuously consulted because, as his evolutionary conditions improve, he will understand more clearly many things that could not be understood before. In this manner, all that he has accumulated in his mental archive will serve him as a guide to future behavior when he will have to face up to situations that demand a clear consciousness of the inner values that are required to triumph in the circumstance.

The person who follows this impeccable line of conduct until the laurels of knowledge are achieved will be deserving of the best of concepts and his life as well as his name, now vibrantly remembered by all, will be perpetuated throughout time. The same occurs with the head of a family who, having educated his children in rectitude, turns his home into an example of love and happiness and,

furthermore, extends his favorable influence to all those who frequent his home.

Finally, I would like to state that the greatest tribute that a human being can offer God is his own realization, the fruit of his effort, sacrifice and obedience to his high precepts, in compliance with His Will, in perfecting his faculties until he becomes like He wanted him to be when he conceived him in His image and Resemblance.

THE REALITY OF MENTAL LIFE

MONTEVIDEO, MARCH 20, 1939.

I will address in this conference interesting aspects of the evolution of the thoughts, and I will also explain how the cultivations made by the student of Logosophy in the laboratory of his mind come to mature.

Due to the broad and profound nature of this topic I will have to address it in parts, using as a reference some aspects related to the central image of the conference.

It can be generally observed, and quite frequently, that the majority of people seek to resolve their problems or find solutions to complicated situations, or difficult occurrences that appear in the course of life, only during the brief moments that their minds deal with them and when the threat of danger already coerces them and urges an immediate and final decision.

Logosophy defines this position as inconsistent, unreasonable and illogical, comparing it, for example, to a person who seeks to eat the fruit before planting the tree, living in a house before building it, or reaching his destination prior to starting out. The same could be said of a man who would desperately try to accelerate the growth of a tree to

obtain the fruit long before its time, or hastily build a house disregarding the solidity of its structure and shape just to live in it even before the roof and doors are put up, or even curse the vehicle that carries him to his destination just because it does not speed ten times faster to satisfy his whims and affliction.

As already mentioned, this occurs quite frequently because one forgets that one has a mind which, once organized, can resolve happily all situations and protect one against disagreeable changes that affect one's sensitivity so much. In other words, I would not exaggerate by saying that what the common man uses least are his precious mental faculties, the only ones capable of allowing him to live life consciously and breathe in peace.

Several times I presented to some advanced students problems or cases, asking them for a solution; in other words, I proposed to their minds such problems or cases to observe how each one would resolve them.

After a prudent waiting period during which an exchange of ideas would take place over the subject matter, I decided to suspend the conversation for the time being, to be pursued later.

I proceeded in this manner two or three times with the same disciples, addressing the proposed topic selected for the experiment.

As expected, in nine out of ten cases, I was able to confirm the point being made tonight in my dissertation.

In fact, during the second or third time around, pretending to be distracted, I addressed another topic before getting around to the one that was selected. I could notice during the conversation the facility with which the topic was now being addressed and how there suddenly appeared clear and satisfying conclusions to the problems or cases whose solutions were so difficult to reach during the initial conversations. At that moment they were shown the observations and solutions they had noted initially, and the surprise was unanimous.

I will now explain how this process of maturity is produced in the mind.

The investigator of Logosophy, who has already acquired certain cognitions on the action of the thoughts as autonomous entities, does not force the free exercise of his mental faculties as would a person seeking a hasty and sudden magical formula to resolve the problems that unexpectedly coerce him. He stimulates them continuously, allowing them to absorb all pertinent elements while protecting them as much as possible from external perturbances that impede the process toward the solution that is elaborated in the mental area.

From time to time the topic in question is addressed mentally by each of the participants in the experiment in order to maintain in readiness the thoughts that were used and to stimulate the faculties to perform their function of preparing the specific elements which, when absorbed by the thoughts in charge of this mission, will produce the finding.

This is how, in many instances and without undue effort, the needed solution emerges by itself, having matured after thorough and discernative labor totally exempt from any haste.

Naturally, this should not constitute for the student of Logosophy a motive of personal glory because it is unwarranted; he knows its origin, that is, the source which he uses to obtain these results and he knows also that such results are a consequence of a lucid and correct application of the cognitions that Logosophy places within his reach.

The current academic disciplines in the universities, schools and classrooms in general use the system of mnemonic repetition of the topics that constitute the program or courses being taught.

The objective is to etch images of these topics, but the results obtained only achieve reproducing them in the mental retina where they remain from that moment onward immobile and unable to be moved, since they lack a life of their own or the power originating from their original source.

Later on, when the student starts to use these images, he finds himself obliged to correct in each case the defects they present, not the defects of the original images but the defects of the reproduced images, because he ignores how they were constructed in the first place. He then experiences in practice the need to create new images which gradually substitute for those stored in

his memory, which by now have become mostly worn out and useless.

The new images - in this case cognitions - that he carefully places in his mind become achievable and display an array of living colors because they were made of the same element that exists within his own mental sphere. The common university student does not know of this process because he ignores how thoughts act and how they form nuclei to constitute the results or solutions being sought. Nevertheless, in spite of doing it unconsciously he achieves the objective; I refer to the process of reproducing images by his own experience.

I notice that some of the students present here have started only recently the study of this new science. For their own benefit I would like to say that I find it logical for those who are not familiar with the Logosophical literature or, better still, its specific terminology, to encounter initially certain difficulties in understanding the truths exposed by Logosophy in spite of its simple and easy language.

Let us now return to our topic. We have already seen how processes in which the thoughts take a very active part mature in the mind; let us now see how the investigator prepares his cultivations in the mental laboratory.

Generally the common man goes through life without a clear direction, being destined to sway from one side to another. This is similar to a resident of a country who, disavowing his homeland, finds being a citizen of one country or another the same. The destiny of such a man ends every day at midnight, since Providence can make him change overnight his course, as it has so often done. This means that he cannot even possess the slightest confidence in his future. He has not determined a path to follow nor an objective towards which he would strenuously and decisively strive with firm enthusiasm. This is the reason why he cannot consciously direct the process of maturity of any idea, and when such an idea emerges from an unexpected inspiration he is the first to be surprised. He cannot accomplish such a process because he lacks both the technical cognition and the adequate ability to carry on

successfully a task so closely related to his intelligence and so eminently individual.

By contrast, the person who experiments with logospherical cognitions prepares his mental field fertilizing his cultivations, scientifically and in a timely fashion, allowing for ideas to germinate and knowledge to flourish in this field.

How is this done? Very simply: by determining precisely what he proposes to cultivate, whether it is in a science, in an art or in any part related to the Universal Wisdom; by defining the norms of behavior he must follow; by deciding after previous examination what use he will make of the selected cognition; by rehearsing the initial results obtained; and finally by experiencing the certitude that is generated from confidence in possessing the cognition. Obviously, in so doing one has to seriously take into account the logospherical principles governing the construction of mental images.

In order to broaden the understanding of those who are present, I will outline in a very summarized form one of these processes that a common person follows, submitting to it more as an imposition made by the current discipline than by a conscious resolution of his will.

Let us take the case of someone who decided to study medicine. Naturally, he would have to complete first his elementary schooling; he would later graduate from High School and finally enter the Faculty of Medicine. He would seek there the company of other students with whom he would regularly discuss medical topics. He would gather from everywhere all the elements that would facilitate his task and make his studies less difficult. He would frequent laboratories, hospitals, etc. clearly giving himself broader perspectives for his development. This is what Logosophy calls inner cultivation or preparation of the mental field, which involves necessary steps to successfully reach the desired objective.

All this is done by the common student in accordance with natural needs that impel him to follow this process even though he remains unaware of the intelligent cognition that guides the procedure he followed, having acted, as he did, on the advice of his teachers and his own impulses which did not, in most cases, originate consciously in his own will.

A case that may represent some analogy to the process described above could be, for example, an anti-pneumonic injection or any other injection, which is contained in a small glass capsule. It will remain there and be wasted if not used. However, if the moment to use it arrives, the liquid that represents the synthesis of a whole series of studies and experimentation converted into a cognition will be injected into the patient. The injection would therefore fulfill its objective, but who would dare describe the course taken by the liquid, its flow through the blood vessels, and how it attacks, neutralizes and prepares the body to fight the disease? Only the person who, through study and experience, possesses the knowledge of its healing value as an immunity agent and who also knows its mode of application.

Very well; in the case of Logosophical cognitions the investigator follows carefully the entire path of the teaching, evaluating step by step the virtue and benefits obtained from it while experiencing it in his own life, that is, while he assimilates it, practices it and converts it into an element of indisputable value to his life.

Children do not notice their growth pattern nor do they know the reason for that growth; but, when grown up and enjoying the full use of their faculties, they can observe the changes which occurred during their growth period and learn the reasons for that transformation as they perceive it being reproduced in their own or other children. The same analogy can be applied to the process followed by the investigator of our science, with the unique difference that he registers in his conscience the progress and results obtained by the application of the logosophical cognition. Due to his constant concern that he comply with his self-imposed duties to achieve his process of conscious evolution and the transitions he has had to undergo, he then reaches a level of maturity which reflects an evolutionary state that allows him to realize how much he has evolved since the first days of his dedication to it.

To many students it seems as if the great inner processes never mature or are stagnant. Nevertheless, the course of the evolutionary act proceeds and, in due time, precisely as it occurs

with the children I just mentioned, the cognition emerges and becomes visible and present to one's understanding.

From this instant the change in the mental and psychological position is simply amazing. The mind suddenly acquires a lucidity never before dreamed of and the investigator notices how all things, which until yesterday were indifferent and less than appreciated, offer him today beautiful perspectives now put to use by him knowing the value they represent for his undertakings.

This is when others would say: "He is very lucky," "The stars favor him because there is nothing he undertakes that is not successful," etc. But the truth is that he used to do things unknowingly and now he does them intelligently and consciously. The constant exercise of his mental faculties attracted to the orbit of influence of his intelligence a series of elements and factors which, although he did not know how to use them initially, later became available to him and greatly facilitated the clear understanding of many problems, previously unresolved, and of other events yet unknown to him. This is where the cause of his successes lay.

CONSCIOUS ATTITUDE IN THE ACTIVITIES OF ONE'S INTELLIGENCE

MONTEVIDEO, MARCH 21, 1939.

Following the previous conference I will continue to describe other important points concerning certain mental attitudes generated by the action of thoughts.

Logosophy states, and has demonstrated in multiple experiences achieved, that it is thoughts that govern the common man's life, and that due to human ignorance regarding the influence exercised by them on the will, man finds himself at the mercy of or subjected to agents extraneous to his conscience and consequently extraneous to his knowledge.

This circumstance, which is extremely sensitive and stirs the spirit of those who are free from such mental slavery, presents a doubtful and even hazardous future reflected in the situation of the common man who lives outside of this extraordinary reality and demonstrates further the scope of man's formidable prerogatives, such as knowing the internal mechanism of his own mind and the conscious management of logosophical technique appropriate for that purpose.

Why is the number of those who triumph so small and those who fail so great in the daily struggle presented by the world to the individual as he takes his first steps, solely dependent on his strengths and resources?

The answer cannot be more eloquently given than by what I

just expressed concerning the thoughts. Few triumph because few have a sufficiently lucid intelligence to overcome successfully the obstacles erected by situations, often unfavorable, that occur during the course of projects the individual himself sets out to achieve; obstacles that exist even amongst those who live in the midst of flattery, which must be eliminated with patience and above all efficiently.

Very well; everybody can triumph and even contribute to their fellowman's success if their mental faculties are prepared and developed ahead of time, allowing them to store cognitions that enable them to exercise functions needed as an essential part of their future actions.

The efficacy of logosophical methods, already proven successful by many who have utilized them, spare those who decide to practice them many vicissitudes that lead to harsh disappointments protecting them against many errors that would be made without the help of Logosophy. In this case, knowledge substitutes for experience and guides one's steps in the secure path to be covered, thus avoiding difficult moments that so often scare the imagination of the unprepared who, unconsciously or recklessly, believe they could be resolved by their own means, always deficit, and without the slightest idea of the consequences that could ensue from such an attitude.

The student of Logosophy starts by organizing his life, putting as a first step order in his mind. There can be no order where discipline is not present. Hence the need for a rigorous selection of the thoughts that frequent the mind or that the individual has become fond of.

Once the intelligence is disposed to exercise greater activity, it will activate the whole mental mechanism and consequently will not tolerate the inertia of certain thoughts that, like each worker in a big factory, must attend to their own duties.

This simple example may illustrate the point: A doctor is present in a party and is socializing with other guests. In

his mind run freely a quantity of trivial thoughts such as those commenting on events, telling stories or provoking discussions on several subjects. Suddenly he is called to a patient's bed. He takes his hat, excuses himself and runs to assist his patient in compliance with his duties. On his way he also abandons, one after another, all the thoughts that he had during his stay at the party and enlists each one of the others that will help him exercise his medical profession. Summoned by the new call, the thoughts related to his science come forth and with them he initiates his task as a doctor with his patient.

Similarly, the engineer, the lawyer, the businessman, the industrialist and all other individuals who feel compelled to perform their duties without making errors or mistakes should expel from their mind all the thoughts that do not facilitate their tasks.

To become truly the master of himself man must have full control over his thoughts; only then will he have control over his will. This explains why so many people can persevere in the pursuit of their objectives without weakening the determination of their decision, which does not occur in the cases where thoughts of doubtful tendency abort the individual's projects with impatience which characterizes a person who neither knows how to measure time nor understands to what degree the factor of time is indispensable in accomplishing any task.

The investigator of Logosophy always strives to reduce to a minimum the time needed to meet his habitual duties if these can be performed independently; conversely, if he is subject to a time schedule, he will try to reduce the time he used to waste on trivialities before studying Logosophy in order to dedicate at least a major portion of that time, if not totally, to acquire cognitions of great transcendence related to his own evolution, fully confident that he will be able, consciously and intelligently, to direct it.

It is necessary to possess a sense of reality to avoid being seduced by the fake reflections of the imagination which lead to error or make the individual deviate from the course of logic that

illuminates every good criterion.

I would like to demonstrate in the course of this lecture the direct influence of the thought on mental activities. This will illustrate how Logosophy orients the individual towards the very depths of the great human problems, and as it teaches with powerful elements of good judgment the means to behave successfully and happily in life, it also indicates where the roots of all the evils that affect humankind are to be found.

To disdain such cognitions, preferring to live in darkness where human haughtiness often boasts by mistaking it for the light, is to accept complacently a slow suicide in which the intelligence coupled with the person's energy will struggle desperately not to succumb, while the accepted fatalism consumes the existence and extinguishes, one by one, the hopes that man harbors.

Great must have been God's patience in building such a marvelous and perfect universe. This sweet patience, shining with so much love, makes this immense eternal conception even more beautiful and ideal. Let us imitate it, then, and make part of that patience our own which, although small, will be enough to ensure the steadfastness of our determination in the pursuit of this work of goodness that we are accomplishing; later on, we will be able to contemplate with intimate satisfaction its happy conclusion.

As you must have observed, time is one of the elements which one must always depend on. In order to maximize the yield in every space of time, patience, tied to action, must be intelligently exercised; this means that the tolerance of time must be calculated, if possible, to the very limit of each one of the other factors that intervene in developing the task to ensure its successful accomplishment.

Patience is intelligently exercised in all the circumstances in which the individual measures the waiting period, bearing in mind the element that must respond, favorably or negatively, to the requirements of the circumstances, and by using logical discernment about the value of that which provokes the waiting period.

Conversely, patience becomes awkward and foolish if it is allowed to far exceed the time necessary to reach a conclusion or resolve an issue, and the individual, whether he be naive or gullible, continues to waste his time waiting for something that is already an impossibility. In these cases one often pretends to cover up one's inefficiency behind the traditional blame of "a mistake." This is similar to waiting for a year for a chick to hatch when it does so after twenty-one days. One can wait twenty-one days with intelligent patience for the chick to hatch, but the time that exceeds that period can be defined as a useless hope.

I will give another example: The student who studies deficiently must repeat his academic year. If he demonstrates good judgment by accepting this fact, his patience will be intelligently exercised; but if, during the year, instead of striving to excel in complying with the program he becomes careless and ends up failing the year, his patience becomes useless because he opted for idleness and stupidity.

These examples are presented with the objective of clearly illustrating in tangible form, what has been explained on mental attitudes and to help the investigator to thoroughly know the various aspects that constitute man's psychological complex and the multiple facets of his mental system.

Intelligent patience, as a mental attitude, must become very active while waiting for the results of an issue, a process of investigation, or of any event that demands a parenthesis and interrupts whatever is being done, one must strive by all means to ensure its success by using the intelligent movements that best contribute to or resolve this truce or interruption.

If this were not possible, then the time used for that purpose must shift immediately to other chores that, through different means, pursue the same finality or that can substitute efficiently the desired objective.

The person who waits, even with the best of good will and patience, as is commonly said, for his issues or problems to get resolved by themselves take the opposite route. I repeat,

that which submerges the individual in a state of immobility or inhibition, waiting for time to give him what he must seek and find by his own means, is not patience. Time will always be his great friend; but he must demonstrate his friendship to this great friend not by deceiving it but by showing it that the time he takes is used in a continuous spiritual renovation which maintains perpetually this youthful vitality, where time itself ensures its constant renewal. To all those who remain as before, to those whose mental cells are asleep and do not observe the precious time that life must collect as it passes, for these people, their inner environment gradually withers until it asphyxiates the being that animates them, making its life boring and taking it to an end that I do not want to name.

I recommend to all those who listen to me, and who already know my thoughts as expressed in several writings, to observe and meditate carefully every image presented in the course of these conferences.

In order to better identify oneself with the knowledge being pursued, it is necessary to verify repeatedly the examination made of what constitutes the motive of the observation. This exercise leads to a clear understanding of what one was seeking to know.

If things are overlooked, the focus shifts to other points, and the images that were the object of attention fade and are forgotten. Later on, only blurred fragments of these images appear in memory, being frequently confused with other images.

This often happens to the person who is inconsistent in his purpose, and generally to those who lack the mental discipline which is so indispensable to maintain the completeness and clarity of the images, since they constitute the wealth of knowledge.

This is the reason why Logosophy insists on emphasizing to the sincere and active investigator the value of revising constantly his observations, avoiding every distraction that may fade the images captured in the mental area, as mentioned a moment ago, and in so doing - I repeat - one will always be able to maintain those images fresh in the mind.

In following the prescribed method which is both practical and simple, man can develop his ability to undertake any task with confidence and avoid blaming "bad luck" or others, as often occurs, for his failures or errors.

Adversity is what is always responsible for shaking vigorously the inexperienced person who abandons his tasks halfway through alerting him to his deficiencies and offering him the opportunity to correct his wrongdoing.

Finally, I would like to give advice that I hold to be of utmost usefulness and easy to apply: The individual should do everything in a serious and well-thought-out manner, never leaving things to chance. This will spare him the suffering of many failures and a subjection to fatalism which does not forgive foolishness.

PSYCHOLOGICAL POLYCHROMY

MONTEVIDEO, MARCH 22, 1939.

Tonight I will speak of the progressive capability of the individual, the influence of the ambiance around us, and free will, examining this last point objectively and as the innate faculty of the human being.

Although I divided the subject of my lecture into three parts, my object was only to infer that I would address them during this conference, since all three topics will interface and to a certain extent will be complementary or self-explanatory.

I have said and repeated invariably that it is not enough for a person to graduate from a university or to achieve a position of economic self-sufficiency that provides a comfortable life, nor is it enough to reach privileged positions in industry or trade. For above those common cognitions, far above the common technical know-how which empowers a person to act in fulfilling his duties, there exists another knowledge: that each person draws from daily experience and from his constant attention to everything that happens in the world; naturally, he will evaluate with greater intensity those facts or things that are synergistic with his inclinations or preferences.

Now then, Logosophy extends its knowledge to every point without shaking the foundations of its rational position, allowing each one to contemplate the volitional mental movements that occur within the individual in his intimate or, better still, in his close relationship with the events or the things that come in contact with

him during the course of his life. In saying so, I want to convey that Logosophy incarnates a science that is auxiliary to all other sciences, as it is also the science of all that human understanding can comprehend.

Man requires technical upgrading of his abilities in the field of the transcendental problems that facilitate the path to his aspirations and that would forewarn him of the dangers of leaving things to chance or to the lack of personal knowledge, which is always limited or circumscribed to a determined sphere of action. It is necessary for him to know in depth or at least be aware, as a preventive measure, of the complexities of human psychology such as Logosophy has defined it and in which it has assigned to the mental system the most important role of his entire psychophysical and spiritual content.

In this way, he will begin to know how the thoughts act and react, and how he must prepare to establish mental defenses to preserve his moral life and expand his intellectual possibilities.

Logosophical training is, inarguably, of an incalculable value from all points of view, since we have proven how it unveils to the individual prerogatives yet unknown and how he can reach great objectives through its exercise; for example, being able to control and stimulate effectively and consciously his own evolution.

I could never say or recommend enough the use of these cognitions that converge towards the lofty truths exposed by Logosophy, given that it is indispensable for man to utilize such powerful auxiliary agents in order to triumph, with ease and amplitude, in the struggle of daily life. It is necessary, therefore, to remember how useful it is to review attentively what I have published to date regarding this important point.

Man must not remain unaware of the habitual ploys of the thoughts nor of the way these work and impose themselves in accordance to the intentions they pursue. To remain unaware of their incessant action in the mental ambiance in which they act is to expose oneself to be misled continuously, to suffer the consequences of deceit and to live an embittered life.

It is useless to think that things should be any other way than that which the laws of logic have set them, because it would be a waste of time. It is best, therefore, to live as closely as possible to reality and to have it govern all the circumstances of our thought. By referring here to the thought in the singular, I want to highlight the thought that in each circumstance must act as a direct conduit of our reasoning and feeling and not the thought or thoughts that contradict or are the causal elements of the situation that occurs.

Does not all of this prove that it is necessary and of inarguable usefulness to possess the technique of our surroundings, namely, the knowledge of that external world which the individual will have to face as soon as he steps beyond the threshold of the paternal authority and undertakes, on his own, the shaping of his own future, that same future which will later consecrate him, if he qualifies, as owner and master of his life and perhaps, also, of his destiny?

Are the young people of our era prepared to face this external world that will continuously and violently shake the sleepiness of their adolescent adolescence while feeling, at the same time, the rigors of inexperience? Undoubtedly not, and even more so if we were to

add that, in order to avoid pacing through the world, groping and unconscious, they must acquire the knowledge of their inner world which is indispensable to avoid suffering from the rude contrasts that appear between the true reality that is ignored and that which is believed to be known.

On the other hand, it is easy to presume that the individual in such conditions, that is to say, deprived of knowledge, lacks the necessary mental defenses to counter the attacks of adversity successfully; let it be understood that I define adversity as being all that resists, rebels or reacts against the objectives set by the individual himself in good faith during those moments he utilizes the resources of his intelligence either to achieve a certain position or simply to improve his current one.

Can one therefore speak about free will in people who are not masters of themselves or who are estranged from the reality that surrounds them? I have already demonstrated, in a study published in "Aquarius" magazine in 1937, that the answer is no,

when I stated the logosophical concept of free will. This "no," however, is relative and always subject to be converted into a position of "yes" as soon as the individual decides to abandon the thoughts that overwhelm him and oppress him, and as long as he passes from the state of impotence that maintains him ignorant of the things he is frequently faced with, acquiring the knowledge of those same things in order to act fully conscious and confident.

As we consider objectively free will as an innate faculty of the human being, we notice that it is restricted by a series of causes and factors that surface as soon as one opens one's eyes to the world. On the other hand, with ignorance being synonymous with shadow, we will agree that the power of this innate faculty is considerably diminished and remains in a state of only potential manifestation in the person who limits his studies and disciplines to the common knowledge without exercising decidedly his intellectual faculties by gradually upgrading the capability of his mental system. Said system will function as a result of constant training of the mental fibers which will equip him, so to speak, with an extraordinary arsenal of illustrative and defensive resources that every person must come to know and utilize to his own benefit and that of others.

One should not forget here, and I remind it due to its importance to the mental organization as well as to the other studies on capacitation that could be undertaken, the influence exercised by the surrounding ambiance on one's anima.

It is not difficult to understand how people become absorbed by the surroundings they frequent. If we try, for example, to remove a gambler or a fanatic from the ambiance that attracts them, they would surely resist abandoning their preferences and would not listen to reason. They find themselves in a vicious circle that magnetizes their will with a mental delight as harmful to their intelligence as it subdues their spirit, both of which are already estranged by the ambiance. Let us now take a sportsman, a politician, a merchant, a corporate executive, an artist or anyone who has deep concerns that absorb their attention and, with few exceptions, the rest will react against any mental effort that tends to distract them from the moments dedicated to their habitual pursuits.

This is why the task is so difficult, even though obviously noble, to incorporate to the habitual mental activities of an individual those recommended by Logosophy and yet these not only do not occupy any space or time but they also offer the perspective of greatly expanding the scope of one's personal activity, endowing the intelligence with numerous cognitions of great efficacy and value since they can be applied to one's advantage in every circumstance.

The greater the knowledge the more free will with which man will be able to move, act and accomplish grand designs proportional to the greater control of his freedom as he disposes of all that which the majority of people cannot, being impeded by the limitations of their mental narrowness, their incapacity and ignorance. Free will is therefore in these persons relative and reduced, and they are unable to make use of it except within their limited possibilities and in accordance with what their comprehensive faculties will allow.

The natural, institutional and social laws as well as the norms of prophylaxis against diseases surround the individual by setting, so to speak, a kind of sanitary fence; once violated by him, he falls into a more restricted circle which, in extreme cases, would close in further until it converts into a prison cell.

To an educated man who is intelligent and cultured and for whom such things are not unknown, these fences only represent the means to curb the passions, repress violence and guarantee that order and respect occur between people, but in no way does it limit his free will because he acts and moves in harmony with the laws which, consequently, respect his freedom as well as his thoughts and decisions.

Let me insist again that the upgrading of one capabilities ensures the individual a full existence, and he may well be considered, as he enjoys such precious prerogatives, as being owner and master of his inner kingdom because no one would then dare to threaten his peace and happiness. In short, he would have achieved the development of his integral power, consciously exercised, that has become unchallengeable and invulnerable. Upon carrying this in his hands, he will then be able to say to the world: "I have fought and I have won. Therein lies my conquest."

THE WONDERS OF THE ATOMIC WORLD

MONTEVIDEO, SEPTEMBER 25, 1939.

Logosophical Wisdom is so rich in images that it often needs to use multiple forms of expression to communicate what surges from its source with abundant prodigality. Among these forms of expression one in particular relates to using the marvelous, which may be the expressions that incite the individual to follow the thought effortlessly during the entire course of the narrative. Tonight, therefore, I will use this form in order to present colorful mental images of great value.

Towards this objective each one here present is kindly requested to consider himself, from this moment on, to be the size of an atom, and to look upon the others as if they too were atoms.

I will therefore use the figure of a man, or better still man himself, who, being as tiny in volume as an atom, sees himself inside a human body of normal size which, due to the mentioned circumstance, will be seen by him as being of extraordinarily gigantic proportions.

Let us enter therefore this great cavity called the mouth and slide inward. We will notice a total darkness which will gradually be dispelled as we ascend, therein appearing a transparent brightness that will suddenly be upon us as we approach the two windows known as the eyes.

For a moment we will feel a dazzling sensation; however, by maintaining our conscience and the serenity of

our spirit able to advance, notwithstanding the uneasiness of our reduced size. Nevertheless, if anyone feels uncomfortable with his ultramicroscopic size, I have in hand the means to have him recover his natural size without depriving him of this intrapsychic excursion. In fact let us suppose that in the same proportion as we increase the size of an atom to a human size, the body in which we penetrate also increases. Naturally, the latter will now appear to us more gigantic and majestic and we will be able to walk better without feeling diminished in size nor in any other way.

Let us now lean over one of these big windows. The same brilliance generated by the crystal that covers the pupils will impede a clear vision, but let us try it.

The first sensation that we will immediately experience is that the things we see are divided into two groups: while some things move from one point to another, the others remain immobile.

The latter appear, initially, as huge walls, but as we carefully focus they seem to be something like enormous buildings. One can also perceive a multitude of shapes that overlap over each other to the point that one cannot distinguish them due to the shadows that conceal them.

Let us now ascend above these windows using a vertical ladder that leads us to a chamber. We are in, we see here, a device that measures distances and looks at the shapes which come into clear focus to the eyes that at this moment are contemplating them.

By means of this device which is connected to the sensorial system and to a network of threads, we are now able to observe the mental chambers where the intelligence is located and see how the shapes take on their real size and reveal their colors after having maintained up to this instant a blurred gray color.

Strategically positioned in one of the angles of the mental chamber, we can evaluate in this part of the body in which we find ourselves, the head, the function of a

mechanism which in our judgment is as perfect as it is admirable and beautiful to the utmost. This mechanism allows us - since it is reproduced in each one of us - to assess and judge as precisely as possible all that we see, think and feel.

Except God, as the Supreme Creator of the Universe, everything that exists has its similitude and its direct correspondence with other analogous creations. The singularity of the basic archetype and the plurality in Nature, following the sign of analogy, opens to man easy venues to discover step by step the motherly causes that govern the existence of everything, and from which, being eternal, derive and originate all that the human intelligence seeks to unveil and know. This just and worthy yearning is continuously strengthened by these same causes having been established that the spirit which animates us grows and is nourished by them because knowledge is its favorite sustenance and the only thing that can prolong its life until it makes it immortal.

Do not forget that we do not find ourselves looking through those two big windows called eyes but rather inside the mental chamber where our reasoning explains what the eyes see but do not understand. This is why we no longer perceive either moving shapes between shadows nor inert things that are meaningless. The eyesight, when connected to one's understanding, ceases to be vague or imprecise. As the several centers of observation are activated they provide analytical acts, and the evaluations are harmonized until they reach the evidence.

The triumphs, the successes and the hours of happiness that man lives come about as a result of having had his reasoning witness such occurrences. Nobody can say that true happiness has been enjoyed if his reasoning has not presided over the joy of his intimate feeling; the opposite would be an uncontrollable excess, a mental intoxication that leads man to commit innumerable errors which he regrets later.

We can easily see in this chamber a multitude of atoms occupied in their respective functions of selecting, controlling, arranging etc. We can also observe others forming legions that

act sometimes as a police force; united by a common discipline they seek to dislodge the foreign elements which, being extraneous to the atomic families of this group, disrupt the normal and active life of healthy cells that are undoubtedly the workers of the intelligence.

If we observe how the atoms take on a very active part in the gestation of the thoughts, and how they themselves constitute the active element of the thoughts, we will understand why it is customary to say to those who have equal thoughts and ideas that they are united by the same brotherly feeling.

We should also notice the thousands of atoms contained in the thoughts. When we speak to someone and we express a thought that is accepted because it was found to be interesting or received with the intent to use it, a legion of mental cells is seen flying in close formation towards the mind of the person who listens. Similarly, for instance, students must harbor legions of cells that travel from the teacher's mind towards their, leaving in the teacher's mind the image of the thoughts that constitute the knowledge he teaches and which he could reproduce as many times as he wishes. It often happens that, in spite of the flight made by the mental cells towards other minds, not all are received either due to distraction or lack of interest. In this case the mental cells return to their point of departure.

Let us advance in our observation and witness a similar struggle that occurs inside a person's mind between legions of cells that are enemies, as is quite common when two thoughts face each other in a fierce battle. Let us assume that one of the thoughts fights in the name of duty and the other represents a passionate impulse or a harmful tendency. It is well known that, depending on which one triumphs, the behavior adopted by that person will be the one imposed by the winning thought.

In other instances, a thought of pessimism battles a thought that nourishes hope, or one that portrays activity battling another which prefers idleness; and there are several other thoughts with violent characteristics seeking to impose themselves upon the ones whose mission it is to temper and serve the spirit.

It is in this context that one can appreciate the heroism of the mental cells in fighting to uphold goodness. Rest assured that if any peace is achieved by man during the days of his existence it can only be due to the factors that helped him follow the correct path in which loyalty, honor, integrity and other beautiful qualities have always presided over his good intentions.

It is obvious that in a well-organized mind defenses are stronger and more efficient. The action of the intellectual forces, acting under the firm direction of a criterion formed by conscious duty towards what is just and real, become energetic and are able to overcome easily the adverse reactions to the temperament that tries to oppose the norms pursued by the spirit. In these cases the disturbing thoughts have little or no chance at all to triumph. Yet, in the common minds where disorder and the lack of control prevail and where the will rarely exercises its influence, such thoughts generate inner conditions that often lead man to desperation.

Let us now depict an educated person whose disciplined mind possesses a lot of cognitions, whether related to science, philosophy or general knowledge, and compare him to another person who has neither such discipline nor culture. There is no doubt that the thoughts of the first person will have authority over the second, a fact that no one would dare to argue.

It so happens that when opinions differ among educated people, as with those of lesser culture, their thoughts, being antagonistic, engage in a struggle; this is what is commonly called an argument. Although quite natural, it is strange to observe how, in these circumstances, the mind which possesses greater mental resources and deeper convictions based on sound reasoning always triumphs over the other one.

It could be said that arguments generated by the imagination could also convince people to accept a proposition. Although we do not doubt it, we must warn that nothing can oppose the solidity of logic; for when these arguments are later

analyzed by one's reasoning they would probably not resist such analysis, nor could they be maintained as judicious elements in a mind which attributed to them a certain importance or value they did not carry. It would therefore be a simple state of deceit that would have no connection with the position described above.

Consequently, we can see the similarity between what happens amongst nations, whose armies invade the enemy camps and conquer proportional to the level of instruction, discipline and strategic knowledge of their commanders, and what occurs in our inner world when we train our atomic population to form legions of thoughts that later invade the territory of our fellowmen: the substantial difference being, in this case, that instead of exercising barbaric acts, its objectives have reason to exist as they represent the combined aspirations that converge toward a civilizing act, and its results relate to a humanitarian assistance that benefits the mind after receiving fertile concepts or ideas which it was deprived of before.

Let us now observe those people who argue violently using gross language and inappropriate thoughts in order to intimidate one another. The nervous shock provoked by the excessive loss of mental energies signals an inner struggle where the savage atoms attack, pressure and suffocate the civilized ones. Many of them die in the battlefield, and those that survive are the ones that later on admonished the person who gave way to his rage without thinking of how sterile his agitation had been and of the consequences that he will regret later.

If we admit that the civilized atoms triumph - let us call them white - we will find out later on, during moments of tranquillity, how they rebuild the devastated zones and recognize the free movement of the atomic legions within and outside of the mental sphere. Conversely, when the savage or black atoms triumph, they group together and lay low, seeking to increase their number as they prepare new attacks to maintain the individual in a state of constant irritation or restlessness. It would be convenient here to point out that the longer man remains in a state devoid of culture

and knowledge, the more favorable the surroundings become for the proliferation of these pernicious cells, since the surroundings that further their objectives increase the probability of their existence and activity.

As we look from the angle of our position in this huge body, which is man himself, we will see on occasion how the black atoms enter with great ease into the ears, traveling in legions that form the thoughts of evil. One of these thoughts very frequently used is the one called "gossip." We will then see it slide softly into the mouth and be thrown outside by means of the tongue, which is the vehicle that seems to fulfill this function with pleasure.

Following the order of this wonderful narrative, let us contemplate the white atoms in full activity; some, preparing actively the elaboration of ideas are engaged in constant work to accumulate energies where the thought requires greater attention in order to replace the loss of energy generated by the continuous action of its content; others, assigned to police work, act as custodians of the thoughts that will respond to a first call to action to detain those others which suddenly invade the mind seeking to perturb it and alter the inner peace. While the first group obeys the purest and loftiest feelings, the second group responds to the tendencies of passion and instinct.

Finally, returning from our excursion, having seen such a prodigious organism and watched how the invisible workers of our human constitution act, let us meditate on what such transcendent observations suggest to us. It is now up to us to extract from them useful consequences that could give us one more cognition.

HOW THE EPIRIT OF CREATION MANIFESTS ITSELF TO HUMAN UNDERSTANDING

MONTEVIDEO, DECEMBER 14, 1940.

Tonight I will present a concise study of the causes that distanced the human being from the sources of knowledge and consequently from the happiness that he should have attained on this earth. I call for the utmost attention, from those who want to extract from the words they will hear, teachings that are extremely useful and interesting.

In previous conferences, I said and confirmed that one of the things that nobody thinks about is that we are all subjects of a wonderful Creation, and in the Universal Creation, the thought of God is stamped.

Very well, if we want to know this thought we have to start by learning the language of our own nature.

The unity of Creation is maintained by the constant communication of this language between all the elements that constitute it, including the human being; any interruption that occurs will consequently alter this unity, producing the destruction of the elements that perturb it.

All forms of human language were taken from Creation. With its language it has taught the human being to speak and to understand everything that was indispensable to his existence, allowing him at the same time to build mental images and materialize them in the physical world.

However, as man was not satisfied with the prerogatives offered to him by Nature, rather than tending towards the elements of goodness which would have led him to understand other human beings, he opted for the elements of evil. As he noticed that in Nature existed powers that acted in one form or the other, he first dedicated himself to position them and later to unveil their mystery, using them some of the time for good and some of the time for evil; in some cases to build and in others to destroy, tending over time to use those elements more and more towards evil.

The first warning occurred with the division of the different languages used by human beings, giving rise to what the biblical citation refers to as the tower of Babel. In this manner, the evil that some came to know would take longer to reach the others; by so doing they were all penalized because, due to the same reason, goodness would also take longer to reach others.

In this way, human beings began to separate from each other, and it can be said that since then, the devil started to take form.

The devil is the representative of the forces of evil; it presides over the evil acts and is everywhere, seemingly as God. Undoubtedly it doesn't exist by God's Will but because human beings wanted it and continue to want it. It befalls therefore to man exclusively the task to destroy it and dismiss it away from Earth, this being one of the greatest tasks that man must accomplish precisely because it was he who animated it and, as commonly said, "gave it wings."

Evil presides over all human errors since it is by its influence that man commits them, giving the devil a motive of satisfaction. Its great desire to have fun and laugh proves its desperate intent to transform its ugly face into a pleasant appearance, which is totally impossible if one thinks of how horrible it looks.

The human face is more pleasant when it laughs than when angry; undoubtedly this is why it occurs to the devil that by laughing it would be more pleasant and attractive to mankind. But to the person who begins to know it and is able to detect it wherever it hides, he does not laugh with it, because it is abominable and

constitutes the synthesis of all the hideousness that can exist. It resembles the bat.

Well; as I was saying, human beings began to separate and isolate themselves more and more from the rest as time went by; although linked together by a series of circumstances, the truth is that they have lived completely separated. Hence the formation of tribes, of nations, and within each tribe and each nation human beings were divided and subdivided; and even as multitudes of people here and there spoke the same language, they ended up misunderstanding each other and living in constant anxiety because the lack of understanding amongst them generated distrust, disorder, intolerance and war.

If language constitutes the means for reaching mutual understanding and still human beings do not understand each other, it is logical to think that another language, above all the ones already known, is liable to exist and makes possible such understanding. This is the language that will bring to all human beings a common understanding, unite them and help them during all the instances in which they are attacked by evil.

I will continue to talk about the existence of the devil. It established separatism; it created divisions among human beings in order to govern. It is essential to avoid being seduced much longer by its cunningness and to conquer it with the energy required to chase it away from the world.

The master key to dethrone this monarch which has been so bad to mankind cannot be other than the struggle by all human beings in close unity against it.

Very well; for human beings to unite it is necessary for something to exist that connects them to a force that projects energies, something that is capable, initially on a small scale and later on a large one, of conquering evil wherever it is found. This something must constitute the supreme ideal, the ideal that will unite all human beings in a unique and insuperable aspiration.

Nevertheless, we find here that the devil populated the world with small devils, red small devils; each one must therefore work to evict them, starting by evicting the devil that one carries within oneself so that the task becomes efficient, in other words, to evict

from one's mind the evil thoughts that are the descendants of the devil; only then one could say with sound reasoning, "To the devil with everything."

When one is deprived of patience and cannot sustain any longer a difficult situation, it is customary to debase the value of things, even those that were once so dear to the heart, saying, "to the devil with everything." It is as if one surrenders to defeat. It would be so much more noble if one could say, "To God with everything," being the equivalent of laying down at His feet all human achievements, the fruit of everything He has given human beings to use with common sense, allowing them to enjoy for centuries and centuries and for all eternity the innumerable enchantments of this world of wonders that is offered to one's view as soon as the thin veil that covers them is lifted.

I can assuredly say that the human being has only come to know a very small part of Creation and that in a billion years he would not have reached one percent of what it represents and contains. Consequently, do not despair and don't think that past generations, exalted by their knowledge, have covered it all. There is still more, much more that up to the present time has not been discovered; but as Nature contains God's Wisdom, it will gradually be unveiled to human beings as they advance one more step towards Him.

I think that you have now understood the immense value that represents the unity of all under the sign of the described ideal in the struggle against evil, because it is that evil that undoubtedly clouds man's vision, and renders him incapable of discovering the precious elements that exist within Creation, elements with which he would be able to fight evil efficiently and exterminate it entirely.

This is an arduous task to accomplish. What we are dealing with here is nothing less than depriving the great bat of its immortality, impeding the devil from pursuing its mischief on earth. The aim is to extend throughout the world a new mental force, conscious and strong, that establishes a faith which, when fertilized by reasoning, will never again produce the monsters of fanaticism: the faith in one's own capability, reflected by a serene confidence in one's own self and in one's fellowmen. This is only possible with the continuous action of all individual efforts

towards the mentioned ideal and by utilizing the powerful means that Logosophy places within the reach of everyone.

The day will return when all human beings will listen to the word of Nature and by understanding it will use without greed all its riches because, I repeat, Nature contains the wisdom of its Creator and, while it is offered in its entirety to the generous soul, it remains concealed to the selfish soul.

Each one therefore, should try to build, silently and in communion with his conscience, the famous magical wand that will seek in Nature the existence of a treasure to be discovered. This wand must logically be made with the cognitions that you accumulate. Only in this manner will the human being be able to experience again the precious delicacies of his intimate communion with the manifested word, with God's own voice, which man will have to listen to because the ears of his understanding would have already been prepared to do so.

This will also allow the union of time, these periods of time in which the human being existed without having lived a conscious life. It is necessary that one day these periods be united so that all human beings can become totally conscious of their existence; there will be no doubt then that they will know the laws that will facilitate the discovery of that existence. Additionally, one should wonder why is it that human beings, even common people, who have acquired certain cognitions have not used them to discover much greater things, since all laws are very intimately related and only these laws determine the limits that man can reach.

I think all of you should prepare yourselves to address the task of evicting the devil, that is, the forces of evil wherever they may be found.

In the diffusion of logosophical cognition resides the work of moral edification which at the same time eliminates evil; and evil must be fought as I said, wherever it is found.

THE MENTAL AND PSYCHOLOGICAL FRAMEWORK PRESENTED BY THE WORLD

MONTEVIDEO, FEBRUARY 8, 1941.

I want to express the happiness I feel in being with all of you again, surrounded by the affection of all and the common purpose of continuing this work of goodness, in spite of the multiple difficulties that will emerge during our march towards the final triumph.

On other occasions I addressed you sometimes to praise the logosophical ideal and other times to predict events that have occurred later on the world's stage, events that were the inevitable consequences of the causes which I had previously pointed out to you. We now find ourselves going through one of the most singular periods of history, and as the epochs succeed each other, sometimes shaping a path in time, one has to register them so as not to confuse them during moments of vacillation.

Every great work requires great efforts, continuous work and common aspirations, the consistency of which cannot be manifested with the speed we would have liked but, as individual convictions take hold, sustained by one's understanding and the common yearning, everyone's feelings will unite and be channeled towards the same ideal.

We have lived - as Providence wanted it - in periods of calm and of agitation but always with peace around us; but days of uncertainty for mankind will arrive, and those periods will

require that everybody becomes very sure of themselves in order to effectively feel like souls that live and experience the reality of life.

It befalls you, as to all other humans of this existence, to live through one of the most difficult periods of history. I can assure you that it is the first time that the elements of evil attack directly the minds of men. It seems as if they enjoy watching the mental tortures that inflict sufferings on a large part of mankind. It can be said that most of what is happening originates in the neglect and total abandonment by man of his attempt to improve his mental and psychological framework and to know and cultivate the virtues of the spirit in order to elevate the quality of life and cooperate in the improvement of the existence of others.

Within the context of this spiritual decadence, the mind of the majority of people falls easy prey to thoughts of evil, thoughts that invade and enslave defenseless and uncultivated minds which have created around them fictitious surroundings that in many cases have reached the most crude extravagance.

These are the deviations of man's reasoning that have produced so much confusion and disorder in the world, dragging it towards a cruel destiny by constantly inciting it by the fire of human passion, not to the awakening of the mind in the spirit but rather to drag the mind in the material. This situation, however, could not continue; it either had to culminate by arresting the unleashed passions opting for renewal of the basic concepts of life or let human beings clash against each other instigated by disgraceful anxieties of revenge and extermination.

If you contemplate the world's panorama in its principal aspects, which is reflected by the mental reactions of people located in different parts of the globe, and observe its effects and repercussions on the psychology of individuals during great commotions that shock them, or better said, that shock their minds against a reality that certainly could not be anticipated by them, you will see the majority overwhelmed by astonishment, making it very difficult for them to overcome the suggestion of fear, which generally strikes with great violence as a result of the

unexpected nature of the events and of the atrocious and inhuman character of the occurrences.

As I have stated before and ratify now, if the human beings of the Old World had detained in due time this unbridled march that led to the current situation - the most horrible one that man has had to endure throughout the course of history - and had undertaken a real task of integral renovation, the world today would not be so sad, so macabre and so sinister in all its manifestations.

In our day and age not all minds will be able to endure the moral, social and spiritual cataclysm that is overtaking the world because they have not been prepared for it. The forces of human intelligence have been greatly weakened in their ability to resist such a transition, and human beings are not equipped to understand its magnitude.

I have mentioned in multiple articles that all that is happening is due to the influence of different types of thoughts that have taken a monstrous form by first capturing human beings in one part of the world or another and crushing them later with their insatiable tentacles; I refer to the thoughts that initially absorb the intellectual vitality of man and convert their minds into docile receptacles of all types of extremist ideas that are extraneous to human reality. Nothing can be tolerated by balanced reasoning unless it presents aspects of equilibrium. Everything that obstructs the normal flow of existence, that shows abnormal characteristics or threatens the very life of individuals, is rejected by it.

The above statements are meant to convey the idea that in a nondistant future we will have to pass through difficult times. Nevertheless, I can also assure you that you will be in a far better condition to face them than your fellowmen because your difficulties will be minor compared to those of the rest of mankind; the reason is that you possess various cognitions that constitute efficient elements of defense that neutralize the effects of adversity which already threaten to fall upon this unhappy world. It will therefore be necessary to strengthen the mind, day after day, by equipping it with all the thoughts that offer better perspectives in order to

position oneself within the framework just outlined, without becoming vulnerable to the alternatives that other minds are liable to face.

Do not forget that as we speak, the minds of human beings are constantly startled by all sorts of thoughts that rush from one part of the world to another, forcing individuals to live in continuous anxiety. When one's resistance loosens and one's internal sources weaken, one is at the mercy of circumstances. It is imperative, therefore, to face with valor the moment being lived and to know how to position oneself as an integral individual, that is, an individual being responsible for his acts and his thoughts, and always ready to reject the mental molds offered by those who want to turn the world into a puppet subjected to the very few who believe they have the right to be free while enslaving the rest of their fellowmen.

I would ask those who may have had a thought that attacks man's freedom and the sovereignty of the home, under which pretext and in the name of which prerogative can they express their opinions, unless it is in the name and prerogatives of all nations, noble nations who know how to listen serenely to the representatives of their people while they correct their mistakes and direct their destiny? We have already seen, in spite of everything, how free nations can survive catastrophes because they know how to defend their homes and country, relying on their own merit.

This is the reason why Logosophy locates the essential nature of the life of the thoughts in man's soul, which is the mind, that breathes the vital oxygen of the spirit, that nourishes human intelligence and allows the human being to conceive, perceive and experience that he exists, that he lives and that he can be active.

The person who controls his thoughts, who subjects them to his will and manages them intelligently, can accomplish more than the person who is manipulated by them and is never protected from them. Yet infinitely more can be accomplished by many minds when they are capable of establishing a discipline in their thoughts, living with the best ones, and building a permanent and eternal link between them; because, obviously, many minds can accomplish more than just one in this context.

I remember that somebody once asked a wise man if mankind would sink into ignorance assuming that one day all the books that exist in the world were destroyed. And the wise man replied: "Two things are necessary to rebuild immediately all the books that exist and would be destroyed: Nature, which is the greatest book in the Universe, and one mind that perceives and conveys to others the images taken from Nature. The pages of this gigantic book are the days and nights that each person turns over incessantly while his existence lasts."

Consequently, as long as there is just one mind in the world, it will be able to reproduce not once, but a thousand or a million times, everything that man was able to extract from this book; however, that which cannot be reconstructed anymore or repaired is the transition of those who abruptly pass from life to physical death without having had the smallest opportunity to accomplish the process of their existence, which is the great objective laid down by God as a law for humans. As a result, all characteristics that exist in the Universe could be reproduced, but that which cannot be animated again is the human life when it is abruptly cut short. Let us therefore leave it up to the laws to act upon the guilty, determining causes and responsibilities, as we prepare in the meanwhile to build invulnerable mental walls so that none of the world's miseries can penetrate into our inner being, whether it is the harm that will come from the sky or the seas, or the mental parasites that emanate from the state of decomposition in which the Old World finds itself, all of which seek new ports to pursue their destructive task.

I repeat once again: if you want to conserve your inner peace and avoid being overtaken in the future by thoughts that are extraneous to your nature, to your feeling and to your thinking, protect yourselves by every means and always be alert.

In this timeless evolutionary task to which we are dedicated, and which is certainly an arduous one, you will agree with me on the need to double your efforts in order to position yourselves quickly on a higher level than the one you currently occupy; the higher the planes you reach above the miseries suffered by mankind - I refer always to the mental state - the further away

you will be from all danger and from the possibilities of falling prey to evil.

My greatest wish is to be able one day, after the stormy clouds have passed, to meet all of you safe and sound and unharmed and to address you again. I would find it very sad if some of you were absent, and my happiness would be incomplete if those who have accompanied me for so long are unable to listen to me and live with the thoughts that I constantly place within their reach.

Everything I am saying aims to convey the idea that you must not distract yourselves with trivial things which deflect your focus from your objective. It is already time to prepare yourselves to the utmost, and to be in a position to overcome entirely all the adversities that could occur, becoming in this manner worthy of enjoying a deserving triumph at the end of this journey. To do so, I repeat, it will be necessary not to neglect even for a moment the movements of one's mind. One of the most helpful elements that protects the student of Logosophy from all the attacks of extraneous thoughts to his nature and his mind - as I said - is to be active. When resting, let the rest be restorative; a rest should never convert into idleness because idleness is the space used by the devil to penetrate the mind.

Let me point out that if rest restores the energies spent in activity, work aims to restore the debilitating effects of mental inertia. It is therefore important that one's mind be always occupied in something useful.

One has to set as a norm the development of constant efforts at mental training in order to create a predisposition to firmly sustain every resolution made and thus oppose the threat of indecision and idleness.

One of the virtues that must be highly cultivated is patience because it creates the intelligence of time.

What must constitute one of the utmost aspirations of the human being is to understand the language of time and to act inspired by its counsel, because what this reveals to the conscience transcends all imaginable limits.

To the conscious person, to he who knows how to wait sensibly for the things that constitute the object of his preoccupation, no matter how diverse and even distasteful they may be, these must continue to exist in his mind during all the time needed to link them to his life and harmonize them with his aspirations if they are just and achievable. In other words, great works as small ones require their time; but one should note that the time referred to must be fertile and not sterile. Consequently, he who perseveres and does not give up will conquer the well-deserved triumphs of his efforts as he works with intelligence, discretion and tolerance.

Every interruption is harmful and threatens the efficacy of the useful and honest means utilized as well as the results that one aspires to achieve.

When a process is interrupted in Nature itself, the harmony of its combinations is altered, the functions of the elements that intervened are perturbed and, finally, its manifestation, that is, the end result of the process, is damaged. And if this applies precisely to the most visible beings in Creation, it is inadmissible that man becomes an exception.

The secret, therefore, lies in continuity, in the non-interruption of the energies used to achieve a purpose that will be closely linked to one's life. One will never achieve a happy culmination if, at any stage of the process, the threads that connect with the conscience are abruptly severed. One can illustrate this image in graphic form if we take a current example of a law or medical student who interrupts his studies. It is logical to admit that he will not be able to graduate and henceforth will abort his career, since he damaged the process that would have enabled him to achieve it. Very often repeated and confirms this thesis is the fact that a person who, by stopping his efforts, whether today for this reason or tomorrow because of another one, will always find himself at the starting point and will not change his position even though, as the years go by, his arrogance is slightly shaken up.

The persons included in this group will never be able to achieve anything because their inconsistency and lack of foresight will impede it.

The axiom that summarizes the supreme mandate instituted by the Law of Changes states: stop being what you have been if you want to become what you aspire to be.

The greatest achievements obtained by the human being in the conquest of goodness have been accomplished due to his perseverance and his continued efforts towards his ideal.

Human nature is fragile. This is the reason why man must struggle so much against his own weaknesses, since these are, precisely, the elements that make him inconsequential, volatile and not very fond of anything that demands continued effort on his part. He always seeks satisfaction in his dubious ways and in chance with all its false reflections, avoiding reality which offers him secure steps. How many have lost their way in a maze of labyrinths, regretting later that they had not followed a straight path!

Very well; if you observe closely the psychological - mental framework that the individual in general presents, you will see that the instability in the human mind is the product or the consequence, on the one hand, of the variability of the thoughts, and on the other hand, the fact of not knowing what his mental possibilities are and what the real and specific function attributed to the mind is according to its nature and as a substantial part of his existence. Hence, the person who is able to adjust the mind, that is, to stabilize it so that it will no longer suffer the continued alterations it has been subjected to by ignorance, and who allows his loftiest purposes to flourish in it, will set his course towards a better destiny which will unquestionably produce in his life the most notable changes ever imagined by him.

Being cognizant of the above, who would not be prepared to abandon this miserable destiny which is reserved for those who sustain limited and torpid concepts about life as expressed by their skepticism and indifference? Man, who was not created a beast, has no reason to behave irrationally. There exists something extra human in the individual to whom God gave faculties that all other species in the Universe were deprived of.

Let us not therefore be ungrateful towards the Giver of this supreme good; and as we reach the ultimate step of our existence

let us be worthy of saying with joy: we have struggled and we have won.

It is inconceivable that anyone who has experienced, even once, the sublime sensation felt by the spirit through the understanding of the superior cognitions would later submerge himself in the harmful mental inertia that corrupts the anima and stiffens the mechanisms of understanding, because it is, precisely, in the understanding of the cognitions that the spirit associates itself to life, wherein the soul feels with intensity the immanence of God within himself and in all the points where human intelligence acts to discover a detail of His Magnificent Creation.

THE THREE EXISTENCES

CORDOBA, FEBRUARY 9, 1941.

Tonight I will present an original teaching, which will no doubt awaken great interest in the auditorium; it is the one that refers to the three existences that appear in the life of the disciple.

The first is the one in which the disciple retires within himself to live his intimate life, a life which nobody but he can have access to, where he makes communion with his own conscience and where he can converse with his own self about all that most vividly interests his life.

The second existence is the one that is formed by the ambiance that the Logosophical Institution offers, in which the disciple is able to find countless elements of similar character that have much to do with his first existence, since a great number of the thoughts that are found inside of him can be found as well in the other disciples; and, logically, on making contact with that environment in which the exchange of thoughts is produced, he and all the others benefit. In this manner, as he comes out from his first existence, from his inner world, the individual does not find the cold indifference of the exterior world, as it happens to the majority of people, but rather this other world that presents itself as a transition towards that which constitutes his third existence. It is in this last one where the individual lives in contact with all that is external and where, because of the very circumstances that condition his life, he finds himself obliged

to carry out his activities; in other words, it is in the third existence where he comes into contact with all that is outside of his own self and of his particular logosophical predilections.

The disciple, therefore, must learn to act in each one of the three existences without mixing them, without taking to the third that which he lives in the first, that is, in his private or intimate life, because this one, being of his exclusive ownership, is what he must take care of most so that no one else may penetrate it. When he has to enter into the activities of the third existence, which is completely outside of the first two, he must act in a different way by contemplating every circumstance from a completely different point of view than the one that he had placed himself in for the first and second existences.

To the common man, the second existence consists of the family environment and his friends; for the disciple, I repeat, it is the logosophical environment which comprises his home, his friends and all that surrounds him and is directly linked to his thoughts and affections. The common man generally mixes his intimate life with what corresponds to his second existence in which relatives and friends transfer their private affairs to the external, where each one lives detached from his own intimacy. This is the cause of so much bitterness that ensues, so much grinding of teeth. How many would have wished to be able to rush out to retrieve their words and return them once again inside their own selves! How many wish they could fly out and retrieve their thoughts! Yet once these have left the first existence and allowed other people to toy with them as hoops that are thrown from one to the other, recovering them becomes then impossible.

Indeed this is how man gradually deprives his own self of that which constitutes the most sacred of values; his intimacy. As he no longer finds this intimacy within himself, in other words, when he is not able to find himself within his own inner forum, he goes in search of what he has lost, trying to locate it in others; but this is not possible, as he finds every door shut and, even if he managed his way in, he would never find himself better off than in his own legitimate domain where the inner being is accustomed to exercise its own sovereignty.

In the cases where that domain is abandoned and its owner

wanders about as if lost, unwelcome guests are attracted to it and thoughts of all categories, claiming the first existence as their own, enter and exit as any time and in different directions. This is when the inner being has abandoned forever his own identity because he has identified himself with what is completely foreign to his nature and to the home which he lived in happily within his own self or at least, where he was comfortable in finding himself with something that was his, that he could take with him, without the obstruction created by the thoughts that lead everywhere except where the inner being wants to go, and that finally inhibit his movements because, usually, thick steel bars will deter him. Countless tragedies are locked up in the penitentiaries, hospitals and many other places where, generally, the individuals who have abandoned their inner forums see their lives consumed, and where they are taken as psychological corpses to end their days, in recluse, for being harmful to their fellow man.

You can see, then, that the teachings I am giving you are of paramount importance, and it should be easy for you to understand how important it is that they be intelligently applied to life in order to achieve every day something that you are not, so that, later on when the time comes and each one of you makes a retrospective analysis, you can say with satisfaction, "How much I have improved!", "How much I have advanced!", "How much I have accomplished!", since by way of this analysis you will be able to experience that you are not the same as you were before when you ignored these things, wandering about in indifference, or detached and led by unknown entities -thoughts that lived within you, unsuspecting even that they existed. It is in these moments when the disciple, meditating, reaches the conclusion that it is an inescapable duty to contribute so that many can enjoy this immense perspective, that Logosophy opens to the whole world and to all human beings.

When humanity learns to live in each one of the three existences that I have just described and realizes the great value that such knowledge represents, assuredly many tears and sufferings will be avoided because it will have begun to live the true life. And by living it as it must be lived, one will understand that the existence cannot be simply reduced to just eating and putting clothes on or watching movies.

Often times I have advised you to devote every instant that is available from your inner activity to ensure that the logosophical teaching spreads out and reaches other minds, and I hope that later with everyone's effort we will observe that a splendid result was achieved, a result that I yearn to confirm when I address you again.

Each one knows what suits his inner being, in other words. what it is that should form part of his first existence in order to enrich his inner home each day and be able to think later of his relationship to the second existence; it is precisely in the second existence that he devotes a part of the time that he lives, and it is in this existence where he lives almost all of his best moments, gathering valuable elements for his individual world.

As for the external world, every time that it is necessary to act in it, one will have to think serenely about the best way of doing it, striving to convey within that environment that which forms one's own being without damaging any of the first two existences. It is for this purpose that mental reserves exist, and the disciple must always have them ready to be used when necessary.

The mental reserves that I am referring to are those cognitions that have already benefited you and that you no longer need, since they were the first elements that enabled you to operate within your own selves. This is what constitutes the reserves that the disciple must always have ready so that he may act discretely and successfully when helping his fellow man.

It would be proper to remember here that, in the same way that man cannot continue to use the walker that was so useful to him when he was a child, having to pass it on to others, the same thing happens to the disciple in regard to the teachings: many of them at the beginning are very useful to him; later on they are useful to him in helping others. In the meantime he is evolving, and as he gradually develops his strengths he takes in other elements that are needed to continue his development.

All this leads to a very interesting study due to the fact that each disciple can identify the elements that benefited him at the beginning and finds that they are the same as those that he must try to offer to others. Logically, one would not offer a baby

something that only a man can use, and the same could be said for the contrary.

I would now ask you: To become big, what would one have had to be before? Small, quite simply. Consequently, there is nothing unusual in the fact that in order to consciously live the three existences one must start with the alphabet, in other words, with the basic comprehensions that lead to the lofty logosophical conceptions.

That alphabet is, precisely, the one that with utmost care I must impart to the pedagogue of Logosophy. I am referring to the significance that this science attributes to words, which differs, most often, from the one assigned to them in the common world. To be able to speak the same language and be understood, one must explain to those who for the first time are listening to logosophical words that each one of these words contains a particular value; this will greatly facilitate the understanding of those who - as I said - are listening to the teachings for the first time. If these measures were not taken, in other words, if an agreement is not initially established regarding those words that have a special meaning in the science that we are cultivating, it will not be possible to transmit the teachings successfully.

It is understandable that nobody listens attentively when spoken to in a language that he cannot understand. Hence, one can deduce that for those who take an interest in the logosophical teaching, the correct thing to do is to start speaking to them in a way that is familiar to their understanding, namely, to speak to them using words whose content is within their reach, which will later make them understand that, regarding these same words, there exist other interpretations that are essential for reaching the cognitions of the logosophical teachings, which in one way or another would otherwise be inaccessible to them. Only then will it be opportune to explain the nature of the words.

One thing is sure, and this is that in order to be able to understand one must first learn the language that one is listening to. One could attend a conference presented in Chinese, for example, listen to it carefully and yet not understand it. What then, is the use of listening to it?

What I am saying is that not everything consists of just listening, but that it is necessary to comprehend and understand the language

that one is listening to. Later on, if one also proceeds to analyze the words, classifying them according to the thoughts that they sustain, one will notice how that language is transformed in one's inner self; what's more, it will no longer be a language, but will be animated entities, in other words, thoughts that work under the inspiration of one's intelligence and which facilitate a better understanding, if they are all directed by one's own reasoning that knows how to select the good ones and expel the bad ones.

Well, then; when you discard the psychological walker and begin to walk and observe day by day how your strength grows, and your mind opens to receive the light with greater vigor, then that language will gradually transform itself within each one of you, and only then will you perceive that which I had mentioned in a recent conference in Buenos Aires. You will in effect perceive something great: the difference that exists between Verb and the word. The latter is isolated; the Verb, on the other hand, is the grouping of all the words that can be identified among themselves and stem from the same origin. This is the Verb that can be identified by all the words that integrate it. When the words are isolated, that is, when they lack a unique essential content that identifies them, they cannot constitute the Verb, because they do not stem from a sole and unique source. The Verb constantly generates words that are all in harmony amongst each other. This is why they can be recognized wherever one reads or listens to them.

The words are daughters of the Verb when they are united and of the same nature.

ON LOGOSOPHICAL ETHICS

MONTEVIDEO, MARCH 21, 1942.

Before speaking on the topic which I chose for this evening, I want to highlight the importance of the subjects presented in my previous conferences, since they are closely related to the topic that follows.

It is necessary that you review all that which Logosophy has said or expressed up to this point in order to become more intimately linked to the teaching. In so doing you will observe how your anima is lifted and you will be fortified, acquiring greater vigor; but it is imperative that this study be accompanied by a constant attention to one's own individual conduct; there should never be a deviation of the equilibrium that must exist between the cognitions that one integrates into one's life, that is to say, those which have already been achieved, and the beneficial and favorable consequences that an evolving behavior must always express; in other words, the study must be followed by its practice and realization, comparing always the extent of the cognition with the extent of the progress achieved as a result of its application.

Do not occupy your mind with things that don't constitute a useful element to this task that you are undertaking. When the mind is in frank evolution it becomes peaceful and tranquil and the heart is happy, but when deviations hinder the development of the inner process, when evolution stagnates in its course, it is then when mental upsets, misunderstandings and disorientations occur.

This is an eminently experimental and practical institution. In it are gathered, as a result of constant observation and experimentation, elements of great value to the highest levels of human understanding. I think, then, that each one of you will know⁷ how to position yourself as a dignified collaborator in this work, utilizing the teaching as a most powerful weapon to defend yourself against all the thoughts of evil that lie in wait both externally and internally. Always be attentive and, as I mentioned several times, maintain your serenity in every moment until you achieve an ample integrity. Let nothing and no one be allowed to destroy the concepts that your own judgments have sanctioned within yourselves. Be capable of conserving intact all the good that you possess and that which is useful and helpful to you so that you may march resolutely and united toward the conquest of knowledge.

Those who are incapable of defending that which they have considered just and good are very fragile and will break at the slightest breeze that injures their sensitivity. These would be the ones formed by a deficient clay, since that which is in them has no consistency and therefore could not be real. The good soldier never abandons his post because he has incarnated in him the supreme duty of honor in battle.

Not all those who participated in the processes that have existed throughout humanity were able to continue resolutely until the final conquest, and one could see, for example, how great human egotism has always been in the person who deviated and was separated from the nucleus to which he was bound. Instigated by thoughts that led him toward extraneous objectives, he tried to open gaps in the ranks so that others would succumb with him, thereby making his failure less evident.

Innumerable times I have raised those who have weakened along the path; I have even carried them in my own arms; I have infused them with life and strength in several opportunities, but I too must obey those same laws that I have made known and those same principles that I teach, and when an axiom that determines a law or a principle appears to my eyes, I am the first to obey it and respect it. Here it would be appropriate to cite this one: "Tolerance ends when abuse begins." Let these be therefore the last words of advice to whoever no longer wants to advance, not because he

lacks strength but because of ill-will and on account of other thoughts that detain his march.

I know human beings because I know their minds, and each time that I had to fight those who, being misdirected, have sought to destroy my work, I observed that my adversaries had a confused perspective, a furrowed brow, and were always fearful of receiving that which they did to others.

My word is constructive, and when you do not detect in your fellowman the echo of this life that my words convey, be attentive in order to avoid being caught unaware, and behave with dignity.

I have never mentioned in the teaching anybody's name to diminish his stature. Who ever does the opposite is of unsound mind and has even worse intentions.

My task has been specifically focused upon bringing to the minds of human beings the knowledge of the lofty logosophical truths, whose immediate benefit has been evidenced so many times in those who cultivated their own spirit with the assistance of these truths. I am not a philosopher like those who came or who have come from far-away lands to pontificate or to repeat what one or another had already said, without addressing the demanding needs of the souls who listen and without leaving behind even a crumb with which to satisfy their yearning for knowledge. My teaching is principally directed toward fulfilling the internal necessities and to dissipate the gloom that obstructs clear mental comprehension and makes the path much more arduous. My counsels serve as beacons of light, and all those who use my teaching honestly will never be deceived. This can be found in the conscience of everyone, because nobody can negate its virtue nor its value, and because no one has ever dared to call into question a single letter of each teaching, whose expressive and convincing force is enough to dissipate any shadow of doubt.

How sad it would be for me the day when I would no longer be in this world, that you would not be capable of representing me with dignity and become the invincible conduits of this teaching that is so full of truth and life and that offers to all such a beautiful opportunity!

I cannot understand, disciples, that there may be among you one capable of being perturbed by the most simple extraneous elements,

and that, instead of taking a position within himself and thinking about what he is and what he has, would allow himself to be overcome by the cunningness of bold thoughts.

I have always extended my teaching to the human mind with the maximum of patience and affection, with the aim that each one comes to understand that he must become the master of his own thoughts and avoid delivering his mind into the hands of those who would turn it into a toy or an instrument of their audacious suggestions or their misleading ideas. How would the person who did not do so deserve to be perceived? What trust could be granted to this person? What use would this person have made of my teaching regarding mental defense?

I teach and will continue to teach, until the end, to those who pursue good purposes, to those who, after experiencing the benefits of the teaching, adopt it to achieve the lofty humanitarian objectives and the good contained therein; but I could not do the same with those who intend to use it toward egotistical, paltry and utilitarian ends, for it would be a negation and hence impossible to accept.

I think that all of you come here because you find goodness, peace, and the light of knowledge, and at the same time you contribute to making that peace and that harmony permanent. You should be, then, its perfect guardians, endeavoring to become good fighters so that no one could perturb this environment. Always seek to fill the voids that evil leaves behind with as much good as you are capable of contributing.

An obstacle may be impossible for one to overcome, but it is not for many. A heavy metal bar laid out across a narrow road will not be removed by two hands alone; you have seen, in such cases, that it will take the cooperation of many hands to remove it in order to continue one's march onward.

Therein lies the secret of collaboration. The obstacle may well exceed the limits of one's own effort, but the conviction that must always prevail is that the obstacle can be removed with the collaboration of all. This is why I said yesterday that each one should write in the sky, with his own imagination, the word "service" and use it at least once in the name of something useful. He who does nothing, who always finds excuses to justify his misbehavior, his negligence or his

ill-will, could never find more than the echo of reality that beckons him to change.

Those of you who have listened to me on several occasions know by experience how much good the soul gathers when it knows how to behave, and how much agitation and restlessness it must endure when it does not behave itself, as indicated by the practices of good.

I have never asked anyone to tell me who he is nor where he comes from; I do not look at whether he is black or white, short or tall, heavyset or thin. I receive everyone equally, and to all I offer the cognition of the lofty truths, fecund and great. This is how goodness is done regardless of to whom it is given. Nevertheless, I do not overlook the Law of Charity that requires one to see to whom good is bestowed, namely, to observe if the recipient of such goodness makes good use of that charity. I do not look, therefore, at whom the good was given to as long as what is received is put to good use. This is the meaning of that phrase. To the person who offers his service to others, who behaves with dignity and who knows how to make good use of the teaching, that person is the one I help without looking at who he is.

I have just explained, disciples, the meaning of this phrase that many have erroneously interpreted throughout the centuries.

I will continue to refer to some interesting aspects that emerge from the activities of the thoughts.

It occurs that in the human mind, especially in those who follow with marked attention logosophical studies, when learning about the thoughts and getting used to coexisting with the best ones, students become familiarized with them to such a degree that some mental automatization is produced; it is based on confidence that one dispenses to thoughts that have been so familiar and to which one gives a certain authority so that they can act in the mind without representing a major concern to the individual. This is due to the fact that he has become accustomed to observing the conduct of those thoughts and the good results produced by their activity.

There are also other thoughts that, without exercising great activity within the mind, converge towards it and function sometimes as secondary elements to the mandates of human intelligence and at other times to happily entertain the heart. It so happens, though, that at a given moment, the individual is

surprised by the absence of one of those thoughts, noticing that its aloofness from the mind has caused it every time to change its physiognomy. Some of the insinuations that the thought makes may cause him great displeasure and as a natural defensive reaction, he observes it and keeps track of it. Little by little it ceases to be familiar to him; he finds it strange later when it appears in the mind, but seeing that it does not behave as it did previously, that it does not integrate the nucleus of thoughts that share an affinity, he opts to remove it by depriving it of a place in the mind, since its displacement and perhaps its contact with thoughts of a different nature made it change until it became similar to the latter group. It is odd to notice how that thought comes to expect from the others the same esteem, the same concept, and the same affection that it had before, although it was this same thought that started to withdraw.

This happens in the human mind - as I said - and it can be observed with greater clarity in the minds of disciples who already have a certain control over the action of the thoughts known to them, and that, by coexisting with them the individual also knows what each one contributes to his evolution, or even to his objectives in conceiving his conduct, his morals and his honor.

When this happens - and I mention it because it could happen to many of those who are not yet familiar with the life of the thoughts - it often occurs that, due to erroneous consideration, one even comes to regret the displacement of this thought which - I repeat - already constitutes a foreign and corrosive element within the mind. It is precisely here that this thought takes advantage of the situation to inject the subtle poison of its intentions. Transposing these movements to the life of individuals, it can also be said that, within a nucleus of people, the same case would occur.

What was previously said provides you with guidance to consider the importance of being able to discern, and the great need to never succumb into the arms of evil and of deception on account of carelessness or inadvertence.

It is my duty to continuously illuminate the path and, above all, to cast a transparent light over the reckless shadows.

I once said that by looking straight into the eyes of a person who is unable to maintain his sight at eye level is bad for the latter. This is why one must stare straight into the liar's eyes with great

attention. One will see shadows in his eyes and, through them, see an eclipse in his mind.

How valuable is the word that prevents us from danger and, if desired, can also make us immune to it!

A fact that has been proven over and over again during the repeated observations that I undertake on the minds is that the person who listens to a bad thought, who listens to an insult directed toward another, does so because he carries in his mind thoughts that have the same affinity; it is because inside of him, within his mind, the insult exists; and how much shame would a person feel, believing himself to be just and noble, when he sees himself converted into the sad vehicle of evil, of humiliation or of ill intent! How clearly the loss of all purity and of all self-respect is noticed when humiliation takes hold of the individual and transforms him into a low and vile being!

Elevate yourselves, then, above this weak human condition and imprint these words well in your minds; take them to your conscience, since they always have a duty to accomplish. If you value them, if you understand what they mean to your lives, and if your conscience demands my presence time and time again so that I may offer you the well-being that the word of knowledge produces, you will behave yourselves as good disciples and do nothing that opposes the intimate yearning in each of your hearts, becoming worthy that I may come again to be with you and distribute this light and this good, which is so necessary in these moments when the world seems to be collapsing, conquered and defeated by the currents of evil.

Seek always the refuge of your own intimacy before using bad thoughts as advisors, and search also, as a source of incentive and stimulus, the warmth of the teaching, the warmth of this environment of study and perfection. Be conscious laborers of this work and do not ever place your thoughts outside your mind so as not to be trapped by the vampires of the external mental environment. Be united, and let that union represent the symbol of your happiness.

I already said one day that, in the Old World, those immense figure-thoughts that have absorbed entire nations were clashing against each other and were converted into monsters of space, into mental monsters, into insatiable ones that seek the extermination of

the human race. Why, then, neglect that which should be so clear to the conscience of each individual? Do not ever daydream. disciples; seek constantly the pursuit of all that is reality, so that you may approach it with the certainty that you will never get lost in the labyrinths of fiction.

SCOPE OF LOGOSOPHICAL COGNITION IN THE PROCESS OF SELF-ELEVATION

MONTEVIDEO, MARCH 22, 1942.

I will address today a few points considered of vital importance to the normal development of the process of self-achievement brought about by the effort towards integral self-betterment that logosophical teaching provides to each human being. I have always assigned an imponderable value to this process to which one must dedicate utmost attention, since nothing can express more clearly and eloquently to one's understanding the effective entry into the realm of conscious evolution than progress achieved in the constructive work being realized within oneself.

The task of self-betterment must embrace one's entire existence because it is an eternal and the most precious work that man can execute. Proportional to the progress he achieves in it, he will reap its benefits and be able to contribute to the progress of human civilization.

Therefore, since the effort must be sustained by the constant stimulus provided by increased knowledge which, when stored, enriches one's soul and saturates life with happiness, one should never think that one would be deprived of the stimulus which gives him strength when needed in crucial moments or when facing a reckless and daring thought during his struggles to fulfill the ideal that is disputed by adversity.

In order to triumph over all the difficult phases that will be faced, it is necessary to have a balance between the goal each one proposes to achieve and the content of the cognitions that have developed within one's own self; this will determine with greater precision the forces he can count on and the texture of the mental state which must be firmly sustained by the certainty of a regular development of one's inner process.

It should not be forgotten - I repeat again - that the weaknesses of the anima are a result of the moral breakdown or of the pronounced weakening of the individual's internal sources or production of vital energies. How can one, therefore, expect to draw from these weaknesses the strength needed to achieve a task that will demand, logically, as a price, the usage of energies that can only be found in the person who carries out a regular and steady process?

The inner process must be embedded in a profound conviction and an ever-growing consciousness that the truth which one day was expressed as the grand objective does not convert into an error or a lie. The conscience needs to obtain from the individual such assurances so that it does not suffer the consequences of its annulment when one's reasoning turns blind and the light of understanding hides in order for the eyes not to see. This is the reason why I so strongly recommend to the logosopher to maintain an intimate link with the teaching, every day and every hour, with the greatest possible dedication.

If it was not so, one cannot be absolutely sure that all these cognitions that are printed in the pages of the voluminous logosophical bibliography, as those given in several conferences and circumstances, will be found within one's inner self, since, by observing the insecurity of the steps taken throughout the path, one will possibly notice that these cognitions were only assimilated in a very small proportion, that the teaching had not been applied as demanded by one's conscience, and that this lack of realization has consequently brought about the weakening of the will and also disorientation. Nevertheless, if one were able to uphold as a permanent indication that the fundamental objective of one's aspiration is the ideal of self-elevation, which must constitute one's most intimate concern, it will be easy to increase that assimilated

portion resulting in greater control over what one feels coupled with a greater capability to penetrate deeply into new areas of activity that he himself will select according to his possibilities.

One must strive to understand life in its essence so that the designs of its sublime purpose can be fulfilled. Unfortunately, not only the greatest part of humankind unaware of this essence but very little or nothing is done to get to know it. This is why man commits so many attacks against his spirit and inflicts so much harm upon his nature and upon what represents the very reason of his existence.

Nobody ever suspects that the sufferings as well as the errors and mistakes, are pieces of life that are lost to the human being. I refer to the intelligent life of the soul which, in these cases, is often interpreted by the damaging effects of pain and sadness or by the fear of responsibility. The hours in which one's understanding, when fully functional, breathes normally, cannot coincide nor be reconciled with those hours that require a sudden change in one's moral and spiritual condition. It should be understood that we are not referring to the vegetative life of the body even though, when the psychic commotions reverberate in it, the body feels similar commotions in its biological function. As to the alterations that this latter function can undergo, they do not affect, as in the former case, the conscience of one's existence. It should be known that, similar to the physiological hemorrhages, those of the spirit contain life, and that always, sooner or later, its consequences appear in a series of griefs which - as mentioned - interrupt and impede for a time the successful development of a life that is already either fully lucid or proceeds in its simple and common manifestations.

These accidents - so frequent in many people and which over time weave the pattern of a wretched destiny - are, as we said, pieces that are torn away from the natural life of the individual in the same way as the time one wastes without living as one should.

How can one, therefore, be strong if one is deprived of vital energy that is barred as a result of such weakenings? This is why Logosophy indicates with particular insistence the need to initiate a true inner process of conscious evolution, offering for that purpose

the means to reconstruct life. What would be the value of simply studying the teaching if one forgets that it must enter life in the form of a living and active force?

Consequently, everyone must seek the fragments of life that he has lost while he was submerged in unconsciousness and ignoring the supreme advantages of knowledge; he must recover the fragments for his own self and later expand his life with the intent to offer it to others or to reach out and help his fellowman, so that the latter may also find what he lacks and feel his life whole, in its broadest terms.

What occurs in the common world is nearly always the contrary; many gather to waste time, disjoining life as it moves from one place to another in an unrestrainable frenzy, or asphyxiating it in the den of vice. The mediocre person, whose ignorance inhibits his understanding, lives during many years of vegetative existence, unaware of the precious life he could have enjoyed if during this time he had enlightened it with cognitions that, illuminating his intelligence, would have given him the joy of enriching his days with the purest and most transparent gold of knowledge.

Pay attention therefore to what I have stated because it contains undeniable realities. As long as everything runs normally along the venues of the natural and the logical, everything is useful to one's understanding and nothing is useless to one's observation and evaluation; but when chimerical fiction and absurdity hold one's understanding hostage, one's reasoning is eclipsed and everything becomes sterile.

LOGOSOPHY CONTAINS CONSTRUCTIVE FORCES

ROSARIO, OCTOBER 25, 1942.

It is not with a cold and speculative study that one is able to extract valuable conclusions for one's life from the logosophical teaching. This manner of studying will lead nowhere; the teaching is living essence which must penetrate life and fortify it, and as long as the individual does not identify himself with it and converts it into the unshakable norm and guide of all the moments of his existence, his efforts toward possessing it will be sterile.

I will now give a clear illustration of what the teaching must represent to the individual.

There have been many theories, many so-called branches of knowledge and systems considered philosophical, but their sole objective was to illustrate to man a number of facts and things that were thought to be ignored, yet none of those have been able to provide man with a sure and tangible path for his evolution.

In this regard, Logosophy includes two powerful forces which, when they unite and bond, lead man to accomplish the two aims of his existence: to evolve toward perfection and to constitute himself as a real contributor to humanity. One of these factors is the cognition that it offers to the human mind; the other is the affection that teaches how to fulfill human hearts.

The common science lacks this affection, this force; it is cold and rigid, and sometimes speculative and intemperate, as in the case of philosophy; conversely, Logosophy is conciliatory. Herein lies the great difference and which also explains why it is capable of realizing great accomplishments in the human soul and which seem inconceivable to those who remain extraneous to such possibilities.

Cognition alone without the aid of affection becomes cold and insensitive to the human mind with regard to its content. And what Logosophy produces is, precisely, the perfect bonding of these two constructive forces: one powerfully stimulates human intelligence; the other fortifies to a high degree man's feelings. This is what contributes to alleviate the long and arduous working hours, because even though studying, investigating and accomplishing could produce some fatigue, the force of affection mitigates and softens them, and when united they maintain the enthusiasm that each one sustains in his inner being.

Logosophical science is very ample: it covers everything that exists. The individual cannot exclude himself from its influence. which is the influence of Creation itself made evident in the mental manifestations of man. We live in a world in which, having been created for humans, very few adapt their conditions to the species of which they are a part. Those considered in the category of "civilized" are the ones who represent it with utmost dignity, but without having yet reached the excellence that must be etched in the human spirit.

Logosophy has come to humanize man, to give him a new and ample vision of his existence, and to place him on the path of great achievements; however, to reach this stage he must create many inner defenses, become valiant in the face of all adverse circumstances, and come to know that struggle is the law of life, which must be confronted not once but a thousand times, and not with vacillation but by being fully conscious of what is inescapable.

In order for man to reach his highest goal it is necessary that he fight, knowing how to do it; this is how he will be able to reach those triumphs that so much fortify the spirit and that immunize his sensitivity against all the pernicious aggressions from the outside. It will also be necessary for him to behave with the utmost discretion not only within himself but also in the ambiance that he frequents,

always making sure that he never finds himself in a position in which he should not be. We have very often seen many people occupying imaginary positions, believing themselves to be what they are not, inflating themselves with vanity, and later on harming themselves once reality forces them to come down from their false position. Due to this cause, man sometimes suffers greatly, going to the extreme of thinking that what has happened to him is unjust, reluctant to objectively assess his own conduct and to recognize that it is within his own self that lies the origin of his failures.

He who claims to be great must prove that he is. If that moral and mental stature is false, the stones that will be thrown at him to correct his position will ensure that he is put in his rightful place. Many people recoil in the face of the slightest danger; this happens because they are not great but small with pretenses of greatness.

Logosophy wants each one to grow and to know how to be determined, not unstable or fickle and vulnerable to any eventuality.

To attain this it will be necessary to submit life to a severe training, to a constant practice of the cognition that animates this teaching, and to a systematic observation of all facts and things so that nothing will affect the inner equilibrium.

One of the causes that creates the greatest difficulty in the process of conscious evolution of the individual is the personality with its strict egotistical characteristic. The human being was born to become something more than what he is, and to this end it will be indispensable that he himself comes to know how to constitute himself as a real man, a being who will honor his species and become to others an example of virtues which require unobjectionably a superior realization.

The mind must never be entertained with trivialities which rob it of time; one's understanding must be elevated above all that is common and focused towards all that is important and worthy of being observed, in sum, towards those areas that would reveal something that will enrich one's inner estate as one's observations become more profound and greater in scope.

We have seen in the common world that there exists a great number of psychological types that are similar, with identical characteristics as if they were made in series. For example, we have the believers who accept anything without reasoning, and the

non-believers who, whether they reason or not, accept nothing; there are the deeply set egotists, the quacks, the hardened gamblers, the subservients, the stubborn, the argumentative, and many others. Naturally, within each series there still exists an immense variety of factors that distinguish the one from the other.

Well then, Logosophy strives to create a new series of psychological types, with disciplined minds that, by eliminating all the negative characteristics, will manifest the high qualities latent in the individual. It is truly a great task, that of endowing the human mind with all the elements that it needs in order to create in reality the existence of these new psychological types, meant to be far superior to the common ones in intelligence, in morals and in feelings. Undoubtedly, it is already possible to observe the many changes that the teachings have created in the souls of many, who will later stand out as examples of its transforming power.

The logosophical cognitions are directed at the mind because it is within the mind that the elements that each one will use to act in his diverse fields of action are elaborated, where the energies are developed, where one's life is oriented, where all the necessary resources are offered to one's reasoning to judge, and from where all the satisfactions that man experiences when he begins to know. to truly know, are felt in his heart. It is as if a new life surges in the inner world of the individual, a life that was extracted from the depths of the old life, because he experiences the immanence of something that is superior to him, of something that identifies itself with his feelings which, at the same time, appear in his own conscience as a great hope intimately conceived in it.

Human life can never be restricted to the simple fact of existing. because it would then become similar to the vegetative life of animals: life has a mission to accomplish, and that mission lies in self-betterment, conquering inch by inch the treasures that Universal Wisdom stores in its bosom, offering such treasures to those who are worthy of possessing them, that is to say, to those who advance towards them, dignifying themselves, and who show the regularity of a process consciously carried out. It is the only way that one will be granted the honor of obtaining them; only then will one inspire confidence to that same force that will generously flourish in the individual as the prize from that Wisdom. This is why Logosophy

always warns against betraying such a force, for whoever were to do so would be repelled by it unforgivingly.

When, due to a lack of knowledge, man is not able to understand the disgraces that occur to his fellowmen, he experiences great suffering within himself; this is because he lacks the inner defenses that would immunize him from evil which, by happening to others, could also reach him. The vital action of Logosophy consists precisely in teaching everybody to become conscious of their own existence so as not to wander about like shadows through the world, at the mercy of the many adverse circumstances that constantly stalk everywhere. He who dedicates himself to this study must be alert and attentive to all the movements that happen around him; he must learn to establish a norm that will guide all of his actions and never forget that he has undertaken an activity which must constitute his entire life. In so doing he will be able to produce a remarkable change in his life as a result of the very action of the thoughts that he has controlled and disciplined.

If each one adheres to this conception and sees life as an experimental field, participating in it decisively and with full strength, he would find that this life offers him countless motives to observe in order to learn and to bring into his inner estate cognitions that would be most useful to him in his daily activities. Evil emerges when the mind becomes distracted and by relaxing the will it submits the mind to inertia, allowing thoughts to penetrate it and perturb or deviate it to other paths. Nothing can be achieved by the individual unless he affirms within himself the will to impose his decision to constant activity until he accomplishes what he has set out to do.

At the beginning, what is recommended is the simple study of the logosophical teaching; this is followed by obtaining the cognitions and, later, the means to apply them to life so that they can fecundate it. This is the living teaching, the word that never harms and that, in passing from one to the other, establishes a communion of feelings, of thoughts, and of aspirations originating a whole movement capable of reaching vast projections.

So that the aspiration of all those who cultivate logosophical cognition can become a reality, we must each day diffuse with great enthusiasm the thought that animates it so that many others would join our efforts, so much so that our truth becomes familiar everywhere. Thereafter, we will be able to see in a not too distant future how this new teaching is being lived and felt in thousands of homes that will have adopted it due to the countless benefits that they receive from it.

Until this becomes a reality we must work tirelessly. There is no other interest that guides us than that of dedicating our lives to the service of humanity.

HUMAN POSSIBILITIES IN THE REALIZATION OF THE THOUGHT

BUENOS AIRES, MARCH 18, 1943.

Before I begin this conference, I want to point out that as my words are simple, candorous, soft and fragile, I have accustomed them to live in a withdrawn surrounding of silence; therefore, when I pronounce them, they need the same atmosphere to manifest themselves vigorously and full of life in order to present themselves to everyone's spirit with complete clarity. I repeat: they are fragile and soft. I would ask you then, to abstain from applauding them because you will scare them and they will run away, frightened, and as a result you will not be able to retain them within yourselves, which is my longing and should be yours.

Very well; this evening my words will reaffirm what I said to you on the previous occasion when I spoke about receiving a number of aspirants into this Institution who have completed the preliminary information courses that are imparted here regularly. Since what I had expressed them had already been published in the magazine "Logosophy", I recommend to those of you who are listening to me for the first time, to consider it as a preamble to the words that follow.

I confirm, as I said then, that, in effect you are entering an Institution of mental improvement in its three aspects, intellectual,

moral and spiritual. This, therefore, implies a work of bettermen and of training in all areas.

The logosophical teaching tends to create a super polarization of the biological and physiological extremes of the organic life, with the psychological and spiritual extremes of the mental life. It seeks the inner harmony and in this way leads the individual towards an equilibrium which will restore within himself, peace, well being and happiness. This is not an easy task, however, nor should one assume that with a few simple mental movements would one be able to carry out such a purpose.

It is in this world called the Logosophical Foundation where one comes, precisely, to realize the cultivation of one's inner faculties, the awakening of dormant virtues, the eradication of the defects that affect one's spirit and the elimination of deficiencies, all of which favors the achievement of one's best yearnings.

If we scrutinize the spirit of the majority of human being, we will find traits that reveal profound inner tragedies, worries of all kinds and bitter disappointments; in sum, eyes that communicate sadness and pessimism. If we were to ask them about the causes of their state of depression, anxiety and unhappiness, no one would know how to answer us with confidence and certainty what these causes are.

Why do the souls seem to be submerged in that uncertain and obscure state, as if the cordial, frank and cheerful life would seem to agonize in them? Why? It is simply because they lack these cognitions which, when used by one's intelligence would enable it to discern its own thoughts, with precision, clarity and conviction.

What truly oppresses the spirit, provokes inquietudes and anxieties is mental poverty. We could be financially rich, but if we are not capable of offering our own selves the great advantages provided by the richness of knowledge, there will be much misery inside our palaces and clothes. If such fortune should smile upon us, let it never be allowed to serve egotistical ends, rather let us use it to give shape and reality to the constructive or actionable thoughts of great works that are still latent in the depths of the mind where even the slightest brilliance ever reaches. Let this,

therefore, be a key to those who sterilize their existence, living alienated from the happiness they could conquer if they set out to cross the threshold of a new destiny, more promising, more brilliant and certainly more dignified of their conditions and capabilities.

At the beginning men generated their great stimuli from the discovery of unknown lands, continents, islands and from an infinity of conquests that became the basis of the current progress. Along the way, the search for knowledge was channeled towards technical sources, having achieved in it extraordinary success. Science took great strides, although it was limited to a reduced number of individuals when compared to the rest of mankind, and therefore cannot be considered as a general stimulus. Even the advent of comfort, as a consequence of such development, reached its maximum limit, and so, everything that man had thought seemed to have reached near unsurpassable objectives.

What is left, then, for today's generations to carry out? There are no more lands to be discovered: the calls of science itself are muted as it faces realities that it cannot understand; comfort itself bores us because it is over-indulged; entertainments slacken the spirit clue to the abuse that is made of them. What remains, then, for the present generations to be able to respond like those of yesteryear, with similar impulses that made them so worthy of their epoch?

Logosophy responds: There exists the greatest thing yet to be accomplished which, in this great era, will have to be carried out by today's generations and those yet to come and that is: the advancement towards the great regions of understanding; the effort to lead the individual, as a human soul, towards finding the explanation of his own physical entity, towards eternity that he has not come to understand having lived a preemptory time without any value whatsoever. In other words, the advance towards self-betterment.

It has often been mentioned that there would come the time of the super-man... Well, this is it: this is the era where it will be possible to reach the forged ideal, that vision - who does not have it? -of achieving what is beyond the reach of his possibilities.

This is what each one must aspire to: to carry out that betterment, because he will then abandon his former condition of a common being, to become truly this superman who will

be born in each human nature; the one who will govern his destinies being conscious of the power that assists him, and by exercising it will allow him to go beyond the limitations that man is subjected to. However, to reach this goal which to many seems to be full of miracles, it is necessary to dedicate oneself, with all the plenitude of one's strengths, to accomplish it.

Logosophy offers all the means towards this objective, and to the one who is worthy of such merit, it reveals the best cognitions that will powerfully assist him in his efforts of self-betterment. It has already pointed out, as necessary and indispensable, the knowledge of one's own mind and further on, of the mental system and of the thoughts. It is absolutely indispensable to know these as one would know one's own life and to direct them intelligently so that they, in turn, can offer the faculty of discerning all it may need to understand the causes that deprived human beings from discovering the explanation of their own existence. This may seem to be something incredible, inconceivable to the one who is not used to nor familiarized with the logosophical Word; but simple words that outline simple images will suffice to be able to touch, with the hands of one's understanding, the truth contained in what I am saying.

Nature is wise and contains the nectar of Wisdom. She is the first teacher of the human being. Who amongst you has not populated his mind, during infancy and childhood, with animated entities? Disciples: that was your first social life. And those entities with which you populated your mind and transformed into semigods inside of it, creating a world that was yours, were they not docile to your command rendering you that great homage that can only be rendered to the Creator? Precisely, because it was you who created that world, giving it life and living in it.

Do you remember, as children, having disciplined a class of students in your mind, having reprimanded and yelled at the most rebellious ones, and also having smiled benevolently at those who were well behaved? Didn't all of this respond to the slightest movement of your mind? Did you not form mental armies whose soldiers, dressed in different uniforms and marching to your orders, imprisoned the enemy in the dungeons and punished them? Were you not then in the company of entities whom you found pleasing?

Did you not proudly observe how they obeyed your will and received the respect that you deserved from them?

What does all of this reveal to you? That if in the mind of a child, of an infant, there exists a power of retention of images and figures of beings, whose movements do not pass unnoticed to his attention, who can even command them at will, then you, as adults now, can do the same with the thoughts that are already inside your mind and constitute your small inner world. That such a thing is possible is already being demonstrated by the children themselves; but, unquestionably, the animated entities that occupy your mind today have to be different than the ones from your childhood as to the reality and the service they necessarily must give you. You should seek the company of that which will be pleasing to your spirit, that will help you in your efforts and in your yearnings and that will at the same time become a powerful aid to your understanding. These are truly animated entities that contain life and strength and that will always be at your disposal; that will not encumber the action of your discernment and whose movements you will not ignore, in such a way as to always know where they are, be they inside or outside of the mind so that you may recognize them as your own and have the certainty of always being able to use them in benefit of your own life.

This is what Logosophy teaches; this is the true science of knowledge. Only in this way will it be possible to renovate oneself totally, to change the look on one's face, to abandon the sad, pessimistic and gloomy mask and to take on the pleasant one that will transform itself into our natural physiognomy, in whose gaze, once blurred and full of shadows, will appear clear, illuminating all that it sees.

And so, with such a wealth of elements available to one's understanding, does this not suggest to you, with certainty, the possibility that each one can change his own destiny? The fact of being condemned for an undetermined time in a prison cell we envisage it as a destiny; notwithstanding, could not this destiny change if the behavior of the prisoner were unobjectionable, if his conduct deserves the attention and appreciation of those who take care of him? Could not the sentence that he serves be commuted setting him free much sooner than expected?

All human beings are condemned to an undetermined time, but it is up to them to leave sooner or later the prison cell that

maintains them incarcerated within their own selves. That prison cell is ignorance, incapability and powerlessness. How will man break those three bars that close the window of his penitentiary? He will have to break through them with his intelligence, thinking about what he must do to pass through them and achieve his freedom.

What could make this possible other than knowledge, than the awakening of one's inner faculties that promote superior activities towards spiritual development? Think this over carefully; it is very sad to be imprisoned, it is very sad to remain in the dark for so long. In each one resides the power to free himself and to enjoy a better life, participating in the wonders of a mental world that is not for common individuals, wonders that, far from damaging one's reasoning, expand it and secure it in its right place, maintaining a perfect balance between one's reflection and sensations.

SOME ASPECTS OF THE LOGOSOPHICAL COGNITION

MONTEVIDEO, MARCH 21, 1943.

The occasion of being surrounded by all of you and giving you teachings allows me at the same time to capture instantaneously the particular or collective problems of the ambience and the concerns that preoccupy the mind of each one. Consequently, it becomes very easy for me to offer appropriate teaching, adequate advice and serene reflection on issues that at this moment are of great interest to your thought.

Generally, during the course of the logosophical studies and as one progresses in the process of self elevation, one encounters many difficulties in striving to attain the necessary understanding of the new cognitions that must penetrate into one's patrimony. It is logical for this to occur since it is the natural consequence of the conscious effort made by one's intelligence in seeking a greater volume of its reflective power. Nevertheless, when such difficulties are created by factors outside the normal development of one's inner activities, it becomes indispensable to point out the causes and indicate the means to eliminate them if they are negative to the objectives of evolution and to the enhancement of one's capability.

I have already stated that inertia is one of the mortal enemies of human life, that is, of the will and of the free disposition of the soul. Other such enemies that assault the active and intelligent life

that struggles to find its balance through conscious efforts to assimilate knowledge are distraction, forgetfulness. the urge to waste time on trivial things and in judging the behavior of others.

We are accomplishing a great work that requires the participation and the cooperation of everyone. Each one's task must be continuous and if possible more intense every time, and the individual task as well as that of the group must unite in a concentrated effort, in an ever growing intensity, towards the completion of the work undertaken that we all unanimously want it to be everlasting and indestructible.

One must not begin an activity that would be interrupted later by inappropriate weaknesses of the will, nor backtrack from the steps taken toward progress, since there is no cause at all that justifies it. And, although I do not think this happens in your case, I mention it due to the frequency with which it occurs in the human temperament, revealing its inconsequential and deficit trait. I would go as far as saying that one can often observe the instability of the human thought which for the same reason acts in most cases without an inner incentive and without being directed by a firm purpose and a will that is incapable of wavering until the conceived objective has been reached. These vacillations, typical of human psychology and which can be attributed in most cases, to the lack of cognitions and of conscious integrity, are what delay inner changes producing stagnation in those who have yet to discover the advantages of a firm and continuous resolve.

One's intelligence cannot act with clarity of concept if one has not set in one's conscience that great objective that each one must shape within himself with a purpose to achieve it. Every great work requires great determination and the participation of strong and decided wills; for intellectual tasks to be achieved they require great patience and a unified effort. We must think that it is not science that creates the weapon that destroys what is everlasting in the world we live in. It is the science of the intelligence that creates man's understanding through the word that instills life to the facts that will remain unshakable and immortal in the soul of

everyone, since the words of this science are nothing else than the manifestation of the constructive thought, and the facts its reality.

We can therefore think that many facts could be considered as living examples of pure manifestation of those who wanted for mankind, that is, for our fellow man - as we want it - the best that one could yearn for.

It would be interesting to observe the similarity that exists between those who unite to pursue an unachievable objective or the accomplishment of a chimerical dream and those who, according to history, tried to erect a tower to reach God. Such a similarity seems to demonstrate that the accentuated traits of those remote times still prevail; we can also see here an example of how energies can often be wasted due to the misunderstanding between humans, who end up by abandoning projects and their execution.

It was said that the Tower of Babel could not be finished because God gave a direct order which consisted in changing automatically and instantaneously the way human beings manifested their thought through various languages; consequently, those who were building the Tower were not able to understand each other, as they suddenly found out that they were speaking different languages.

The appropriate explanation here is that such a wild project could not have been accomplished. Undoubtedly, the pronouncement made was aimed at moving the human mind, obstructed by stubbornness, and returning human beings to the jurisdiction of reasoning, which was as incipient at that time as it is today in the great majority. But would not this pronouncement carry, additionally, other dimensions and transcendency? Centuries have passed and in spite of having resolved the difficulty of the different languages and even by speaking the same language human beings cannot find a common understanding. Could it be that what is expected today is as wild as the biblical project then?

The allegory demonstrated by the illustration of the Tower of Babel in construction contains elements that, when well interpreted,

present very interesting aspects. It comes to represent, precisely, facts that have been repeated quite often over the course of time. They tell us about the destruction of the Greek columns, expressed in the destructive thought of lives that failed, as have failed peoples and worlds. The majority of all unfinished works are symbolized in this Babel. And nothing had greater influence over the abandonment of such works than the misunderstanding and quarrels between its collaborators.

From the above observations you will understand that I am not in favor of building a tower, and you will agree with me that it would be ridiculous to reproduce the event of Babel. I have already mentioned this elsewhere: it is not by building and escalating a physical ladder that one can reach the supreme truth but rather for each one to build his own mental ladder that will enable him to escalate, enlightened by his intelligence, to this universal source from which life and all that exists originates.

The Logosophical work, which began a little more than a decade ago, is growing stronger every day and at the same time is being protected against any factor that may hinder its full development, while asserting and ensuring that all the possibilities converge towards the same point of unanimous aspiration in order to have it culminate into the most beautiful of all realities. Nevertheless, in order to successfully accomplish every successive step in this great enterprise, it is indispensable that a general and mutual understanding exists. What must be practiced is the training in the language that emerges from the spirit of this work so that its scope and essence become thoroughly understood.

The mere fact of thinking that the logosophical Wisdom contains all of the indispensable elements that bestow character and volume to a work whose dimensions no one can precisely determine, is already a great advantage and a powerful stimulus for all to enhance their efforts and their good disposition towards it. Nevertheless, no one should overlook the fact that having experienced the innumerable benefits obtained daily from the logosophical knowledge, which is an undeniable proof of its constructive fertility, and

although it could be said truthfully that we are at the beginning, the day will come when, having expanded these cognitions, many will be the beneficiaries in the same way as you all benefit today by applying them to your life and enjoying their results.

It is of paramount importance that each one of you becomes able to express with utmost clarity the content of the logosophical thought, and that its content, once expressed in words, that is, detached from your minds, is not prone to be forgotten. It should always remain in sight so that it may not be distorted, forgotten or, as also happens, changed.

The expressed thought must conserve intact the purity of its origin in order to ensure the meaning of the word; in this manner each one will be able to recognize it from his own thought since its content will not be extraneous to his ideas and thoughts.

I think it is timely to remind you here of the importance assumed by the act of generating the words used to express the thought. Logosophically speaking, it is understood that as the human being evolves and his culture and learning broaden, his customary language is modified by a gradual refinement in emitting a thought. As the expressions change, the words take on a superior meaning, the illustrations become clearer and the thought itself sheds the plumage which covered it before. I refer to the exuberance used in an argument which usually overburdens simple contents and although these are used to explain, they are rarely convincing; in fact, these are nothing else than the plumage I referred to above.

Logosophy states that when one reaches very high levels of conscience one's mind becomes enlightened and the thoughts in it become nearly transparent. To further the conviction, we have God as the supreme synthesis of all things, and in order to reach Him we must necessarily summarize the thoughts of this majestic synthesis. I must state, however, that one must very clearly understand what is meant by the term synthesis because it does not

refer to a brief statement that does not express anything, or one that does not express the thought as it was conceived or how one's reasoning meant it to be, since one should never leave to others the task of interpreting incongruous brevities which often are distant from being a synthesis based on a well founded explanation, all of which run the risk of creating distortions or contradictory interpretations.

In order to reach a high level of synthesis one must be able to reduce oneself to a synthesis; in other words, one must be able to express the thought with small mental movements that ensure a quasi-simultaneous understanding by others. But such movements must be preceded by a series of other movements already confirmed as the basis of mutual understanding; only then could a real bridge of unity be established between one mind and another. The reason for confidence and good faith to emerge from the connecting bridge between two understandings is due to the fact that, whereas one emits his thought, the other receives it through a direct agreement originated by tolerance and common respect - so natural in educated people - and also by affinity in feeling and thinking.

This is the reason why I have insisted so much that the new logosophical conception be expressed with utmost clarity and that each one strives to ensure that the idea once expressed has been well understood. Only then one would truly understand the mission of diffusing these cognitions.

It often occurs when expressing logosophical thought that one does not take into account several factors which I will mention and that the student should bear in mind during all such activities. These are: a good disposition, spiritual serenity and conviction in the objective of doing good. It should be noted that not all circumstances lend themselves to discussing subjects of this nature, and one should therefore seek the situations that favor and stimulate the act of offering the teaching. It will also be convenient to strive by all intelligent means, to have such diffusion be in harmony, so to speak, with the predisposition of the listener so that it is received gratefully by his spirit. In the event such diffusions remain unclear or if any

difficulty occurs in understanding them, they must be repeated without omitting any part of the previous ones but rather by complementing them with analogous images in order to reach the comprehensive effect desired. Having reached this level, an immediate favorable link and even a mental support would have been established between those involved in the conversation, thus creating a future relationship on the subject.

I think that you have understood in some depth the value of these words which define a direction and guide the students of logosophy towards building a correct behavior; and if you comply with the above you will see how this work of self elevation and the source of a new knowledge will take on giant dimensions in a way that it will be seen from all the corners of the world.

Become therefore loyal and determined workers of this work that aims towards a real improvement of the conditions of one's intelligence; and so, when part of mankind perceives this great reality, another formidable journey will have been consummated in the history of the effort, the intelligent determination and the noble aspirations of human conscience.

LIFE'S PROFOUND SIGNIFICANCE

MONTEVIDEO, MARCH 23, 1943.

In one of the teachings given some time ago I said that I would prefer that the word belief be replaced by the word knowledge. I had said it then because it was necessary since most people did not have the true criterion of what this word meant. Notwithstanding my advice you have believed in my word. But this belief used by you with such spontaneity is the bridge that links two understandings, and is also like an anticipation of the knowledge you do not yet possess but had to believe first in order to be able to experience later, gradually, the truth of what was believed. But this belief that was converted into knowledge is not a fanatical belief nor was it imposed by the rigor of a dogma; it is a belief that converts into knowledge the correct and pure word that I submit to all so that it can be discerned and appreciated in its true value; however, while the intelligence is not mature enough to understand immediately its essence, one must receive this word with the hands of one's understanding and submit it to the dictates of one's reasoning.

Nothing can give me more satisfaction than the fact of expressing today, after so many years of imparting knowledge, that I have never deceived, not even by an iota, any of those who followed me, because after each word that was pronounced came another that confirmed it. I urged you, every moment, to peruse those words with your intelligence and to weigh their significance and content. It is by analyzing and experiencing their value that one learns to respect them.

They carry within them a fragment of life; do not squeeze them egotistically in your hands letting them die between them. Open the palms of your hands and receive them with altruism, exempt from any egotistical intent, and you will see how these words will, day after day, hour after hour, confirm the truth contained in the cognitions they carry, and how this truth can be proclaimed around the earth with valor and purity, unable to be stained or distorted by the malice of the world.

And what is this fragment of life they contain? A fragment of truth, because truth is life's plenitude, the light that illuminates everything, the divine sparkle that spreads throughout the world to indicate the path of liberation. But the world does not see it; it replaces this sublime word by material and utilitarian ones coming from the common environment, thus giving rise to the great and unavoidable confusion that today, as in previous eras, exists in the bosom of mankind. Was it not clearly evident when Pilate asked the Master what was truth? He was distanced and extraneous to it because he had always lived with fiction, with deceit and with lies. This word and its content could not have a place in a society that had reached the limits of corruption and laxity. Would Pilate have understood if he were answered with the truth? Had he not already passed sentence in his mind no matter what answer he would have received?

The word containing truth cannot be pronounced in environments of violence nor in those where an apparent peace reigns, but rather where it represents an essential need of the spirit as water is to the body. I referred to the environments where an apparent peace reigned because it is commonly accepted that peace exists when there is no war. What is least suspected is that war constitutes the culmination of a series of violent acts that have been silently brewing tragedy in human minds. Even before being manifested in the frenzy of weapons, war brews in human beings until they yearn for it as if it were the only and supreme relief to their passions. War is the reverse of all principles, the negation of the living reality expressed in the life contained in each human being, because war, with the first symptoms that occur in

these environments where peace is only an appearance, threatens life, and its unique objective is to destroy it.

The efforts toward peace made by those who hold in their hands the world's future organization would be useless if they think that peace can be established permanently without cultivating it first in the mind of each one. How can harmony reign between two people if one of them has conflicts and wars inside of him? And how could peace be possible between many people with the same conditions? Similar tendencies to those observed in public environments occur in the mind; the thoughts fight to take over the power of the individual and lead man later towards their desires and whims.

You can see therefore how the scope of this great and transcendental work can reach gigantic proportions. I have taught many to cultivate intelligent patience without hastening time nor wasting it. In this way, I have taught them to cultivate true friends who can be trusted. I once said that I have a great friend, time, and I also mentioned another friend, patience. I leave it up to you to discover the other friends that surround me and which can become yours if you want to welcome them as such.

I want to insist once again and will always insist that it is necessary to conquer death in order to feel and know what life really is. Death is conquered by conquering inertia, which is the absence of life and by conquering distraction, which is the absence of conscience, while the heart beats to the rhythm of what you call life. You will then see that this continuous life. this life without the interruptions of inertia, of lack of will power. of despondency, of pessimism and of idleness will saturate you with happiness because it is a life that contains strength and will continuously convey joy and well-being. It is up to you to fill those gaps with life; if not the gaps of the past, at least you will be able to avoid those of the future, thus filling life so as to enjoy it in its broadest sense and expanding your perspectives and also your time because, logically, the more you live the more time will be available to you; conversely, time spent in idleness is time gone, and is lost.

And if you want to expand life further, unite your joy to the joy of your fellow man. Unite your effort to that of others and you

will then feel that your life grows because you will also receive by reflection what the others feel. It would be as if all the lives constituted one gigantic life. If you alone, for example, enjoy ten events, in this way you will be able to enjoy a hundred, a thousand, countless happenings; because each joy, each benefit that your fellow man conquers, will be yours to enjoy. In this way, existence will take on a different meaning.

This is what you have to understand in its plenitude. All the particles that configure nature collaborate with each other. This is what makes possible - with the assistance of all the elements of Creation - the sprouting of vegetation, yielding beautiful flowers and fruits.

If we were to place in our patio a small plant in a vase, it will only serve to distract egotistically our sight, and the plant will be sterilized as its seed will fall on the cold tile that cannot absorb it. Consequently, the seed will not be able to continue its existence through other plants that could have grown from its own seed because no assistance could be given by the tile or the marble to the fallen seed. Conversely, if instead of falling on a sterile place the seed finds a fertile earth that absorbs the night's dew or the sprinkle offered by a charitable hand, we would see surging a plant here, another there and many more successively.

If each one of you work, you will advance; on the other hand if you retreat within yourself your seed will also fall on a cold tile and will not have continuity of life, as it will die where it fell. Yet, if like the plants that grow in fertile land you shed the seed of your understanding around you, and some here and others there extend generously their hands to irrigate it, soon there will be many plants of the same kind, of the same seed.

It is not possible to go against the eternal designs because they are the inalterable principles that constitute immortal life; and if Nature, which is the work of the Supreme Creator, is giving this sublime example, the human being, endowed with intelligence, cannot think otherwise and contradict in this same life the principle of collaboration and brotherhood. Quite often one has seen a tree giving its shade to a young plant, protecting it in this manner from

the ardent rays of the sun or from hail. And one has also seen this young plant, growing in stature and expanding its trunk, protecting later that same tree that at first gave it its beneficent shade and which probably would have died carried by the storms if it were not sustained now by the trunk of this plant to which it had so generously given its protection.

This demonstrates to us that within the great Creation exists thousands of small creations that fulfill a common design: and what would you say if this plant were filled with jealousy and craved a lightning bolt to destroy the tree that gave it its shade just because this plant had fully reached the maximum height permitted to its species?

You may have also observed another curious thing in Nature: there are trees that nourish with their roots the roots of other small trees, and there are amongst them those which absorb underground the life of other roots and dry them up. I hope you will be like the first ones and offer life to the small plants by showing them the roots of your knowledge, of your example and of your morals so that these small plants feed on this example, this knowledge and these morals and grow robust. Would you not perhaps enjoy this truth that will nourish later your old age?

One of the most sublime means to open one's understanding to the purest truth is to offer to human possibilities the element capable of nourishing it and allowing it to create a new individuality.

REALITIES THAT ENRICH THE SPIRIT

MONTEVIDEO, JULY 17, 1943.

On this occasion I will address several substantial points which will impress you deeply due to their profound significance and at the same time hope they will promote within you many wholesome reflections.

Truth cannot be squandered on those who do not know how to respect it and render to it the homage it must inspire. For a truth, therefore, to penetrate the human mind and remain in it, it is necessary to undertake a meticulous mental cleaning and eliminate from the mind all the thoughts that are not beneficial to it. When this is not done mental struggles occur that make it difficult for the individual to advance towards the regions of knowledge. In these circumstances, while on one hand we yearn for the truth and invoke it to help us enlighten our intelligence, on the other the vile element of frivolity reacts; while the one favors the individual identification with goodness, the other exerts pressure to drag us into the path of error and evil.

This is one of the inner conflicts that generates profound bitterness in the innocent heart, one that creates the greatest difficulties for the free action of human thought, and as it develops into a crisis every now and then it produces many inner unbalances and uneasiness. Let us therefore go to the causes that determine these conflicts and like good surgeons take the scalpel and the pincers to eradicate, by means of a

mental operation, all the extraneous elements that perturb the life that each one loves. You, yourselves, will extract the evil in order to improve the health of the spirit.

If one were to take into account the period of physical existence, one will see that in reality it is very brief compared to the immensity of time. One steps into the world blindly and subjected to all imaginable contingencies. There are no defenses. Man is an inoffensive being but due to inexperience, to ignorance and to negative tendencies can convert into a harmful being to his own species.

One enters the world without the smallest concept of what life is or of what this world is, since nowhere exists a teaching that guides the understanding of the youth so that this teaching could constitute his mental defenses and allow him to enter life with at least some preparation.

Generally, the person starts his life wrapped in a nebulous veil which is nothing more than the chimerical remnant retained from the fantasies of childhood. This is why each one bumps his way along, probes as he marches on, and is knocked down innumerable times by the reality of human needs. He finds in life not only things that are visible but also invisible things. This is why, when man advances through certain phases of life and his mind seeks everywhere for this thing that he cannot define yet feels that it exists, a period of transition thereafter begins; the nebulous chimerical remnant disappears and its place is occupied by personal reality, which makes him understand the language of the world, the language of physical necessities. Nevertheless, the spirit later claims its reality. It is then that cosmic reality appears, and when facing it most realize their own limitations, because it is that same personal reality that limits human beings in their quest to understand cosmic reality without having previously transcended the tiny circle of their fickle personality. This is why most people stumble and fall in the emptiness of fantasy and of illusion.

Those who study the transcendental knowledge can easily see how Logosophy guides each human intelligence so that it can

first come to know and touch its own reality, allowing it to always distinguish it from the reality of others and above all from the universal reality.

Naturally this suggests that one cannot, for example, make a great effort without having previously trained in gradual and successive ones, for otherwise the balance would break, one would go against the law, and the inner conviction would collapse, having been falsely conceived. But when a progressive series of efforts are undertaken and a predisposition is developed towards undertaking a huge effort, this will be achieved, fostering the expansion of one's possibilities together with one's personal reality; if this were done repeatedly, personal reality would overlap with universal reality, whose exhalations will penetrate into one's inner being, saturating it with power and strength. It is indeed necessary to be aware that the activity that one has decided to undertake one day towards such a lofty purpose must not be interrupted if one seeks to accomplish its grand objective.

Effectively, in the same way as we cannot interrupt the entry of the oxygen we breathe nor deprive the human body of many of the functions required by its constitution, so it is also with the mental body which, once it starts living in its plenitude, cannot be deprived of the necessary elements for its existence. If this were taken into consideration and accomplished, the spirit would be enormously invigorated, and what may seem today impossible to achieve would become easy shortly after and would lead to other accomplishments.

It is necessary to learn to be great, but one must measure one's smallness by seeing oneself on the palm of one's hand, and seeing also in what manner this small being can grow until it takes on the size of the giant which one aspires to be. One may think that overfeeding will make it grow instantly; this may probably make the abdomen grow but not its stature. Nevertheless, what would be the value of feeding it so much if it is later abandoned and its existence forgotten? Conversely, if it is strengthened everyday, if it undergoes the necessary

exercise and is protected from what may harm it, surely it will grow in a harmonious and progressive manner.

Man has a lot to learn in the vast field of wisdom. To this end we will add to what was said tonight another vivid illustration and profound conception.

Among the many things that must be of concern to the human being is to seek unity within himself to avoid getting lost in the labyrinth of his own contradictions. He will have to concentrate all his efforts to find this personal integrity, and he will find this unity when everything within him has been affirmed by unshakable convictions. To this end one will strive to establish unity between the thoughts and the feelings, and between the reasoning and the conscience, for as long as this link does not exist one will live in a permanent contradiction with oneself and consequently with others.

When the conscience has participated in any fact that establishes the above-mentioned link, it will not be able to deny the existence of this link, since everything that the individual does consciously will form part of his own life. If he were to distance himself from this link it would be the equivalent to denying this portion of life, losing the value of its content, deceiving it and reducing it to a miserable expression.

I always maintain alive within me the thought that links my being to all the facts of my life; this is the reason why I experience the sensation of my life's amplitude. I see this here amongst you, and I see it wherever my spirit is present in real facts, in facts that, after occurring, remain as if they had a life of their own. Is not this work the daughter of he who created it and who nourishes it with his wisdom? Are not all the facts produced by my thought undeniable sons of my spirit? This is why I give them a life of their own, because if mine came to be extinguished the work and my facts will continue to live, carrying my life as I have carried it, with the same enthusiasm, with the same love, with the same abnegation and with the same patience.

Is not this work the daughter of a lofty conception whose superior aims are to benefit mankind? It tends to create a true

brotherhood uniting all human beings in a common homeland, incorporeal, where boundaries are non-existent except for the spirit of love in truth.

I know very well how hard it is to reach in life the accomplishment of the soul's supreme aspirations, and I also know that the applause of glory has always occurred too late and has been the ideal shroud of the great ones; but I also know that it is possible to transcend with effort what in others appeared to have been inexorable designs.

Every time I observe human beings and notice in them the symptoms of an improvement. I detect in their most intimate part that the yearning to improve is, in principle, clue to the terror of the abyss; and as they get accustomed to ascending the scale of evolution they become aware of the enormous difference that exists between marching downward and doing so upward.

It is said that the sky unifies and earth disunities; if this were true there is no other remedy but to ascend, or at least to maintain a prudent distance from earth, which would already represent a great achievement although this is not all. I would add more to that: my advice is not to distance oneself from earth nor climb up to the sky but rather to reach equidistance between both. I would suggest dividing life into two parts, one pertaining to the sky and the other to the earth; let one be governed by the spirit and the other by reasoning, to avoid that the earth, as a result of man's negligence, falls on him and buries him.

If this were achieved - which is very possible since nobody is deprived of such a prerogative - happiness can be complete. To know how to march between the sky and the earth is to fly freely, standing firm with the same ease in the sky as on earth. This will avoid the extreme attachment to earthly things and will allow for a greater space to be given to the concern that correspond to the sky of our common aspirations and hopes; this sky is the peace and happiness that the human being has sought for so long and which he only enjoys in small sips every now and then.

I think that these words give to those who listened the sensation of having enjoyed for a few moments the grateful

company of these thoughts that surged from the logosophical source to show you, once more, the inestimable value of the transcendental knowledge when it manifests itself with all the vigor of its stimulating and expressive force.

TRAITS AND PROJECTIONS OF THE LOGOSOPHICAL ACTIVITY

BUENOS AIRES, AUGUST 11, 1943.

As we celebrate the thirteenth anniversary of our cherished Institution I feel gigantic forces invading my spirit, and their powerful influence stimulating my will to proceed with this titanic struggle, in order to build for mankind in the present and future the new forms of living which will benefit the individual spirit and be accepted by the Will of He who created the human figure.

I received today many letters and cables; this is the word of innumerable disciples who, through this conduit, reach my heart to alert me that I am not alone in the struggle, and that together we will fight and win the future battles against the tendency to evil and the deviations from reasoning and feeling. I have already instilled in many people a new life, a life exempt from the impurities of ignorance and faked knowledge which is evident in its many forms. The teaching that I give is unique in its kind and is directed towards the deepest part of the soul and makes the dormant fibers vibrate so that man may listen, within himself, to this voice which, during centuries, has been gradually weakening until becoming totally extinguished: it is the voice of the conscience that reemerges now as a consequence of the demands of a superior culture.

Logosophical teaching has its own form of expression and requires from each one, individually, total attention so that it

may not be diluted before reaching its place in the most intimate part of the heart. It comes to remind the human being of many things long forgotten, and it establishes a mental order, an order in each one's mind and in the minds of all. To achieve this it will be necessary to allow the pantheist feeling to invade the spirit so that we may experience, after invoking the idea of the Whole, the sweet reality of feeling, in one's deepest being, the purity of a brotherhood that binds the soul to all that is created.

One could say that mother earth is about to give birth to a new future for mankind. Nevertheless, this future will not be born robust and full of life unless those who are in it to receive it offer the forces of their spirit, their goodwill, and their abnegation and sacrifice, and become truly worthy of this future which, at this dawn of our day and age, can already be perceived.

You must therefore announce to those who do not yet know it that here, for the past thirteen years, is being cultivated logosophical knowledge; that here, precisely, is the vital nucleus of the new teaching that will flourish in the spirit of human beings as soon as they are able to understand it and diffuse it around the world. I work tirelessly towards this objective to which I am totally dedicated. I advance in parallel with events and time without losing sight of the horizon that takes shape far away and beyond, where life ends.

I can tell you, disciples, that when I proclaimed the process of conscious evolution as the unique path, I did it because I knew in full conscience that there has never existed nor could there be any other path that guides man with absolute assurance to the sublime regions of perfection. And if you consider that the human figure throughout the centuries, since its living existence on earth, has succeeded in improving progressively and has reached a certain degree of mental lucidity which allows it to perceive much of what previously had passed unnoticed, consider also as being possible that such self-improvement will permit the individual conscience to reach unknown objectives when consciously achieved.

Today is something more than an anniversary to me. Note that we have covered a phase of intense struggle in which the

consistency of the principles and truths presented by Logosophy, the results of which are known to all of you, were put to the test. Unsuspected coincidence made it possible for me to experience today, precisely the immense joy and happiness of having completed this period still full of life, full of the greatest of all affections, the affection of all, and having widely opened the doors of skepticism and of reactionary denial that were obstinately maintained closed to the full passage of logosophical thought, that is, of the creative thought.

We are, therefore, starting a new phase. I am firmly convinced that the Institution will gradually increase its strength day after day, that its triumphs will become more frequent, and that the seed that has been planted in many mental furrows is ready to germinate. Do not be surprised, then, if you see arriving in the near future many people already semi-prepared to listen to the living voice of logosophical teaching. But do not forget that this implies a greater development of your activities and a greater attention towards everything that relates to this work. And if you have already experienced the various satisfactions generated by logosophical tasks, I think that you would be ready to collaborate with more enthusiasm, more vigor, and more liveliness in the future activities that you are called on to fulfill.

On several occasions I was compelled to highlight to you the difference that exists between logosophical teaching and any other teaching that was already known throughout distinct eras of history. Logosophical teaching is active; it contains life and strength. This being so, it is not possible to think that it can act alone and fulfill its objective of goodness, even within oneself, without the individual's collaboration. It is not possible to think that by merely reading it one would obtain satisfactory results in the individual process; more is necessary: it is necessary to practice it and link it to one's life; in a word, it must be absorbed in all its plenitude. You must ensure that it reaches all the areas of your inner self, that it saturates the body and the soul and lets the mind be the receptacle and projector of this life that it receives, because this is the only way that each one will be able to enjoy the immense benefits of this teaching which is so fecund in its conceptions and realities.

We are currently living in one of those delicate cycles in which a fatigued mankind bears the miseries generated by the ill-fated mental flux that emerged from exotic ideologies. But everything seems to indicate that mankind is on the eve of expelling forever, although at the cost of the most cruel sacrifices, those thoughts that plagued the minds of so many and harm the world. This is the reason why I have always said not to neglect the cultivation of the inner faculties in order to favor the constant development of the aspirations that have been deeply nurtured in one's heart, and that the teaching so generously and purposely offered to all be received and understood by those who seek to benefit from logosophical cognitions. This requires that each one offers his indispensable contribution as demanded by the Law of Evolution: and that is his effort, the effort to understand and assimilate the teaching, and the effort to expand the aptitudes that one has or to build new ones that allow for a broader and freer development of the inner process. Nothing is possible without effort, however this effort must be made intelligently and continuously so that the expected results become true realities.

It is my hope, disciples, that you will be able to follow me during long periods, and more so if you could do it to the end. In this way we would overcome each of the limitations that burden the common life with long periods of waiting, and you would see how one can conquer in one lifetime what millions of people were unable to do in many, that is, the good, generated only by the cognition that goes beyond the common person and which can only be given to those who are worthy of it and obey efficiently the word which, in truth, guides them towards the gate of the source from which Wisdom emanates.

If we look at history throughout the centuries we would see the punishment endured by those who tried to use cognition for egotistical and mean objectives. The responsibility is immense; consequently, in order for man to reach the lofty cognitions without going astray, being eclipsed by his own weaknesses, he must accustom himself to a conscious discipline that affirms within his own self the most profound convictions that will protect him against any alteration of his conduct. Let each step taken be conscious so that the feet do not tremble when occupying a position above the

others, knowing also how to descend from the high position to help those who are below him. This is how the Law of Charity is practiced, the true Law, the one that speaks to us of supreme charity whose origin stems from the very roots of Creation.

If you want to be worthy of the sentence that indicates to man that he was made "to His Image and Resemblance." YOU will have to fully portray yourselves to this Image by reproducing in yourselves all the good you observe around you as well as, everything that was not previously achieved for having ignored it. This is why we insist that human beings must open their spirit to the flow of constructive thoughts, and follow with determination the straight path, until becoming skillful builders of small creations which one day could resemble Creation itself, of which you are living particles. May your minds be fecund and not sterile, and may they serve the objective of that Creation; let them not submit egotistically to indolence but rather satisfy the demands of the spirit so that it may offer even more generously, well beyond the grave, cognitions of another kind.

I hope that you will not throw away on the desert sands this seed that I place in your hands, that my word may continue in repeated echoes within yourself, and that later on, when days, months or years have passed, it can always be present in your minds and in your hearts. This word carries the goodness that translates into the best that one can aspire for: which is happiness in its most affectionate and purest conception. Seek its company at every moment and you will find in it a counselor that will never deceive your hopes. However, do not distance yourselves from the reality I have mentioned by submerging yourselves in indifference and indolence; work actively and seek, day after day, greater improvement and a firm and permanent position to be conquered by your own heart.

This teaching, which you are receiving directly must be justly evaluated. Meditate upon it and upon receiving others that I so often give in many circumstances, form images with them that will lead you, assuredly, to the knowledge of great truths.

I hope, disciples, that having understood my words, you will agree with me that nothing can be accomplished when true convictions do not exist. And if these convictions are to be the engines that drive the will and maintain a living enthusiasm and joy, then use all of that which you possess so that the future that will be unveiled to your eyes will present great perspectives: That the work we are building finds every day, every hour, one more worker ready to help to raise this great building, and that each brick in it be laid with love and carries the consistency of the eternal.

This is what I had to say on this day which marks the thirteenth year of persistent struggle, thirteen years that represent many more if you account for the richness of the events that its history contains. And what greater aspiration could you ask for than to see the next thirteen years include even more events that will serve as points of light to those who come behind you, fatigued and disoriented, along the paths of the world?

May you become true builders and may each one of your words, of your thoughts, always favor everywhere a healthy awakening to a superior life, to activity and joy. This is the logosopher's mission: to extract from the depths of his inner self, from his own convictions, the correct, adequate and timely word and offer it to whoever, for one instant, may doubt the reality of this work that we are accomplishing.

DECADENCE AND EVOLUTION

BUENOS AIRES, NOVEMBER 18, 1943.

Tonight I will address some issues that I consider of paramount importance for you all to understand. I request, therefore, your utmost attention, and I advise you to offer the teachings you will hear a worthy hospitality in your minds.

On several occasions I said that logosophical cognition differs significantly from the common one; this is why it cannot be understood by the mere fact of hearing it once, twice, three or more times, or even by reading it very attentively. I am therefore compelled to dress up this cognition every time with different robes in order to facilitate it for everyone's understanding. It often happens, however, that these robes are changed in the mental dressing room that each one possesses in his mind, and naturally the teachings are uneasy where they are not understood in their true content; consequently, after a while, only the robe remains in the mind and its content disappear. The frequent repetition of the cognitions offered by Logosophy, dressed in different forms and giving the impression of having new contents, greatly facilitates its assimilation, since the mind is not always capable of detecting all the details and shades that logically exist and that must be discovered every time one comes in contact with them.

Few are those who are already aware of the immense transcendency of this cognition for the present and the future, this same transcendency that will gradually be recognized as the days pass and as the facts themselves enlighten and reveal the reason behind logosophical teaching.

Since a very long time ago mankind has slumped into a kind of indifference towards everything that could truly justify its own existence, in so doing, it has distanced itself from the true concept it should have of the universal laws, deviating, one could say, from all the favorable paths opened by God to those who wanted to get closer to Him. On the other hand, the influence of a materialism inflamed by ambitions, whose contents are totally harmful to the human conscience, has gradually led the human being to ignore even his own purpose and the origin of everything that is offered by Creation, without limitation, to his free will.

As this situation could not continue, and as the generations increased the volume of these digressions to the point of reaching a universal decadence, supreme readjustments had to intervene to bring back the human being to reason; I could say, without fear of being mistaken, that with this war, which is currently punishing so many world nations, will terminate the reign of the inferior mind, of the mind that has been reduced to an inferior level by that same materialism that later hindered it from elevating itself and reaching the peace that its own thoughts destroyed throughout days, years and centuries. This common mind descended to such a level that it is very easy today to confirm, wherever we look or speak out, that the great majority of people do not care to listen to anything but to that which can serve their mean interests or to distract their moments with trivialities, making fun of those who strive to bring some light to their minds, so obscured by the sign of decadence. But not everybody is in that situation; there are those who yearn to free themselves from the negative influence of these thoughts which visit the mind daily and remain in it with the purpose of dominating it. Many people listen to the logosophical word and perceive rather than feel the truth it

contains; as they are instantly attracted by this new body of cognitions, they receive them as if visualizing them to be the Key to their own liberation. It is then that the arduous, patient and great task of the logosophical teaching begins in the soul of those who receive it with joy and enthusiasm, arduous because while the task of moral and spiritual reconstruction begins in the inner self, it must destroy whatever opposes its lofty aims. In a word, the process of self-betterment must be realized in harmony with what constitutes the individual soul. And while the cleansing operation starts gradually in the mind by eliminating the negative and harmful thoughts in favor of the good that is sought, the presence in the mind of cognitions that give strength of expression to one's intelligence allows for the superior mind to surge with vigor and gradually develop until reaching definitively a new individual form, in this way, therefore, by abandoning what was useless in the common mind, one incorporates within the other what will fulfill the greatest mission aspired to by mankind: that each human being who is able to awaken to the superior life will not be harmed or even perish when threatened by the great changes and the powerful transitions he must undergo or is already undergoing as a consequence of the current cataclysm.

One of the limitations that deters human beings from conceiving reality as it is, is that which incapacitates one's intelligence to discern the reasons behind the changes that occur during one's life and of those demanded by the circumstances, sometimes immediately. At the same time, this limitation makes it very difficult to act dilligently, unless one prepares to do so, in order to overcome the risks faced by ignorance. This, of course, is only one of many aspects that must be taken into account as the days pass and new facts shake up, sometimes violently, one's understanding, not allowing most people to understand why things occur, nor explaining how even those who are far away must experience drastic transformations in several areas of their lives.

What have those men who guided nations during the last quarter century accomplished? And consequently, what have these

nations accomplished?...If we were merely to examine in the daily chronicles the evolution or the evil that has developed in the world, we would see that people reached a point of indifference and even of surrender as they realized they could neither see nor attack the evil in its inception.

In these conditions decadence began to thrive, and since a basis of understanding was not possible between nations, between families and even within oneself, something of great proportions had to occur to shake everyone's soul. And this is how, gradually man will come to understand the need to rebuild human life upon a stronger and more permanent basis and make it truly worthy to the eyes of the Creator.

Not long ago I said that in peacetime one often listened to bitter complaints against God when, for example, a big ship sank, drowning many innocent people; but later men made war and sank hundreds of ships, killing thousands of people. Frequently, also one feels grief when an earthquake strikes, burying a whole population; and yet cities are put to the torch and its inhabitants burnt alive. Faced with this scenario God has the right to shake up the earth every now and then and put human beings on the right path once and for all, indicating to them that they lost the right to complain about everything that occurs as a result of natural causes. Who destroys more of what forms part of mankind, the earthquakes, the floods and the erupting volcanoes, or human beings themselves who, by losing completely their sense of judgment, arrogantly claim to put the world on the right track by killing and destroying?

This must be meditated so that man comes to understand that he has lost his right to many things because he did not know how to conserve them, and because human beings had become indifferent to the numerous signals that indicate and have indicated over the centuries the deviation that occurred together with the means to correct it so that they could walk down positive paths, by the light of universal truth, towards the most sublime awakenings of their understanding.

There is something of fundamental importance that I want to highlight tonight, and this is that man cannot expect to acquire certain truths while maintaining within himself certain lies; that he cannot expect to transform himself into a superior nature while the inferior one remains with no aim to abandon it; and that superior thoughts cannot exist in his mind for a long time while in it can be found opposing thoughts, as this will make his life impossible and, during the struggle to make one's reason prevail, a series of contradictions will occur in the actions and in the expressed words.

I therefore advise each one of you to increase the sensation of the conscience within yourself as the daily actions promoted by your intelligence are determined; do not let the mental movements that decide your individual daily actions be left to an automatic rut; but each one should be knowledgeable as to what point he is capable of remaining in a state of true consciousness of his acts and of his control over his thoughts and words, and also become able to experience to what degree he is capable of utilizing the cognitions efficiently in the discharge of his functions as a member of human society.

These teachings aim to facilitate, as I said, everybody's understanding regarding behavior with oneself and with one's fellow man; and if one has truly opted for effective self improvement, one must not be careless with the thoughts that visit the mind, but rather select them and utilize the best as these are the ones that will bring joy and well-being to the heart, and these are the ones that will assist one's reasoning in the constant cleansing work of the mental substance, with which are elaborated the cognitions that will increase future accomplishments.

It is imperative therefore to extract one by one the adherences of the common life; note that I have said "adherences" to indicate all that is not necessary to a worthy existence. The yearnings for life must be reborn in the individual's deepest being, not life in its mere material manifestations but the real one, the one that embraces one's whole existence, the life that generates the most sublime sensations in the human soul, and the one that allows the enjoyment

of the wonders of Creation by intelligent understanding of all its movements, which must not pass unnoticed to the individual's keen observation. One must open one's understanding to the effluvium of the most fertile currents and clean one's mental walls of all prejudice, judging each thing in its real value after deep scrutiny and not with a superficial glance as is customary.

If people truly want to transcend this state of life that has spread discontent and unhappiness everywhere, each one must be prepared to build within himself what is true, what does not die, what is immortal. And since I have mentioned the immortal I will dare to prove that undeniable possibilities exist to reach this immortality.

During a long time human beings have wanted to achieve it without preparing themselves for such a task; they even tried to fly with their bodies while their minds remained submerged in matter. I would like to ask now if the human being is given consideration, respect and is remembered for his body or for what he is as a moral, intellectual and spiritual being? What survives the body when it is abandoned? The thoughts that lived in the mind of the one who is gone, of the one who left his body and seems to be absent, although he remains present and talks to us frequently by saturating generation after generation with the light of his brilliant inspirations and honorable examples. How many times have not these groups of thoughts formed an ideal that guided man's reflection throughout the eras? How many times, indeed, have these thoughts been cherished in the mind and their goodness been experienced and continue to be so in those who remember them? And how many people have not appealed to them to cultivate their own thoughts or taken them as an example or as an inspiration and stimulus in their moments of vacillation?

This means, therefore, that what was truly immortal in the soul did not die in those who, when detached from the physical form, remain present in the memory of all.

What effectively dies is he who has not had great thoughts, thoughts that, emanating from his own mind, went

to helping his fellow men. This person is the one who truly dies because he is forgotten when he takes with him also the possibilities of his immortality as well as the egotism that so many times germinates in the mind, not due to a lack of instructions nor of the elements that could have been used to achieve goodness in himself, but because such illustration is discarded and realities are denied, as are abandoned also all the opportunities that are offered to the individual for his betterment and evolution.

There lies the imperious need of the spirit that claims to experience in life itself the sensation of this immortality: to work with enthusiasm, to study, always to study because life is a constant study. One must become a perfect technician in the art of observation — as I recently mentioned — and convert one's reasoning into a real laboratory where one can undertake the most sublime combinations and accomplish, through effort and through the ever-growing capability of one's intelligence, a permanent contact with the mental world and where things do not die, where one truly perceives, in spiritual plenitude, the sensation of the immortal.

Frequently during life questions emerge that persistently needle the spirit, like those referring to immortality or to the possible reincarnation of the soul in other lives; it seems timely here to also pose the following question: What for? To continue to do or to be what was previously done? We are referring of course to those who have done nothing or very little in their present existence.

Conversely, it would be very different if the individual, through patient and continuous efforts, were to accomplish continued progress in his evolution, then yes, this would produce the awakening of the conscience representing a sensation of the continuity of lives, since before leaving one would have left something of one's own, something which, upon one's return, could be incorporated into one's existence. But, assuming he incarnates again, what is to be found by the person who egotistically encapsulated his life in complete silence and had not sought goodness for himself through knowledge nor even tried to help his fellow men in any such endeavor? One would think that, if he

were to return to the world, the same would occur to him as to the person who, returning from a long voyage, expects a great welcome upon arrival only to find strange faces waiting for other travelers. The one who forgets his obligations towards others cannot expect them to remember him nor offer him their affection. The very scream of a baby at birth seems to be his first protest to the world as he enters it in such disadvantageous conditions. So much so, that soon after, one can observe in him haughtiness and whims, as if he were reborn with all the calamities of his character and of his moral neglect. It could be said that, all he had taken with him comes back gushing forth from all his pores. And his father has to correct him repeatedly and teach him to be better, more docile and more humble, without thinking that it is precisely this same teaching that he himself receives from his daily struggle.

No one can expect, therefore, to collect fruits that one does not deserve. And if one wants to survive and recognize oneself in one's own deeds, thoughts, and affections, one will have to create within oneself, from now on without losing time, this immortality by way of a constant effort of self improvement, becoming everyday better than the previous one. Let one's conduct, in the sphere of the great principles that govern human existence, be a symbol of greatness and also the sign of its immortality.

FORCES THAT ACT ON THE WORLD STAGE

BUENOS AIRES, MARCH 18, 1944.

The fact of presiding over the inauguration of logosophical activities this year, comprising of study and investigation, responds to the purpose of motivating with my personal attention the tasks that begin today.

Logosophical activity must not be limited to a simple mechanical task; it must represent constructive work, and he who truly feels the evident symptoms of having clearly understood the logosophical Work must always be governed by the thought that, wherever he may be, an opportunity is offered to him to increase his perceptive capability, whether by observing others or his own self.

The development of human life is subject to the influence of two forces that alternate: that of goodness and that of evil, and the influence of both on human nature is such that they are often mistaken for one another. For instance, the good that one often enjoys alone stems from the force of evil not being more than an apparent and circumstantial good, and is, therefore, a deception. Its consequences can be noticed no sooner than does the soul penetrate in the areas dominated by this negative force.

What is it that the human being needs in order to know and discover these forces and where they act? It is his reasoning, that everybody without exception possesses although not trained to discern in which aspects he is mistaken

and to what extent the pernicious influence of the one that causes so much torment to the human heart has reached.

As man's intelligence confronts this question, being unable to fathom the mystery or understand the reasons for this sinister struggle, it remains indifferent. This is the cause that allowed evil to reach such widespread proportions and overtake the world. Truly, very few people opt to take the time to discover the difference between these two forces: the great majority prefer to continue ignoring the problem, letting the world proceed in its march governed by what they consider to be beyond their reach.

Nevertheless, it has been clearly demonstrated that the soul is capable of elevating itself and winning its struggle against evil when inspired by thoughts that fully identify with goodness and which are, precisely, those that establish what cannot be destroyed nor cause pain to anybody although, obviously, those thoughts generate uneasiness and sacrifice in the same way that the virtues they produce impose a behavior that must serve the dictates of the moral conscience.

The war's conflicts that afflict so many countries in the world are the results of the excesses of human ambitions whose sanction lies in the cruel sufferings that mankind has to bear later. These are the great lessons given by He who created the human being; lessons that correct and redirect man's deviated thought. The universal laws cannot be totally unknown by those who place them entirely outside of their existence, because they are manifested in various forms and many signs point them out. The supreme law is the one that governs the universal equilibrium, and it is the sovereign law everywhere and to all beings that exist in Creation. When this law is infringed upon, when it is disobeyed, its supreme dictates, which incarnate the almighty Will, are expressed in correcting the deviation and by reducing the excesses generated by the imbalance.

For example, if a person who is wealthy and enjoys luxuries and comforts, is led by thoughts of wastefulness

which he is helpless to detain, suddenly loses everything he possesses, he must suffer the penalty imposed by the law, that is, revert to his previous needy situation, if that were the case, by starting to save the pennies which he so foolishly squandered during his wealthy days. The cost of recovering his previous situation would probably be very high if he does not use his best and greatest efforts in the task. What he ultimately seeks to accomplish by accumulating again the money spent is nothing else than the equilibrium of his economic situation.

It is well known that when a war breaks out, even more so when it has the dimension of the current one, it ends up by dismantling the whole economic and social structure of the countries most directly affected by it. When such a huge imbalance is produced, people live as if suspended in mid air, thus unable to find any solid base to rest on. At this point, in those moments of supreme anguish, is when the yearning to return to normality is reborn. The return to normality is nothing more than recovering once more the center of gravity, or be it the balance that had been discarded by human thoughtlessness. When nations squander the treasury of the state and, giving in to the fascinating influence of a liberal licentiousness, slip into enjoyments that are every time more harmful to the human family, they succumb, since the national vitality has been absorbed precisely due to the lack of resources. This is how great crises and internal convulsions occur, bringing with them all kinds of disturbances. It is, then, when imbalance imposes rigorous measures and wars emerge as being the unique possible way — such is human haughtiness — to correct mistakes, finally forcing human beings to return, after the horrible tragedy, to work with their old tools.

We have already seen how the forces of evil grow, first in the individual and later on, collectively, as they weaken the will of the people. Consequently, the soul sickens and becomes defenseless, defenseless against the struggles it must face, the setbacks it must suffer and the anguish it is obliged to endure, because the meager forces that still remain grouped around this will, that one wants to see prevail over the weaknesses, are

gradually extinguished, as is the light of a candle when the wick comes to an end.

It is different when human beings, bonded to each other by a mutual understanding of what is the meaning of a true brotherhood of ideals and of conscience towards the purposes that guide existence, assist each other in mutual collaboration, and together, with all their wills united, or better said, with the fragments of the wills that each one can offer as a personal assistance to sustain the general existence, contribute to overcome obstacles and strengthen spirits, being motivated day after day by the growing conviction that in this force of unity resides a fragment of the universal force.

It is an evident reality that each one, in small, possesses this universal force, and it is also a reality that it can be increased as he identifies with the objectives of others who follow the same path of evolution and is nourished also by this maximum force, if he adds to it his effort in the same way as the volume of one's intelligence expands when it feeds on the force, full of light and wisdom, that is etched in all things that are created, that move, live, and are manifested in all human beings, although often unnoticed by the individual himself.

As you must have observed, logosophical teaching aims to awaken one's understanding to the reality of things against which so much human ignorance clashes. The principles established by logosophy are universal; as such they can be applied to everything that exists. It is not possible today to speak of our individual process without pointing to the process of mankind and also of the whole world. We are living in these very moments one of the greatest historical crises; the imbalance is immense, the deviation borders the limits of any universal tolerance, and one can already perceive unmistakable symptoms indicating the approach of an unavoidable and inexorable readjustment of human conduct. And one must not think that if one part of the world, one fragment of mankind, had to go through such hard times, so instructive and so purifying, that the consequences of this readjustment would not reach us here in this other part of mankind. If people were to ignore the voice of reality and remain indifferent by continuing with the same old rudimentary

thoughts, they would suffer harsh changes. Who knows how few would be able to support the change if they had not prepared to avoid being annihilated by it?

I repeat again, that all this occurs as a result of the obstinacy of minds in refusing to see precisely what must be of utmost interest to them. Events do not happen by chance, and if human beings use their reasoning they must analyze these events and seek to discover their causes. The previous war was an indication that should have sufficed to the people living in the old world to straighten out the direction of their strayed march. They did not do it, and here they are again facing today a bigger lesson, more intense and even more painful than the previous one. If, after this war that has touched all human beings on earth, man does not heed the warning and his mind continues in its obstinate posture by not recognizing that there exists, over and above his haughtiness, his arrogance and the thousands of superior qualities he so falsely attributes to himself, a supreme intelligence that dictates inexorable precepts that will unavoidably be carried out, then humankind will be called upon to suffer grave setbacks.

For this reason our work will be all the more worthy as you strive towards strengthening your confidence in the future, broadening your capability of allowing yourselves to focus successfully on the vital problems of existence, as new and fecund cognitions reveal to you promising horizons for investigation and clarification of everything that has been to date impenetrable and obscure.

I know that none of you come here attracted by a sinecure but rather come with enthusiasm to work for your own self-betterment, which makes the effort more praiseworthy and enhances further the moral significance that inspires your activities. Similarly, as you know, during the past fourteen years I have dedicated long journeys of intense work to help everyone in the arduous task of cultivating the faculties of the intelligence as well as the virtues that only flourish when individual determination does not weaken, while at the same time spiritual evolution allows their manifestation in response to lofty objectives and to no less lofty humanitarian aims.

On this day I therefore call for the start of the yearly activities and for the goodwill of all those attending this conference to work relentlessly in this work of goodness that we are accomplishing, so that it continues with more enthusiasm now that its noble aims will be carried out and its benefits will reach a greater number of people. This will be our modest contribution, whose importance and transcendency will be judged by posterity, to the new mankind that will emerge from the current carnage.

REASONING AND COGNITION

BUENOS AIRES, MARCH 24, 1944.

Let us discuss today something related to reasoning and cognition and maybe some other interesting point.

There exists in the mind a faculty, reasoning, to which many attribute a very important and essential role, considering that it is this faculty that discerns between good and evil, truth and error, beauty and ugliness, big and small. Well, then, I would now like to ask to what extent does this discernment reach the dictates of true reasoning and on what basis does the reasoning of the common mind produce its judgments? Because, obviously, one cannot speak of the reasoning without establishing differentiations nor getting to know beforehand the meaning of what it is and what it represents in reality.

All human beings have a same mind and the same faculties, and hence all of them enjoy the privilege of having reasoning. Nevertheless, we can all attest to the frequent fact that this reasoning or the judgments it produces are denied, making it necessary to fight in order to defend what was stated in spite of being conscious that we have not lost it. Other times one wants to be more right than the others, as if this faculty were the same as money which some have more of and others less, although not always according to their merits. We can also observe that in the child, for example, there exists the same reasoning as in the adult, but he cannot use it nor make it serve him as with those who have already lived a few more years; notwithstanding, there are those who, being much older, still cannot use their reasoning, not because they do not possess it, but because they have never developed it.

Possibly, few are those who have taken the trouble to scrutinize their inner selves in an effort to know what is reasoning.

Reasoning is and is not a faculty. It exists and does not exist, and it is only activated by the cognitions one has, for cognition is what gives it life; without it, reasoning would not be able to exercise its directive function as the central faculty of the mind, since cognition constitutes the reason for its existence.

Consequently, when faced with the same question a child cannot discern exactly in the same way as he would three or four years later. As a result, even though there does exist in everyone what has been called reasoning - as previously stated - not everyone can make proper use of it nor experience with assurance what is discerned, since reasoning cannot judge by the sole fact that it exists as such.

Reasoning requires the immediate assistance of the cognition to be able to discern; it cannot establish any judgment before having sought and gathered the indispensable elements to perform this function. Hence, the cognitions increase the volume and the substance of the judgment being elaborated by this central faculty called reasoning which, nourished by these cognitions, can make them in turn, nourish the reasoning of others.

It follows, therefore, that the greater is the cognition the greater is the reasoning; and if cognitions themselves form the permanent basis of one's existence, which incarnates and expands within itself in life's intensity, it is logical to think that, when the reasoning has been nourished and is continuously nourished by cognition that allows it to experience the reality of its directive function, then the conscience starts to awaken in a new existence which gives it, precisely, the conscience of such a reality, since reasoning cannot act sensibly without previously experiencing the conscience of the knowledge through cognition. For instance, can any one of you judge what is occurring at this moment on any street in Buenos Aires in the same way as a person who is actually present at the occurrence? Impossible: however, you could reach a judgment through someone else's reference and by means of the mental reconstruction of the

occurrence; but if a detail were omitted or if the person relating the fact did not do it faithfully, then your judgment could not be the same as the person who saw and knew the fact in all its details.

For example, could a person in the woods recognize the plant that can cure his wound if he does not know it? No; and he may even die on the spot where this herb grows. Being ignorant of its existence he cannot make use of it nor could his reasoning judge its medicinal value; conversely he who knows it can utilize it through this cognition and judge at the same time its value in healing his wound.

It is very common, among the majority of people to make hasty judgments without thinking that, by the natural law that gravitates over all consciences, these judgments must be modified later, since truth, although distant temporarily, has a habit of always re-emerging and sometimes in a timely manner.....

What happens is that truth is very rich, enormously rich, and the lie is very poor, enormously poor; and truth is so rich that it dresses up in different clothes according to the circumstances it is called upon to act, and later on it drops its clothes, an opportunity seen by the lie to use them, thus appearing for a while as truth. The lie, however, has a face that is certainly not like the face of truth, which is radiant and carries divine grace. Wanting to imitate it, the lie is ultimately discovered due to its frequent appearances that end up revealing its hoax.

There exists in creation an infinite number of wonders that all are unaware of. Logosophy comes forth precisely to uncover these wonders to man's intelligence.

There are in the human being two tendencies that constantly fluctuate: one strives to guide all the mental movements of his life towards what is transient and unstable; the other strives to guide him toward what is permanent. The latter is the source of the questions posed by the individual while seeking explanations to the many things he needs to explain to himself in order to satisfy the necessities of his spirit.

Logosophy classifies the questions into two totally different planes and addresses only those that correspond to the plane of the permanent, of the eternal. The questions inspired by mere curiosity, which do not have any useful transcendency, Logosophy places in the plane of the fleeting, the brief and the unstable.

Simple definitions only serve to satisfy a passing inquietude. The questions expressed by the investigator must be previously elaborated by him and he must be fully conscious of the value that the explanation of such questions will represent for his life. And when he observes every day the things and the events that occur, he meditates during his studies on every one of the aspects that vividly interest him, he must always strive to elevate to the permanent and eternal plane all the explanations he was able to gather on his questions; he should not let this explanation, once gathered and absorbed, be deposited in his mind as a useless utensil, but rather should have it ready to be used at the appropriate circumstance, because this is the only way for his life to take shape, allowing it always to expand internally as well as externally.

One should not turn life into a useless thing that disintegrates for not having taken the precaution of bonding it to a firm, permanent and eternal existence. The facts of common life, its daily activities - as I said before - transform life into something of an inferior nature that succumbs to the many setbacks produced by ignorance or by the lack of cognitions.

It is necessary to reflect and meditate with serenity and patience upon life's far reaching objectives where, in a continuous effort of self-betterment, he is able to transcend the limitations of common humanity, which neither seeks nor makes an effort to reach the superior life, or that which offers the cognition of the lofty truths that cannot be assessed by the common mind, since it is not possible to be understood by an incipient reasoning, by an undisciplined mind, or by a human intelligence which, instead of being a glowing torch, is a lamp in a funeral parlor. How many times has a misfortune illuminated life when a joy could have done it instead!

No one since the birth of mankind could have advanced one step beyond his possibilities if it were not on account of cognition

which, continuously, needles men's spirit, stimulating and motivating them to pursue the struggle and win.

Cognition is the eternal substance which, as it is assimilated, allows man to experience the sensation of the eternal. The person who does not study, who does not seek cognition, limits his existence and restricts his possibilities to a minimum. Hence, this is why I have addressed tonight the subject of reasoning and what it can represent in its maximum expression to the human conscience. I want to insist again on the need to discipline the thoughts in the mind, to promote reflections with serenity, with ponderance, with discretion, and above all, consciously, seeking that these reflections produce needs for greater knowledge, and that the questions be defined with precision in the mental sphere. Following these reflections one will perceive innumerable details that will be used intelligently to elaborate, within one's possibilities, successful and sound conclusions.

One must not allow thoughts to wander in the mind; distraction is always harmful to the spirit. By applying the demands of the spirit to the constant practice of a serene and efficient observation of one's judgment, one can be sure that later, when speaking during any circumstance and expressing the conclusions arrived at, reasoning will not be denied because it will prevail by itself on the evidence of its logical reasons.

And finally, if any one here wants to confirm the truth of what was said, turn to your own heart and to your own thinking and compare them in a review of your previous behavior to all the events in which reasoning had to intervene but didn't, and the conduct that, as of this moment, equipped with cognition of the elements that were given, will have to be followed as a norm for future actions.

HUMAN PERFECTION AND MAN'S ERRORS

BUENOS AIRES, MARCH 25, 1944.

Quite often human beings must have asked themselves, how could God have created all things perfect and man imperfect. I must assume that all the disciples know the answer; however, in the event that they have forgotten it I will remind them of it.

In effect, all things created are perfect as is also perfect the archetype of the human being in its two aspects: physical and psychological. Nevertheless, as a result of a fair and unobjectionable exception due to the supreme faculty involved which responds to the inexorable will of He who created it, God wanted each human being to come to know by himself what his perfection consists of.

Without any exception, everyone started from the same point, that is, from the visible void in which people live in the state of unconsciousness; and they were given the use of faculties which no other species possess, faculties that are able to penetrate the divine essence no sooner than man delves into the sphere of knowledge. But in order to achieve this he must transcend the nebula, the ignorance and the darkness and penetrate into the world as many times as is necessary in order to familiarize himself with this darkness and thus allow his eyes to distinguish his fellow men and all the things that cross his path.

It is evident that as man was unaware of his own possibilities and not knowing also that, even if they existed these could be used

to illuminate his steps into the deep dark areas of his life, this set of faculties began to alter and decompose until reaching a virtual imperfection. And already in this state of imperfection man began doing many things imperfectly, making a lot of mistakes, so many that for a long time these will be the cause of the innumerable evils that have afflicted, are afflicting and will continue to afflict mankind.

However, it is not that man was abandoned to his own fate, since at every moment he was given to perceive the signs which, when submitted to his intelligence, would have illuminated and guided his understanding towards the lofty needs demanded by his spirit to free itself from the imperfection reached. This is proven by the fact that, as mankind progresses from era to era, human beings also progress and evolve, albeit slowly. But the errors and all the things man has done imperfectly are, precisely, what has always obstructed the progress of the generations in their effort to achieve the identification with the archetype which is as perfect as everything that was created.

As a result, therefore, one can understand the immense bitterness of those great souls who appear every now and then in the world and who, from a position above common behavior and having made contact with lofty conceptions through their effort and the development of their intelligence, observe man's imperfections and errors, are overtaken by a fervent yearning to offer to man's ears the wise word and the elements with which man could eliminate these imperfections and regain his moral and psychological balance.

This is a big and arduous task because human beings are so identified with these errors and imperfections that it becomes necessary to redirect their focus towards them over and over again so that they could see them. Evil is so deeply rooted that, when one wants to start this sublime task of helping man's intelligence one can see emerge the well-known reactions of skepticism, reluctance and also egotism. Most often one prefers to let the days go by and let the pains from evil increase the concerns of those who come later. In reality, what is least understood is that everything that is done to collaborate with the Universal Work is permanent and is incorporated into one's own life. Without going any further, were you not able to observe how many afflictions and problems

are caused as a result of human error in whatever field man operates? These errors generate all kinds of injustices which often become social norms, habits and laws that flood legal codes and confuse every day the thought of those who carry great responsibilities in any position thus creating, in their own minds, ambiguities that even go as far as to make what is believed appear to be advantageous and beneficial to others.

This is how, later, cries of protest emerge and rancor becomes more acute, sickening life as a result of the accumulation of so much error. It seems as if one's existence has to be continuously upheld by one's hands. Here and there the need arises to remove obstacles because it is as if, with each step taken, the temporary equilibrium that maintains them is shattered. In effect, one gets the impression that everything is badly laid out or in disarray. Yet, the worst is that after a while things return as they were before. One can even observe those who go back to see how their predecessors fared and even rejoiced when noticing that the same thing had occurred to them.

Progress is, therefore, slow. Indeed, it could be said that there is a correlation between human ignorance and God's patience, and therefore when ignorance will no longer exist, then possibly also there will be no more patience in God, since it will not be necessary. The question is to know which of the two will end first: man's ignorance or God's patience.

If we observe the world's environments and notice the temperament that experienced and knowledgeable individuals adopt towards those with incipient intelligence, we will easily understand which temperament God adopts towards human beings. When the latter are faced with danger, the knowledgeable individuals counsel them to avoid what is inevitable when the mind becomes obstinate in doing things the wrong way. Nevertheless, once all the resources used to convince them of the evil are exhausted, the intervention ceases. This is a common thing with children, who are often left to act according to their desire, respecting their budding freedom that begins in social life, although finally the inevitable occurs: they get burnt, stumble, fall, get injured,

etc., all of which could have been avoided. Human beings do the same as children; they are warned and in their hands are placed all the means that allow them to fully develop and live in constant self-improvement, but they do not listen: even worse, they rebel against the advice of the evident reality expressed by multiple signs that enlighten equally the intelligences of all human beings. Hence, this is the reason why so many disturbances and so many difficulties are encountered in the world and, in attempting to avoid them, their solution becomes so hard to find.

Possibly, nobody has considered to this day that, in the task of reconstructing human life, a task whose ultimate objective is to eliminate the imperfections and the aggregate of errors made, all human wills must be pledged: all of them without exception. And I say this because when many wills are dedicated to this task the others, whether they want to or not, will have to follow this charted path of betterment. Of course, the first ones who initiated their march and those who, according to their possibilities, have already started this task of eliminating and destroying their artifices - that exist in man because he created them and adopted them because of his affinities with the defects produced by his own imperfections - will be in a better position and with greater advantages.

For each one to achieve a figure similar to the human archetype that was created requires, as can be seen, constant and vigilant attention of all the inner movements, especially the mental ones which one's intelligence regulates to make them serve the objectives of self-improvement. We can see, therefore, that cognition is life itself, that without it life is arid and cold and devoid of the superior incentives that make it great and beloved, and without it everything is tiresome and saturated because each desire has a narrow limit and narrow also are the objectives it sustains. The yearnings that can make human beings great become sterile in them because they appear as intimate aspirations that cannot be achieved.

It is interesting to point out that Providence helps the person who seeks to be better, who is persistent, and who searches and works, by bringing closer to the cognitions he

acquired others that connect to them and enrich his intelligence. We have already said that at other times. What occurs in the field of cognitions occur equally in the world of relationships between human beings; the link established between one person and the other frequently brings about other relationships, other friendships, which were before completely unknown and that would have remained outside his sphere of activities.

The same thing occurs with these elements of wisdom that seek each other earnestly and which many times carry lofty cognitions; when acquired they also attract others with which the individual creates a bond. This is how knowledge is procreated in the mind, and the higher the knowledge, the higher man is elevated by this bond made by his intelligence, thus rejecting from the mind inferior thoughts or thoughts that would only lead him to seek others whose contact is not favorable. How many scientists, in search of something specific, found the venue that led them to discover what they had not even thought of! ... This event, so common in research work in any field, demonstrates that determination and effort promotes the activity of many thoughts. And while some investigate in one area and others do so in another, this makes it possible to find, often when least expected, something better than what was being investigated. This is the reward for effort, for determination, for activity, for constancy and for patience - and it is a reward that, although given to one, serves all mankind because it benefits everybody.

Conversely, there are those who reject progress, who prefer the routine of conveniences to the new forms of conducting life. And the strange thing is that while they vigorously deny progress. they often use it and adopt it unconsciously.

The same thing is happening at these very moments where an opportunity to reach attainable levels that are far beyond common limitations is being presented to the human mind, levels that are achieved by following the shining path designed by universal wisdom, and levels that are full of possibilities that will offer all humans the happiness they were not able to achieve before in this world of imperfections, errors and miseries.

It is possible that, following the violent and great transition currently being endured by mankind, the understanding - so hard for the mind to achieve - will surge to envisage life in a different way and build with eternal objectives, within human possibilities, this work of improvement that has been mandated for man to accomplish in himself. Only then will he be worthy of occupying the true hierarchy for which he was created. And then he will be able to call himself, as he surely had been called before, "King of Creation," because he would have been able to understand his enigma and know his own creation, which gives him the key to interpret Universal Creation.

To conclude, let me say something more that will depict the depth of the teaching. If it were possible for man to make so many mistakes and accumulate so many imperfections, it has also been given to him - because he has faculties to do so - to eliminate them and make them disappear, in some cases by attaining the truth and in others by correcting his errors. This is the immense game that extends to all parts of the world, a game that has not as yet been learned; this is why there are so many losers. When one learns this game I can assure you that one will gain a lot; and the gains will be such that with them it will be possible to shatter all the resistances that oppose human improvement.

PSYCHOLOGICAL ADAPTATION

BUENOS AIRES, APRIL 13, 1944.

By inaugurating these classes I want, as a first step, to ask for your utmost attention, not so much to be exercised exclusively in this moment but rather to have it continue even after listening to these concepts of logosophical cognition. The attention I ask is the kind that will allow you to extract from the teachings valuable conclusions.

Obviously, not everyone can perceive the teaching with the same clarity, since this depends on the state of each individual mind at the moment it is heard; however, everyone can benefit from it if, after listening to it, it is revived in order to analyze it and seek the kernel of truth it contains.

I have observed on occasion that after a logosophical lecture some of those present shift immediately to other topics thus interrupting the creative task of the word. Consequently, very little is obtained from the lecture even when, during the moment of listening to it, one experienced a profound impression of the truths mentioned or felt a sensation of total inner approval.

I must also point out, so that it can be understood, that all those who attend these classes do not come with equal mental conditions. Each one has his problems which, to different degrees of intensity, preoccupy his mind. I

recommend, therefore, that these be suspended for a while so that what I am about to say may be perceived with greater clarity.

A general tendency is to place oneself inside one's own problem; my advice is to always take an impersonal position, that is, to think in the same way as one would about the problems of others; instead of intensifying one's concern about one's problem, one should try to seek the connection of this problem to those of one's fellow men, and further still, with those of all mankind.

We are living one of those moments in which the souls of nations seem to be in crisis. I could add that it is the common instinct that is in agony, struck by a sickness that has been consuming it to the point of totally weakening the psychological organism. We can see this happening in many parts of the world.

Materialism has spread and, as in all things, its real purpose was distorted. In so doing, it was transformed into excessive passion, egotism and separatism. Truly, materialism should have followed the path of the spirit and emancipated man from the corrosive adherences that have been destroying human feeling.

Logosophy comes to offer a new word, simple and clear, and because it is new, it defends its content and position against unscrupulous manipulations of mean intentions and speculations of minds that oppose any evolution. It declares that the universal principle, made law⁷ to human beings, is expressed in conscious evolution, which is manifested by the cognition that fulfills life, gives it energy, and allows the intelligence to glow in all its magnitude. This cognition which is a force that jointly operates and re-operates in the soul of human beings, encompasses everything; and being so, one must realize that it is not possible to remain excluded from it.

Every force recovers its impetus as it attracts to its sphere of action elements that have affinity to it; thus, the

omnipresence of this force is produced as soon as these elements identify with it. For instance, logosophical knowledge is a force that, when assimilated first by some and incarnated later in everyone's spirit, allows the truth contained in the expressed wisdom to flow through individual minds. Each student of Logosophy is one of its representatives, and his word is not only limited to his personal affirmation but is endorsed by the testimony of everyone.

In order for this to become the reality expressed by the above-mentioned principle, mutual cognition must be accentuated among those who study such a lofty science; this will disallow any obstacle from intervening in the study and application of the teaching, thus greatly facilitating the relationships, since this cognition carries with it respect and confidence amongst those who practice it. Logically one will have to be attentive to one's behavior to ensure that the good intention is always perceived. Each one should expect from his fellow man what he can expect from himself, assuming, naturally, that his fellow man is in equal conditions to retribute.

This is the way to eliminate egotism and meanness, the way to cultivate noble forthrightness of the spirit and inner loyalty, all of which is indispensable to the work of edifying unobjectionably, lofty moral standards within oneself. Whosoever aspires to benefit from this reality must not remove himself or feel exempt from the obligations, the duties, and the preoccupations imposed by the upright life of the spirit.

In fact, once the force of the cognition is directly linked to mutual relationships, it fosters first the association of thoughts and later on the brotherhood of souls.

There are many today who are dedicated to this task, investing their best efforts in it and finding innumerable motives to direct their steps toward a definitive path.

The study of logosophical cognition allows one to experience a true sensation of shelter, protection, assurance

and confidence, all the opposite of what occurs in common life where the great majority of the human masses live like orphans, finding it very difficult to find the advice or the word capable of helping the individual intelligence. What must not be forgotten is how cold the spirit feels when it is left alone and deprived of knowing the inner warmth given by the longed-for help.

Few are those who, obliged to improve themselves and relying solely on their own means and effort - which is a worthy and noble endeavor - can sort out in time the obstacles encountered along the way. The others wander or quite often simply backtrack on their steps before discovering the liberating solution.

The principal objective of these classes is to establish what is and what must be the real position of the logosophical student so that there would be no doubt as to the way of interpreting the teachings whose precise content is not limited to the disciple's sole effort. Everybody can express his thought or inquire about any point that was not understood. because what Logosophy wants is that each one obtains total confidence regarding the meaning of the teaching in his life and how it should be used in his own life and for the benefit of others.

All human beings face innumerable mysteries: mysteries that have remained unveiled for centuries and centuries to those who had not decidedly undertaken the task of discovering what they contained and to what extent their knowledge can give happiness. Nobody or very few are those who sought the keys to decipher them. Generally, only those who feel the awakening of an inner inquietude become interested in what lies beyond the common day-to-day life; it is from that moment on that a contact begins to be established between the life of the individual and the universal life, a contact which although in many cases is indirect is nonetheless positive. It is then, therefore, that man starts to be interested, in a special way. in the history of mankind, in the most significant historical facts of his fellow man and in

everything that Nature presents to his eyes and to the observation of his intelligence. This is the inquietude that maintains alive the yearning to extract from the deep unknown the secrets that will enlighten his spirit.

Human beings possess a power that they do not know how to use but which they use unconsciously, by force of circumstance, to reach natural objectives, although it becomes difficult to do as time passes. I refer to the power of adaptation, which is the one that exercises its function with the greatest precision.

Due to his psychic, mental, spiritual and physical constitution, man is a being who is adaptable to all the changes and to all the situations presented to him by life as he advances towards self-improvement.

It can be said that in general - because it occurs to everybody - that the reaction experienced by the individual when coerced by circumstances, is to be forced to accept situations to which he would never have tried to adapt voluntarily. Time, with the series of alternatives it sustains in its powerful means of expression, makes man admit, accept and adapt to changes and situations without even having the exact understanding - with some exceptions - of the facts. This is the difference between those who adapt by obligation and those who seek a natural adaptation fully understanding what this means to their evolutionary process.

Everybody knows that many events occur in life that often end in tragedy thus changing instantly, in fact, the individual's life. If the power of adaptation were not utilized the agony often turns to despair, consuming life and forcing the spirit to crouch in one's inner self and to become sad and inhibited, without hopes for redemption.

The person who, for example, lives in comfort becomes accustomed to living without experiencing any type of trouble, but if he were to assume that a series of changes could occur in his life and adapts himself to them ahead of time, this would make his spirit agile and allow him later to adapt more easily to these changes if they were to occur in reality. If this were truly experienced in constant training, one would

see how the whole being would be strengthened and even immunized against adverse situations, difficulties and troubles that often happen in one's life.

The power of adaptation is like the order of the day. To know how to adapt signifies having understood one of the signs that the Universal Will uses to express itself.

It would be fitting, maybe, to think, without any analogical pretension, that the first example would have been given by He who created all things, since it would seem that He has adapted to the modality of human beings by not being surprised by what they do and waiting patiently for the laws to correct the deviations, or better still, the human deviations. This also shows us that, as Father of all Creation, he is the supreme expression of a magnanimity that man must not take advantage of so as not to harm his own self. Conversely, if he seeks opportunities to collaborate with the constructive action of the laws that sustain the universal balance, he will find the greatest and most invigorating satisfactions that his heart could experience.

We have to cite here the Law of Adaptation that governs universal and human deeds. This law remains unknown to anyone who has not experienced the need to comply with its educational dictates; but to those who have sought its support, having first achieved the logical process of adaptation that reality imposes in its multiple manifestations, it already represents a power, since the individual can adapt at will and consciously to all the situations or to the changes that happen in life, as well as, specifically, to the changes required by his own evolution.

The Law of Adaptation is so inflexible that it does not recognize halfway measures between one situation and another: one changes or one does not change. As such, if an event occurred that imposes a change, the fact of remaining in the same position or condition as before would be equivalent to living outside of reality and therefore enduring intense suffering. This is what always happens when man resists change; this generates everywhere pain, miseries and anguish, and makes suffering a quasi-permanent visitor to the human heart.

As Logosophy presents its profound concepts of such great humanitarian dimension, it does so aiming towards the well being and happiness of all, and in the hope that, once its transcendency has been understood by each one, the thought that animates this teaching will be broadly diffused: that the seed be carried by the wind throughout the world so that it may fall upon many fertile lands and, later on, witness the pleasant spectacle of seeing it germinate everywhere for the good of humankind.

Logosophy is certainly not, as many may think, a kind of panacea which one has only to come in contact with to obtain its benefits, immediately resolving all problems and transforming life into a terrestrial paradise without having made the slightest individual effort. This would go against the laws that govern existence, since they are established to indicate to human understanding that the happy culmination of what the heart aspires to can only be achieved through the accomplishment of corresponding effort.

Logosophy teaches and gives the elements necessary for everyone to focus on their problems and, with serenity and more light in the mind, solves them as they are being addressed. It should be noted that when facing a problem, the following movement frequently occurs in the mind: the problem is exaggerated after it emerges and the possibilities of the mind to solve it fade. The task at hand is to expand the power of the mind to dwarf the size of the problem. This is achieved by gathering the cognitions that will debilitate and thus reduce it, as they will ultimately conquer the resistance opposed by the problem, allowing the individual to recover the peace that was interrupted. This is a struggle that does not admit rest because the more active the mind is the more resources it finds to elucidate everything that corresponds to its direct intervention. It follows, then, that mental inertia is the primary cause that inhibits the discerning function of one's intelligence, hence impeding the true expression of the will as the force capable of overcoming all resistance and solving complicated situations.

I hope that these words will enable you to understand many things, and if you take them into account as you should, you will be able to use them at all times to make more efficient your daily efforts in favor of this altruistic work which is being

accomplished.

Possibly, some of you are not aware of how much has already been achieved and how many examples exist as proof of the unquestionable truths presented, examples that speak of continuing the power of these words as applied with resounding results in several cases and circumstances that consolidate the history of this new science of human knowledge.

It is hoped that this preparatory class has already opened mental channels to receive the wise word, and that you continue tirelessly asking for the light that is so generously given by Logosophy. Later on, these channels could convert into passageways through which others could receive, through you, the same light and the same truth.

I think that you have all experienced the substantial difference that exists between the common cognitions and those offered by this Mater Scientia; the latter have a different character, a different essence, and are aimed towards different horizons. The effort exercised by those here today in developing those elements will generate later being able to experience the wholesome reactions produced by logosophical cognitions, reactions that will stamp in your life a new genial brilliance and the modification of your character as the new truths, that will govern your small inner world, will begin to form. This is what I hope for and that these cognitions fructify in everyone's soul.

Time has great value. I will have to speak at length on some other occasion on its significance. I cannot think even for an instant that any of you would want to waste your teacher's time; all my efforts are directed precisely towards having each of you take advantage of even the smallest time-spaces, positioning you always in a preferential situation, and making you walk, if possible, ahead of time in order to avoid wasting it.

Next time I will see what has remained of these teachings in each of you. I feel great pleasure when I see that they come back to me via your understanding and seeking a complement, a

complement that I have purposely retained so that you may find it by yourselves, and offering it so that direct contact with the real content of the teaching is produced.

ONE'S INNER WORLD

BUENOS AIRES, JUNE 21, 1945.

Every time that I speak to those who actively study Logosophy, I find myself obliged, while I give the teachings, to observe their successes and their mistakes so as to confirm the former and correct the latter. It is a pity that the latter are sometimes the majority but it is very natural because successes are hard to achieve and mistakes are very easy to commit.

In the logosophical life mistakes are incurred when the indications, advices and instructions are not duly heeded, or when one is not consistent with the norms that are dictated. Regardless, in spite of the fact that not everyone pays due attention to the process of betterment that all must carry out from the moment they come in contact with the teaching, everyone feels an irresistible attraction to logosophical cognition; all, to a greater or lesser extent, experience its goodness and benefits.

The logosophical teaching, offered in abundance and given in multiple ways, cannot accomplish its purpose if he who receives it does not offer it the proper space that fecunds his understanding and makes it possible for his conscious evolution to become a reality and not an illusion. On the other hand, the multiple advices that are offered to the student to help him adjust his conduct to a superior discipline, destined to create an adequate climate for the manifestations of his conscience in intimate communion with his thinking and feeling, are of an indisputable efficacy

for the rapid assimilation of the cognitions to which he aspires.

It has repeatedly been mentioned that the logosophical teaching cannot be treated in the same way as the common teaching, so familiar to everyone's understanding, since the former is directed to life itself and aids the individual so that it becomes possible for him to create his own inner world where his thoughts can live in freedom and where also can live freely the manifestation of the feelings that animate the acts of his heart, as the thoughts animate the acts of his will, where may live all that is alive in him, and where everything born there remains in the future of his existence. To live in that world, therefore, must constitute for the human being the greatest happiness, for there cannot be a joy more pure and tender than the one that can be provided by all that is contained within it.

Not long ago I made a reference to something very substantial to all those who listened to me at that moment. I remember having said then that convicts often did in their prison cells what they had never done when they enjoyed the most absolute freedom, and I said that on occasion, having approached a convict who was carrying out beautiful tasks, I asked if he had done similar tasks before he was imprisoned to which he immediately responded that he had not, affirming that he had never even thought of such a possibility. I also asked him, "What do you do so as not to die of sorrow in that cell?", and he answered, "I think... I imagine many things; I imagine that I am in different places, that I am free; I go back in time to other places, I dream while I am awake... In this way the hours pass, and in those moments in which I certainly seem to be free, I live happily."

Whoever feels guilty of faults or errors, should imagine being in a jail cell, and accomplishing in it all that one was not able to do when one was free; in this way, one will be able to experience the happiness of a freedom that had not until then been felt or understood.

In life, severity tends to be a good teacher; it instructs and it straightens out the course. Through it, things are accomplished even though they are almost always accomplished unconsciously, without a clear notion of what is being done. But the severity that we impose upon our own selves has, on the other hand, a

finality; to discipline us and to animate us in the execution of our projects.

To construct this world that we referred to, one must do it consciously and willfully, not forging unreachable illusions nor making the puppets of the imagination dance, but rather making those that act on the mental stage be real actors who will later participate in all the acts of the life that is to be lived. This means that, in that world, only the thoughts that have been born there or have been given a place in it to accomplish a lofty purpose must inhabit it.

What one has to be aware of is that those thoughts, in the same way as with human beings, cannot be born and suddenly manifest themselves in life as adults; they need to be born and to grow, to adapt to a modality and to be filled with the life that each one is capable of giving them, so that when they are needed they will be the faithful expression of the will of he who uses them and be able to accomplish their assignment.

Now then if, in that small world which is in formation there were introduced, for example, elements that were extraneous to its nature, could an individual live in peace, feel happy and carry forward his projects of goodness, just as he had wanted? No, because he would be constantly perturbed and his comprehensions diminished.

The brilliance of human intelligence must serve to illuminate man's future life, making him the master of his forces and disposing them at will knowing the means by which he will attain what he had proposed to do. For this, it will be necessary not to neglect for one minute the great process of spiritual formation, for it is not possible for one to walk in darkness when there is light in one's intelligence. If this light exists, let it serve to illuminate the path; let man know how to calculate the distance between the conception of a project, its process of realization and its culmination, so that he does not leave to chance, as so many do, the accomplishment of what he wants or what he had decided to carry out.

When in daily life the human being concentrates his attention on the activities that he carries out during the day and, attentive to his efforts, seeks the solution to the problems that face him, he

experiences in this a great joy. It is precisely towards this end that logosophical teaching is directed; to capacitate him so that he can be ample within his life, happy to perceive the sensation that he exists and that such existence is conducted by him. And when he becomes the master of all that is his own, he can then soar to great heights or descend to abysses, without falling when he is up there and without becoming lost when he descends, because he would know how to orient himself and protect himself from all that which, being extraneous to his knowledge, threatens his true existence.

How much emptiness exists in the soul, how much fiction in the mind and how much darkness in the human being when he does not feel within himself the conditions and the capability of being the creator and conscious animator of his own existence!

If one has experienced that sadness, anger and even indifference depress and diminish the force of life, it is also undeniable that one has experienced that joy is life; not the external joy, but the one that is born from within, in other words, the joy that surges from the conscience, that fills one with life, unlike the one that manifests itself only in the face giving moments of fleeting pleasure; I am referring to the joy that, as a torch, surges from the conscience when experiencing that one exists.

In this way, therefore, let every step, every act, every thought and finally, all that is your own, constitute within yourself a pure joy; and let that joy be expressed at all times, as if it were the manifestation of your own life. And so, when you study let joy preside over your study; when you go to rest, let joy preside over your rest: when you work let it be the one that presides over your work, and let it also be the one that presides over all the moments of your life. If this is conceived as something great, as an indisputable truth, as something that has penetrated in the deepest part of your being, do not deny yourself that joy by driving it away and replacing it with anger, bitterness, indifference, skepticism and all that threatens the free development of one's inner life.

Logosophical knowledge teaches one to live a new life

and it illustrates how one must behave in it; this demonstrates that it goes beyond all that is known up to the present time.

Thousands of teachings that convey that cognition are deposited on many blank pages. The more frequent are the student's visits to those pages, the more comprehension there will be in the ones who read them with care and love.

None of the teachings, no matter how far back in time they may have been given, cease to belong to the present and the future. All of them contain auxiliary elements that give each one the power to create that inner world in which man must accustom himself to live so as not perish by affliction in this other world, where all live outside of themselves, this being the cause of their suffering, their disappointment and their submission.

THE BOOK OF THE IMMORTALS

MONTEVIDEO, AUGUST 11, 1945.

I feel very happy today to be amongst all of you. This tact fulfills a yearning I had, and that is to preside over the activities held on this day of August 11 in this Montevideo school. Let us, therefore, celebrate the fifteenth anniversary of the founding of this Institution which heralds such high levels of human studies, with the intimate joy of feeling all of us united around such a lofty ideal, an ideal that inspires and strengthens the spirit in its efforts for elevation and the common good.

I will refer tonight to something that was neither written nor heard of anywhere, something that occurred a long time ago and which, to me, is as real as the consciousness I have that I exist today, but, obviously, this does not mean that it is also real to you. You have every right to doubt it, to disbelieve it, although it would not weaken in any way the consistency of the truth that will be presented to you. Having qualified this point, it will be easy for you to listen without any concern to your spirit. I repeat: What I am going to refer to has not been written in any book because when it happened the written word had not yet been used to record occurrences.

I have often observed that some of you become impatient when you are unable to elevate your intelligence to a level that allows you to exercise greater control over your cognitions. This same impatience is what weaves the contradictory arguments that later deny your previous

affirmations. It follows, therefore, that when any kind of setback disturbs your state of mind, you complain and express your dissatisfaction: this is why on some occasions you state having received enormous good from logospherical cognition and experienced many things impossible to experience without it, and in other circumstances you express disappointment and think and affirm how little you have achieved. It would be appropriate to ask those who behave in this manner whether such a complaint is fair, inviting them to take note of what they have done to deserve more. Such a thoughtless attitude could lead, on the other hand, to the loss of all of one's convictions and confidence; it would be as if one withdrew from one's assets something that no longer belonged to one's own possessions.

These facts that represent the instability of the conscious state of the human being originate way back in time. Now I will refer to the legend announced in my opening remarks.

One day when mankind started to become conscious of life and the world it lived in, the human beings who formed this mankind complained to God. They told him that some did very good things and others did very bad things; that some worked hard and others not at all and that, undoubtedly, none of this was communicated to Him and no records were kept of the good deeds nor of the bad ones. God had then a gesture of immense joy as he perceived that his people, the tiny men on earth, were starting to use their understanding, and He found the complaint to be fair; so much so that as of that day a new era began for mankind as He pronounced a sentence that up to the present time has been fulfilled inexorably: "All those of you who stand out. who dignifies his species, who shows fairness and does good deeds will be recorded in a book, and all those who due to their merit deserved to appear in it, I will glorify them, as their names are read."

He said that this book represented the gate through which human beings would enter into His Kingdom and would be honored and called immortals, but that also would be recorded in it the worst among them so that, as men read their names, they would be horrified by them. God also stated that when He would read those names He would strike them out from the book so that nobody would remember

them; and if someone were to remember at one time it would only be to indicate a renegade.

Very well; those who listened to this sentence remained silent, no doubt thinking about what they should do to be included in this book. From then on, the noble yearning of becoming more than what they were was born in human beings; that is, to do good and better themselves. And as time went by, the first names that were to be recorded in such a great book appeared. Certainly, very few had reached such a lofty design; amongst the thousands and thousands only a few conquered the golden objective of being included in its eternal pages. There were those who were so angry with this situation that they started to do evil so that their names would appear in any way in the book; and this is how they were also recorded in it: the first great infamous names of mankind, that is, the names of the first renegades.

All of this gave birth in the human conscience to the sense of responsibility: what could not be forgotten were the words which were eloquently heard to mean that the pages of this book would be for the good-doers and not for the bad-doers. This greatly stimulated the spirit of all human beings but, as it always occurs, not everyone was able to cultivate this stimulus and convert it into a true culture exempt from any contamination. Nevertheless, even though the number of those who cultivated this stimulus was reduced, from these few others descended and, following their example, were able also to have their names etched in the book. Those who achieved a high level of evolution and those who conquered great cognitions established the first school in which all those who aspired for and deserved high honors were to be initiated.

This book is called History, which explains to each human intelligence who were those who were able to be included in it and what their merits were. For a long time, this had a powerful influence among kings, princes, heads of state and, above all, the persons who, due to their dignity, heritage, or knowledge, were to be included in it. This resulted in their efforts to ensure that the pages in which their names were to appear would mirror their lives, ennobled by goodness and exempt from stains.

This demonstrates the enormous responsibility of these men who did not act egotistically or whimsically, because they knew that to enter this book they would be judged first by their fellow men and later by He who dictated this sentence and would one day open its pages. Thus, their efforts were always made towards achieving goodness for goodness's sake, and all their acts were always governed by such lofty thoughts.

As the years and epochs passed and human beings forgot the behavior and the example of those who preceded them, they became unworthy of appearing in such a valuable book, thus falling into disgrace and annihilation. What occurs today in the world has a lot to do with this decadence and imposture that opened a parenthesis in the judgment of History.

There are principles that are eternal and inexorable and no matter how strong a control may exist to subjugate nations, this cannot change nor upset the order that exists for it would push into chaos the process of civilization. The laws, as the principles, are of eternal essence: all of them must be real and logical to the intelligence of human beings, and if one law shows them that it is impossible to fill a small container with ten liters of water, it also shows that one cannot modify what is unmodifiable.

Over the course of recent times, there has been a deep inquietude in the world; and human beings were so impatient that, instead of waiting again for God's word, they delivered their complaints to intermediaries who "would solve everything". As a consequence, they had to suffer later the most barbarous of all despairs and the most cruel tortures, many having paid with their lives for such credulity. What responsibility could those who pretended and promised to eliminate the causes of men's complaints have? None. This alone should invite hours of deep thought.

The outcome may have been very different if at least they would have turned to those who had the credentials for being responsible; especially those whose ancestors etched their names in History and who would never have acted in contradiction to those who preceded them in their positions of great importance in politics, society, science or other areas,

because these, as with the others, have always directed their efforts toward what made them worthy of a place in History. And, I repeat, no one can be recorded in it unless recognized by the world as having contributed in some way to mankind, be it through works of goodness or by leaving behind worthy examples for his fellowmen to follow. This is why it can be said that this book includes a group of human beings who stood out by their deeds; and nothing can be more encouraging nor more stimulating to man than knowing that his fellowmen, through their merit and by their efforts and their example, deserved the honor of being registered in it and were able to forge by themselves their own greatness.

I have spoken about this on this day because it would seem that with it one of the greatest chapters of History comes to an end.

It is necessary that the new pages contain many names; this will mean that many would have reached this honor, distinguishing themselves from the anonymous humanity. Do not forget that each one who is registered represents a symbol, and by respecting those men many others are respected. For example, Argentines are respected for San Martin and for the numerous great men that consolidated nationality. Uruguayans are respected for Artigas and for all the other men who inspired and forged the nation's destiny. And like those, many other nations are honored through their prominent men, as if they were the true guardian angels of their respective people. What else could be done, therefore, but to strive to become worthy of such a majestic heritage? Each one therefore according to his strength, must strive to follow this path, and even if he were not able to register his name in the sacred book he should be thankful if, by getting closer each time, he could nurture the hope of appearing one day in its pages. I am certain that you will succeed if you take for granted this other truth: that the day this book is shut it would be very sad to find yourselves left out.

One must be confident that all the human beings who make up the present generations will prepare to collaborate in the great task of reaffirming the human values and in the building of a better world, where peace ceases to be a myth and becomes the most beautiful of realities to which all human beings can aspire.

Let this date which is being celebrated today serve as a stimulus and inspiration to continue unfailingly this work of goodness, which we have been building with so much love and determined effort under the orientation and wise guidance of the Logosophical Wisdom.

HUMAN RESOURCES IN THE FACE OF UNIVERSAL TRAGEDY

MONTEVIDEO, MARCH 2, 1946.

In these moments when mankind has not yet recovered from the evil that had overwhelmed it during these past years, it is everyone's duty to stop for a moment to reflect. From the recent past until now, things have occurred whose causes we should discover in order to avoid being overtaken by them during one's march along the paths of the world. These often contain very narrow periods of time that must be salvaged with determination if one is to reach lofty objectives, the mere idea of which stimulates the human spirit, giving strength and valor to the person who knows how to endure critical situations with courage, security, and resolve while upholding his convictions and purposes.

Many years ago I said, and often repeated it, that the incipient human understanding will be facing very hard times, hard because of their sudden, violent and intemperate characteristics. But nothing occurs by chance; everything responds to a cause. To be prepared against the effects derived from this cause is law of knowledge, since said law allows the person, who has understood the reason for this life in the world, to discover in each case what his position or his place should be and, in obedience to the spiritual impulse of conservation, ensures that nothing damages his will nor the forces that he must rely on every time he must lace adverse situations.

The tragedy that mankind is going through today, including all nations and individuals, is the tragedy it has always lived with some peak periods, wherein human beings debilitate their inner sources and neglect to sustain and even improve their moral and spiritual conditions, which are the same in all human beings.

Many have already paid their price for this tragedy. Some have certainly paid a very high price - with their own lives; others, with deep bitterness and moral and physical suffering. There are those also who are still anguished and submerged in the most crude skepticism as a result of a disorientation that keeps them in constant anxiety, without their being able to understand the reasons behind the events and the reasons that make both the innocent and the guilty suffer: this is the result of a process of mental and moral disintegration pursued by human beings, the majority of whom have always believed in the convenience of letting others think for oneself. This attitude has become widespread, resulting finally in that no one thinks for himself, but rather trusts that the others will assume the responsibility of offering the solutions that had to be sought equally by everyone and later made available to their fellow men.

Very well: the world must return to the path from which it deviated due exclusively to man's negligence, and in the same way as man had no difficulty in surrendering his confidence to the thinking of his fellow man, close or distant, man today must retrieve this confidence in himself in order to anchor it in his own thought because, in reality, what the human being lacks is confidence; so much has been given and so much taken from others that the abuse culminated into a general lack of confidence. It is, therefore, necessary and of paramount urgency to reconquer the lost confidence: to return to oneself what was given inconsiderately to others without ever thinking about the consequences of such a lack of foresight.

The difficult steps to be undertaken today by mankind will have to be condoned - if it does not want to succumb along the way - by the reality of a promise that must be accomplished, a promise that includes in it another one of major proportion and

that each one must intimately make to himself: not to lose heart during these difficult moments, to be courageous, to be self-confident. Having this in mind, one should also make the promise to carry out the work that was pledged to the Creator: that is, to be better and get closer to His Supreme Mandate of being similar to Him through perfection. This will result in fulfilling another promise: to survive the catastrophe, to survive all the evils in order to become a herald of the new civilization; the herald of heroic epochs carrying the message of knowledge extracted from studies, observation and experience that is being lived today.

Once I recommended that, whenever someone is ill, he should mentally increase the intensity of his illness to the point that it demands of him a care tenfold greater than that required; naturally, this will avoid carelessness and will easily hasten the recovery of his health. The same applies to the case in which long distances must be covered: triple them in the mind so that they become less tiring. Today I repeat the recommendation, urging all to survive the tragedy they are experiencing. One must therefore multiply the evil in one's own judgment and create defenses a hundred-fold greater than one would otherwise prepare- according to what was said before - in facing an enemy, this means, to multiply imaginatively one's forces so that at the same time, the defenses are multiplied, and hence conquering evil is made easier.

The most efficient way to increase the proportion of evil is to think that tomorrow, maybe today or even at this very moment we all would have ceased to exist. In this manner, realizing that the evil is so great and so insufferable that we had died, an intimate joy would immediately erupt showing us that it is not so. Therefore, by experiencing that we are alive, that we have not lost our lives, our spirit will revive and new forces will allow us to fight without being overtaken by the specter of death, because we would have experienced its effect in the inner representation of this reality; and thus we would not worry anymore since, having magnified a hundred fold the evil, we would have reduced it to its minimal experience. Nevertheless, in order for the imagined reality to be even more vivid, it will be necessary to remember this instant everyday as if we had truly died, thinking afterwards that we have

survived death itself, and that historical crises do not happen overnight but rather follow a process, short or long, and that nobody knows at what moment one will have to pass through the gates of the fearful and inscrutable mystery of transition experienced by the soul when life is extinguished.

This time mankind has survived one of the greatest commotions registered in the history of its violent warfares. We do not know when the next one will occur; the important thing is to be prepared. From this moment on we must consider the whole future as a new life that lays in front of us. Indeed, after having experienced the sensation that we ceased to exist - like so many others who actually have - and yet we continue to live, life will have another meaning, another character, allowing us to prepare the will to firmly maintain the spirit in the struggle so that nothing can damage us when evil, in reality, attempts to hurt us.

It is an indisputable truth that nothing can be added below naught and that everything that the individual adds, starting from the root, will accumulate and prepare him to resist the dark hours without debilitating his energies nor obscuring his mind; but it is indispensable to avoid doing things in half measures and that all these reflections serve to strengthen the spirit and understand its transcendency. If one remembers this during the difficult hours, one will immediately see how one recuperates, gathers strength and becomes aware that, as long as there is life, the soul fights on with the perspective of continuing to live, principally, when one is living beyond death, this death from which one has providentially escaped.

I am certain that if those who have fallen, vanquished by the suffering, pain and anguish of painful situations, had conceived these thoughts, they could have been saved. Indeed, one can lose his assets, his house, his home, his affections, and all this is liable to be recovered by the individual; but life in its human form, no: this is not included in man's power to recover.

An objection may arise that the orientation implicitly given in these reflections is original. True; but under the current circumstances they are very necessary, as is necessary the bond of human comprehension that must unite everyone, since the spirit seeks the company of the spirit and this reduces the intensity of pain or suffering during difficult times. It follows, then, that being united and having suffering shared amongst many, such suffering will be alleviated, because while some suffer the others can relieve them. Each one will obligingly offer his help when it is required, since the same thing does not always happen to everybody at the same instant; it can happen at different times; what is essential to understand is the meaning of being able to moderate a suffering and even eliminate it. This is the mutual help that is imperatively needed at this present time, since one can see the great deviation occurring in the world where, instead of helping one another to mitigate one's sorrows, human beings do the opposite: they seek to increase them, to increase them in reciprocity.

In this tragedy that mankind is going through, the thoughts play the principal role. One must know, therefore, how to protect oneself from those thoughts which, by damaging the sensitivity and even nature itself, can seriously damage one's reasoning. Everyone must be conscious of what he thinks and also of the usefulness to himself of the thoughts that preoccupy all human beings on earth. It would be a very grave error to persist in depending on others about what has been entrusted equally to all as a duty to be accomplished; that is, to think for oneself, seeking according to one's capability, the solution of the respective problems. This will allow for the recovery of one's self confidence, of what belongs to oneself. If this were accomplished the individual could avoid being dragged down by those mental movements - such as communism, for instance - that seek to increase their ranks with those who do not think, forcing them to march, not where they want to go but where those who are behind those movements direct them. The person who allows himself be led down this dangerous and uncertain path will not have the right to complain later about all the things that can damage his evolution and his life.

It is necessary not only to think but also to think well, on a solid basis, in order to discern situations with certainty and serenity and know which is the best path to take. Although this represents an external perspective in the life of human beings, there exists, however, another path which represents an imperative inner need, that of thinking about what one is and can become following the directions of one's conscience.

Life should not be sterilized by living mechanically and routinely: one is required to endow it every day, and if possible every hour, with a new stimulus. There has always existed in man, by natural law, the tendency towards possession; to possess something has constituted throughout time a pleasure which is experienced from the moment one thinks about possessing something until it is acquired. Naturally, this gives life a content during the whole time in which the thought of possession is maintained alive: one is permeated by a pleasant and happy sensation that presides over one's days and even one's sleep, especially when one nears the moment of acquiring what was desired. One can observe how, as long as the aspiration persists and is being accomplished, one lives happily with such a perspective. But not everyone knows how to position his reasoning in the field of common sense, and it frequently happens that he seeks to possess that which, truly, does not correspond to or is not within his reach or capability to acquire. In these cases, a disappointment inevitably ensues, and this is a state of mind that any intelligent person must avoid.

There are many others also who, having experienced these happy moments that led to achieving what was desired, deviate later by seeking extraneous things: and this is where what constituted previously a happy moment is converted into an unhappy one full of anguish.

In reality, life is a constant search for possession: to possess every day more, without greed, to possess what has been created by one's own capability. For example, if we have a small house, we like dogs, and we want twenty, thirty, fifty, or more, our house would be converted into a kennel in which we could not live, since we would have lacked the capability for such a possession. On the other hand, if our house were big enough with sufficient space to allow for the animals to live comfortably without meddling, without

making life impossible, we would not have created a problem by possessing them.

Generally, if one has a determined activity and wants to extend it to encompass other activities, one will have first to prepare and organize one's time and one's aptitudes so as not to fail. Additionally, experience has shown how the yearning to possess strengthens one's will and will always predispose the spirit towards greater endeavors: in so doing, even though the preparation had been insufficient, the fact of undertaking these activities led to correcting the errors that would have been made. Similar cases occur by the millions; what is essential is to know what one wants and to know-also how to conserve all that which becomes part of one's moral, spiritual, intellectual or economic estate.

Since human life is a constant effort to possess, the majority of people undoubtedly ignore how to achieve this objective without letting each possession produce torments and affliction instead of happiness. For this, one must create the capability to possess. One must know, we repeat, what one wants to possess and also know if such a possession is to be identified with one's life and be a fertile element in the development of future prerogatives. One must therefore possess that which gives happiness tied to eternity so that it does not become ephemeral. This truth, which is a law that reveals many principles and touches all ideas, must represent for each one the sun that illuminates the days of his existence.

If we want to possess an idea that can serve us and give us happiness, comfort, joy, etc., it will be necessary beforehand to be quite sure that when we possess it we will know how to be loyal towards it. to be a master over it and never make it serve inferior and mean purposes, because that would damage the part of nature upon which every noble idea seems to rest; and damaging it would produce as a logical consequence the debasement of the mind, reducing considerably the prerogative for a new conquest.

Often times we have seen people feel happy as they searched the world for the possession of a stamp which maintained alive the desire to acquire it; once obtained and placed in an album, the album was shut and at that instant

the possession ended. This fact constitutes the negation of that very possession because each new thing possessed must enrich, from that moment on, one's personal assets as well as everything that forms one's own life, thus increasing one's happiness and joy and offering a new possibility.

This is how, therefore, man can set for himself a norm of conduct, seeking in the possession something that beautifies his life or gives it a content, the vigor needed so much by the soul during difficult times, and that only happiness experienced and lived wisely, as well as joy and confidence in what is possessed, can give to it. One cannot find lasting pleasure by just looking here and there and saying " I like this, and this too, and this other," but rather by seeking this pleasure in the certainty of being master of what one already possesses, and by knowing that one can still possess much more, intelligently and with good judgment.

Before going any further I would like to add that each one should try to practice what was just said, that is, to try to possess something more that would constitute a stimulus to oneself. One must start from something even if this may be no more than nudity itself. And I say this because many have thought to possess something more valuable than nudity, forgetting the need to create first the capability to possess and become the master later of this possession, especially if one considers that in nudity resides the possibility of the tree. And while the mind prepares itself by focusing on the thoughts that determine the desired possession, the individual, now stimulated by the perspectives it offered, will put aside many things that in other circumstances would have caused him concern and bitterness, ensuring that nothing influences the idea to wane at any time until it is accomplished. After having achieved it and he becomes the master of this possession and of others as well, a superior ethical trait will emerge, creating the need to be generous, to give part of what he has, which he will be able to do without damaging in any way his possessions. The capability of giving makes the individual experience moments of happiness, and it is then when he grows in stature and portrays dignity, and this occurs in the same proportion as when he debases himself by asking without, having previously made the effort to achieve it by his own means.

Life must be given a content which can increase in volume according to the quality of the possessions one aspires for and by the number of possessions one is able to acquire. Knowledge is one of the possessions that the human being must most aspire for, since the possession of knowledge facilitates the possession of everything else. And only then, even though one loses all one's material wealth, the spiritual possessions will be maintained intact. As we said before, material wealth can be rebuilt and possessed again, but man should never fall into the aberration of conquering exclusively material wealth, because it will make him lose the assets of his spirit, which are of eternal essence.

PRINCIPLES OF ETHICS IN HUMAN RELATIONS

MONTEVIDEO, AUGUST 10, 1946.

At the very beginning I taught bearing in mind that you, mankind and the world were on the eve of great events. I referred to all these events on many occasions by words that announced what was to come, what was unperceived by human intelligence, and due to the cloudy future they remained misunderstood. And although many disciples were aware of them, not everyone, I repeat, understood them or was able to assess their impact. This is why for some time now, I have had to refocus on these same words to explain them. In fact I have explained many of them but not even then were they understood because there exists in the mind a natural resistance to accept a superior thought when it is heard and because one always thinks that time or future acts can change such thoughts. The fact is, however, that these have not been changed and as most of the words I spoke are now in print they reflect today the same content as when I uttered them for the first time.

There is a distance that lies between a prophetic goal set by one's intelligence that looks into the future, and the present reality that must be understood. Time must pass before this distance can be understood and as time passes,

every individual who marches through it will need to recognize the truth of what was said.

Repeatedly I have had to penetrate into the world you live in to collect the thoughts that wander in it and have remained unnoticed by you, in order to observe closely all the things that exist there, even fighting to get to know those things which, apparently insignificant, become very important when, once discovered, their power is revealed. Later on, I come back every so often, here and in other places, to advise you of the results of these observations which explain many of the things that had remained unexplainable, and counseling you every time to adjust your conduct to the reality of the moment that the world, mankind and all of you are facing.

What is happening and what has always happened during all the critical moments in human history, is that man has been unable to find himself, and has even been less able to complement his life with that which he lacked. This is why the human being is called an imperfect entity because he needs to perfect himself, that is, to achieve his completeness, since man is nothing more than a fragment of a figure that requires to be completed.

This happens to every one. whether rich or poor, ugly or beautiful. Some possess what others lack, and what lacks in some, others possess, and this goes on successively. But the major issue is that nobody wants to give the other what he possesses claiming that what he has is better than what he lacks and what the other possesses. In this dismal labyrinth of comparisons made between human fragments lies the major cause of dissension everywhere and, at the same time, is the source of mistaken positions adopted by everybody without exception, and which can be summed up in one word: incomprehension.

All this is aggravated by the fact that people sometimes understand one thing and later deny it or say they did not understand it, and as the actions and the thoughts vacillate, being unable to last as what is permanent, distrust develops and spreads everywhere like a contagious disease. But there is even more: many have been lending or giving their fellowmen what they had in excess and which lacked in others but afterwards, for whatever

reason, such as a brief argument for example, they withdraw what was given, leaving the other once again, not more incomplete than before but deprived of this piece that is so vital to his life. And this is how mankind has been marching along, giving and taking back without ever being able to complete itself.

Clearly, there has never been a principle able to penetrate into all areas of the world to convey these truths to each individual, and that is the reason why so many calamities have occurred in the world and why today, as yesterday, as from its very beginning, we have to endure them. There will be nothing positive, nothing permanent on this earth, as long as the true concept of that which is eternal has not been clearly understood by the human being: and that which is eternal does not change, it is the only thing that must not change; it is that which every person makes part of himself and which is good, just and beautiful.

When people become mutually attracted they do so as a result of affinity or pleasantness - the same can be said of nations as of people - and during the initial periods one lavishly dispenses to the other his affection, respect and best wishes. But this does not last for long as the inevitable occurs: one distances himself from the other. The two separate again and a distance that did not exist before develops as both were incapable of conserving what they previously valued as being just, natural, pleasant or necessary.

I will now address one of these imperfections or defects that aggravate human relations.

As man lacks a real self-control within him and an effective capability to grasp instantaneously the conceptions of things and facts, he is often surprised by his own reactions and so, while his heart, always generous, is lavish in giving credits, his mind, which is less generous, reacts by reducing them: we have seen this fact occur in every friendship and also where feelings are invoked. In these cases the heart immediately pulls its checkbook and gives to lessen the gravity of the situation presented by the person who expressed his material or spiritual need. But as soon as the check is drawn, the mind reacts again by retrieving it from the pocket and destroying it.

The same thing occurs daily among nations. We can observe the same happening today within the great assemblies that meet around the world. While the hearts of those who must resolve great problems open their hands, the mind once again closes them. In this continuous reaction between the mind and the heart, it is not possible to reach the necessary equilibrium that bestows fairness and to be able to penetrate deeply into the problems to determine what is true from what is false.

This is one of the great invisible problems, the kind of problems that still remain invisible to the intelligence of those who must resolve them and which occur as a result of the great transitions that mankind must go through.

The solutions to such problems cannot lie beyond the knowledge of the laws that govern the Universe, and human beings must, at some point, understand that as long as they do not change their own internal conditions they will constantly infringe upon these laws which later on manifest their vigor by punishing the human race. Only when man returns to the path indicated by the great principles that were established at the time Creation began, will he be able to stop running this mad race that leads him to extermination.

God made the human being so that he can find Him through a real conscious evolution. To find God is to understand His Creation; to understand it by means of all the things that come in contact with one's conscience. It is also to collaborate in the great task of mutual help so that each one can find the fragments he lost in the world, those fragments that the human figure lacks to become whole, that is, similar to the image of the Creator.

Quite often, by observing details, small details. I have taught others to discover great causes I have seen, for example, a disfigurement in a human face that compelled the person to smile frequently in order to dissimulate it. As a result, that person became very pleasant showing a gracious expression that concealed to the point of becoming unnoticeable the defect that made him ugly. That is how this person discovered unconsciously within himself, a fragment that was inverted and consequently

disfigured his face; he possibly lost this fragment for having had a bad character which etched in his face, during moments of exasperation, a trait that later he could not erase.

Such detail leads one to think that it is not only necessary to find the missing fragments that complete the human figure but also to take care of some of those we possess so that we do not lose them, otherwise what could be gained, for instance - and this is to materialize the illustration - if one were to find a missing earlobe at the very moment one were to lose one's nose?

Let us now follow this teaching and review other situations that occur uninterruptedly during life.

In general, every person expects from others, if not everything, at least ninety percent and considers excessive the ten percent he gives. This attitude, which is wrong, leads to the loss of many affections, friendships and good relationships which, if continued, would only be maintained for the sake of appearances. It is advisable and preferable therefore that each person gives one hundred percent of what is expected of him. This gives him the opportunity to be of service to his own self, and by exceeding this percentage, can be of service to his fellowman. In so doing he will induce the other to give his one hundred percent, if it is within his possibilities; the big dilemma in the world since its beginning up to the present time and will continue into the future, resides in the struggle between two great issues: the individual as a human figure, the one that God created on earth, and collectivism as the symbol of animality which threatens to absorb the individual. The former is positive as long as there exists within the individual an intelligence and a way of feeling that nobody can deny that only God could have given him; and what God granted to man cannot be changed without subjecting mankind to the most cruel setback. In order for the individual to confront the monster of collectivism - the negative - which strives to absorb and eliminate him, the individual must perfect himself, complete himself, for only then will he become invincible and worthy of marching on earth as God wanted

him to march, that is, to live and to extend himself through his family.

Man must travel the world without trying to supplant his fellow man or displace him from the space he occupies, because each one has his own space that can be expanded without disturbing anyone else.

One has to seek therefore all the fragments of imperfection that demeans the human figure. If among these fragments some were found to be harmful to one's own figure they will have to be destroyed gradually: for example, if one of them is egotism one will have to fight it until its elimination, replacing it with something useful to one's existence and to the designs of creation. If one were to find the propensity to idleness, it will be necessary to destroy it and put in its place the corresponding fragment, that is, the one that fills the soul with vigor and is conducive to activity, action and constant movement, which is always a sign of life, whatever its manifestation may be.

I have given you a key to find the fragments that are lacking in the individual to allow him to complete his own self; if you cannot find them it will be my pleasure then to help you broaden your understanding, clarify your reasoning and sharpen your vision.

I said moments ago, that as a result of a deeply rooted tendency in the human being, one always expects from others ninety percent while at the same time highly overrating the ten percent given. I have observed this happening in all human relations; one grossly overestimates what is given compared to what is received, and obviously this promotes a constant conflict of evaluations because logically, in such a situation, the parties involved do not judge the facts by the same elements. Now, if we were to invert the positions, that is, if the receiver of something gives it its fair value, the estimate made by the giver will no longer be of interest to the receiver since this will have created in him a moral obligation which, if he were intelligent and able, will allow him to reciprocate with something that has the exact same value.

Continuing with the motives that originate in the life of relationships, I want to point out that the warmth of an affection or a friendship quite often cools down because the circumstances that originated it had not been maintained intact in one's memory. I

will explain this by referring, for example, to all those who, in their youth, would have given everything to achieve one thing or another.

Thousands or millions of legends that later became the inexhaustible source of romantic novels, show us to what extent a man can go or make a sacrifice to conquer the loved one chosen by his heart. The same can be said for woman regarding man.

Once the ideal image is set and one's will is ready to embark towards achieving this aspiration then everything is built with threads of silk and ivory. Yet, when reality appears later, when one and the other fulfill their aspirations, the ideal image starts to fade gradually and the threads of silk and ivory begin to disappear. We have here two ideal images that were etched: his and hers. Their two images however do not coincide and so one takes a paintbrush and tries to change the other's image, considering all along that one's own image is by far superior to the other which by now is thought to have been initially too generously construed.

What is that paintbrush that starts to move in the hand of this unknown artist who etched in the sky a portrait that only he can see, admire and adore? It is reality that shows on the one hand what is actually there and then offering, on the other hand, the possibility of what it can become once the hands start to work on it with tolerance aimed at perfecting it without damaging what is to be molded. This is truly an art that very few people engage in; many have tried but after initial attempts, impatience, unfair demands and later, discouragement, end up by altering the image leaving it semi-destroyed.

Nevertheless, something always remains of this ideal image. What remains is the power of affection, the power of remembering, which in constant revival shapes each one's conduct. This is the part of that ideal image that emerges at the moment the individuals decide to separate, refuse to meet or avoid each other as a result of trivial causes, displeasures, discords or frictions. It is that part that contributes to soothe the agitation, smoothes the error and even forgives. The reason is that, as the physical image is erased by the

eyes that see it during moments of anger, now appears to those same eyes the ideal image that always contains the memories, the affections and their history, that same history that both enjoyed when they shared their happy as well as their painful days. This is the image and none other that moves the individuals to meet again and reconcile, as their spirits come closer together in the love of that image.

What happens between human beings, no matter what their relationship may be, as between nations, is always determined by a cause that is beyond the apparent or presumed causes. It is not the last drop that makes the cup overflow but rather all the water that fills it, so that one more drop cannot fit in it. Therefore, the cause is not in the last drop but in the many drops contained in the cup.

As I said before, when two persons meet and become friendly, both exhibit lavish attentions; each one is eager to please the other. Nevertheless, such attentions are forgotten and by materializing the spiritual they convert what was pure, noble and sublime into a kind of cereal stalks, except that, instead of using the cereals to nourish the body or the soul, the stalks are used to sweep the dirt; thus, they convert their friendship, previously conceived as being pleasant to the spirit, to the heart and to life itself, into a broom which, as an old saying goes, is useful when it is new but later seems to sweep but leaves everything as it was before or worse.

Clearly, therefore, the inevitable occurs when one underestimates the things that have been worn out of usage. Those who one day enjoyed the pleasures of a sweet friendship, now slide toward indifference and start reducing the mutual attentions that were lavishly given earlier, even though each one continues to be under the impression that such attentions continue as before but, in fact, are only dispensed now as an obligation or deemed to be due.

Friendship, the symbol of loyal brotherhood of the spirits, which in the home is nourished by love or affection, quite often suffers from the neglect of those who later seek, but never find, the cause of its waning and even of its withdrawal. The reason for such loss lies in the fact that the attention given to the other must be carefully cultivated so that this gentle

feature, that so much attracts and obliges is produced naturally.

One must remember that the relationship and the bond between human beings is constituted by a series of elements and facts that are intertwined. It is up to us to maintain them in the manner in which they were first established, otherwise they will be destroyed; the same would occur with a sweater whose stitches, once loosened, gradually unravel, ending up finally as nothing more than a thread that reminds us of the sweater. This is the tragedy of life, of the world and of mankind.

The human temperament is very touchy; yet all individuals possess an inherent potential to correct errors, avoid difficulties and soothe reactions. This potential allows the individual to perceive what the other has done in his favor even though it was not done in the open; it allows a person to appreciate a kindness he received, not for what it represents in material value but as a moral and spiritual value. This potential becomes a virtue when, being aware of the good received, it creates in the individual the need to reciprocate. It is then that we begin again to strengthen the exchange of caring attentions that we had neglected due to ignorance at times, and the inability to understand their meaning in our life in other times. This, as I said, contributes enormously in soothing the bitterness generated by the daily struggles.

The world is a huge battlefield in which bitter and hard battles are fought and in which human resistance is put to the test. It can be said that every man carries within him a permanent drama, and in his home it is the woman who must interpret and understand it, not to say that she does not live a drama as intensive as his. It is a drama that the man of the house cannot reveal because the mere fact of recounting it can exhaust the scarce, very scarce, reserves he possesses to fight with during the next day; this is why he often prefers to maintain silence, to hide it, or to keep it away from his family.

As I said, the woman must understand this drama and participate in it with the sole purpose of trying to alleviate the burden carried by the man who lives it, so that he may find in her

company that which he has not, perhaps, found in the company of others. It is at that moment that the woman starts to elevate herself above the common woman, to become the one who can detect in the face of the one who comes home, often with an unsettled soul. not just the man who shares her home but the one who struggles to maintain it and dignify it. Only then will the home become a sweet and quiet place, a true refuge where each one finds the calm that he or she searched everywhere and could not find.

Quite often, man and woman forget what is their position in the bosom of the world, of mankind, of their people and their family; they forget that life contains, must contain, another meaning, a far greater purpose than the deceptive one offered by the common or vulgar perception. When one begins to understand that, then one's life is transformed gradually, and seeks other interests which allow the difficult and bitter struggles to be endured with more valor, energy and hope.

You are aware by now. that when I speak, I do not address myself to you alone but to all human beings who, whether today, tomorrow or in a century when they read what I say, will find something useful for their lives.

I leave with you a wealth of profound teachings, you will tell me later about the value they contain, once you have experienced inwardly the truth they carry. All the teachings are conducive to making the person think because the Logosophical teachings awaken in the mind of those who apply them the great purpose of life, and because once this purpose has been conceived, one should never lose sight of this conception so that it remains always alive in oneself, for if it dies, all possibilities of self-elevation and of expanding one's life to reach its fulfillment, would also die.

ALONG THE PATHS OF THOUGHT

MONTEVIDEO, AUGUST 11, 1946.

The fact that you are all present at this moment in which we celebrate the sixteenth anniversary of the Logosophical Foundation can only be interpreted as a recognition of the long years of work and the truth contained in each teaching that you have heard during these years. If I chose to celebrate here this new anniversary it is because I conserve from this school many memories built over time and tied to a very special affection; this is the reason for my being here today among you, as it is here that the work was born in which I have put all of my life, all of my labor and everything I possess, even that which you do not yet know.

Not everything consists in teaching, that is, in simply conveying a teaching. To the one who knows the deep mysteries conceived in human nature, to teach is to create; and so that this teaching can be understood it is necessary for the one who receives it to have the necessary preparations to allow the teaching to achieve its objective.

I am well aware that all who listen to me do not do so with ears that most of you already have. At the beginning — and this occurred to those who came yesterday and will continue to occur to those who arrived today and to those who will follow tomorrow — those who listened did so with other ears, that is, through all the knowledge that up to this moment was achieved; consequently, my teaching cannot reach everyone in the same

manner. Some have searched for the truth in many parts, and others dedicated most of their time to different activities concerning daily life; it is not possible, therefore, for the person who immersed his thought in engineering to listen and understand my word as the one who was deeply involved in medicine, in trade, in industry, in agriculture, or in politics, because each one will listen to me with the ears of his mental position and try to understand me by using the reserves of the knowledge which constituted his major concern during most of his life. This is why I have worked so hard: so that the engineer, the businessman, the industrialist, and the politician, the philosopher, the writer and the poet are able to listen to me with ears trained in logosophical wisdom, the only one that permits a person to understand the teaching in all its aspects and reach logosophical cognition without allowing extraneous thoughts to interrupt this task.

This is a principle that governs each circumstance in one's life. I offer it to you so that you may use it. You can observe this for yourselves every day when talking to anyone. You will see that the ear with which the other person listens to you is not the same. This can be very easily observed by you. Talk to a person, for example, about an issue other than the problem that is totally obsessing him at the time and you will see that while his ears seem to hear, they in effect are listening to something else. If you were to talk to someone better disposed, as he listens he will do so with ears of your own language and will understand you. This is the cause of the existence of so many misunderstandings, since nobody takes the trouble to observe the position of the ears which are listening when one speaks.

The above-mentioned principle, when used and practiced, is useful and saves time: time is not wasted, as in the case when one speaks to ears that do not listen or listen only through a specific thought or a concern.

As these same thoughts and concerns exist in almost all minds, few are those who understand the content of the word they hear. But as my word has been pronounced many times, with its content and essence always being the same even though the illustrations portraying it may be different, it has the great virtue of having

prepared the ear that heard it to understand, the ear prepared by the studies, by the observation and by the constant contact maintained with those who share the same conditions. I repeat, this ear needed a special preparation, that is, a preparation based on the proof of reality that the teaching always expresses. But even so, this ear must be maintained free from interferences, because, when one neglects the duties that one has towards oneself, the spirit falls out of line, the mind becomes blurred and the ear once again becomes unable to receive the word.

I recommend to all those who sincerely want to continue this task of self-improvement and good not to neglect that word even for a moment of time; of this time that before now you were not able to dedicate to this preparation which cannot be achieved anywhere else, since logosophical teaching explains, with a reality seldom seen, what has always remained unexplainable to the one who had not trained his mind to think, his intelligence to observe and his will to maintain constancy until reaching the desired goal.

During all these long years I have been teaching you to think; I have demonstrated how useful it is to search ideas by one's own efforts. In so doing I have had to think for you many times, giving you my thought by recommending later things that your mind was obliged to conceive as your own. In so doing, I facilitated your task in the initiation of a thought, even by starting to think and creating in you a power that you did not have until then, because you used in your daily life, as so many others do, the extraneous thought; few are those in the world who think, and when one does think all the others run up to him to resolve the problems that their minds are incapable of solving. This reveals an evident egotism because, as the act of thinking requires an effort, one prefers to relax in comfort and let others think, so that one can take advantage of our fellow man's thoughts.

Life is generous with episodes and the multiplicity of aspects that daily discussions between people present. As two persons cannot think exactly alike — although many

think to the contrary — there will always be, logically, differences in the thought, even amongst those who do not think. This generates a series of inquietudes as each one, willingly or not, has given the other a part of his feeling, not knowing if there is the sincere and much desired reciprocity that allows one to maintain at the end one's own convictions.

I urge you to practice daily the teaching in all the areas, in all the activities. In doing so you will discover in every fact, in every event, in every detail, its reflection indicating to you ahead of time what is to come. As a first step, be aware also — I repeat — with which ears you are being heard. If you are not heard by the loyal ears of understanding, by the ears of the one who is eager to find in your word a hope and an incentive, then change the subject and seek one that is most interesting to his ears; in this manner you will be able to observe that in order to be well received there must be an interest and that as soon as the influence disappears, the attention disappears with it. Unquestionably this requires patience because patience is creative; it is creative when linked to both the observation and the spirit of initiative that always fulfills a constructive function.

Most people — as I already said — do not have a disposition towards thinking and this is the cause that make them generally listen with indifference. If the word does not promote in the person who listens an act of real mental activity in which he feels obliged to think, then the word gets lost in the labyrinth of thoughts and ideas that are inside of his mind.

You have all come here attracted by a teaching that promised you the assurance of a superior life through self-improvement and the culture of knowledge which created in you the noble idea of being better; but the accomplishment of that self-elevation can only be possible after a while during which one becomes familiar with the teaching and makes it one's own. It is then that the old ears, the common ones, are replaced by the logospherical ear, the ear of he who understands the teaching because he has lived many aspects of what it revealed to him and because he has seen it, touched it and experienced it in many instances of life.

Throughout these sixteen years of uninterrupted work I have created in many minds ideas that were unknown before, generated activities that were ignored up to then, established the bases for a better future, and given elements of defense against the crucial moments that mankind is fixing. I have also indicated, in anticipation, facts that occurred later, and prepared the individual intelligence to understand the reasons why things happen and the means to protect oneself from the contamination of evil by just working on this teaching and by always being attentive to everything that surrounds one. I hope, therefore, that in the future you will be prepared to receive cognitions of even greater significance and come closer also to the reality that the world is now facing.

In addition to exercising this noble task of teaching, to which I am dedicated and which I do not neglect even for a moment by conveying to you my written or oral word, I accomplished many tasks and demonstrated, for all to see, that I have activities similar to those of any human being in the common world. A few days ago someone asked me for the reason for my working so hard and in so many different activities, and I answered him immediately, "Because I want to give an example to all those who follow my thought that bread is earned with the sweat of the forehead, and by living the anxieties of those who work I continue to study human beings in their different characteristics so as to discover the errors, defects and difficulties that they create unconsciously and offer them the most appropriate solutions."

This is how I was able to penetrate into many hearts, many minds and many intentions, allowing me to confirm what I have told you repeatedly: "It is not man who acts badly but thoughts which take over his mind and lead him down the most devious path." And as I see through this reality, observing how man moves and acts according to his thoughts, I ask myself: Can man find any happiness in this manner? Can he enjoy the peace he so much yearns for during his moments of affliction, of struggle or of despair? Who in him governs his actions and frequently distort his best yearnings? Negative thoughts which, moved by a blind force, activate him, and as they are concealed, unable to be seen, they then portray

a devastating vision in his mind and make him live in constant anxiety.

According to the thought that governs the individual's mind at the moment he acts, so will his conduct portray it. Where is the human being, man or woman, who can demonstrate that he is master of himself and has nothing to blame himself for as a result of what the thoughts have made of his mind? To achieve such capability is a task that requires a lot of practice, a strong will and much faith in one's own forces.

There are thoughts that appear on people's faces, but there are many others that are not in the open and yet activate and stir all the puppets of the mind without ever being seen. Consider now, how difficult it is to guide all human beings along the same path, if an inner awakening has not occurred, nor was yet produced the conscious act of thinking, which is the greatest act that could happen within human nature. It is by one's thinking that one can convey the word, the thought or the idea; and a word that has been well thoughtout — and is used to do good — is the manifestation and proof that the act of thinking exists which is, at the same time, the first manifestation of the creative spirit of the individual.

From the moment that man starts to think for himself he already dignifies his species and distance himself from irrationality, which has constituted and constitutes animality. He feels the influx of creative forces emanating from his mind which touches him deeply when he faces his own act of thinking. You have all, without exception, experienced this act and also have felt great joy in observing the result of this same act of thinking which is the child of one's own mind, of one's own intelligence that fertilized it, and of this act that brings the individual closer to He who created him because he is allowed to understand what he is capable of.

Exercising the mind in the act of thinking — as you have already experienced — provides intimate and grateful joy. And, the more you practice it, the easier it becomes, and more caution is applied in avoiding being influenced, as you were previously, by thoughts that, not being your own, governed your mind.

The Logosophical teaching aims precisely to promote in the mind the act of thinking; to think, which is also to observe, to

mediate, to reflect and to select. The teaching has an enormous suggestive power, and this power is what fertilizes the mind, preparing it to accomplish by itself its great objective, which is to create one's own thoughts. But the person who listens to it must find in this suggestion the secret contained in the teaching. How? By practicing and being forceful in complying with what it suggests, as in these very moments.

Think for yourselves but do so consciously, not intermittently, because the mind is like a clock that must always be on time, hence one must not forget to rewind it; in other words, one must put the mind on time that is, bring it up to date with the task it must perform. Any delay will hinder and postpone the betterment that everyone yearns for himself.

The world is going through today difficult times because — as I said long ago — human beings had stopped thinking, and when this happens it becomes very easy to lead them down any path, even towards chasms or hell. And as they do not think it would be just as well to use a trumpet to call them, and they would all follow. In doing so they revert back to the nomad spirit which leaves no alternative but extermination, that is, the total annulment of the rational being who, being conscious of his existence, stops thinking and therefore ceases to exist as an independent individual even though he wears clothes, looks at himself in the mirror and believes that he is a man. The real man, the prototype of the human species, who has been called king of Creation because he was made in His image and given the power to create, is the one who carries out his mission and by doing so becomes similar to the Author of his days, utilizes everything that he was given with the purpose of bettering himself and, as a primary cause, creates the thought, exercises the act of thinking and is conscious of his capability to elevate himself above those who do not think.

I tell you this because difficult times are still to come. The mind that does not think is defenseless and left at the mercy of any thought; the mind that thinks protects the integrity of the individual who strenuously resists to be dragged where those who do not think go.

Those of you who have read or remember today what I had stated many years ago, will find the explanation of this recommendation and come to understand the reason for insisting

that the act of thinking must not be neglected. How could one conserve what was one day deemed to be good if one does not maintain consciousness of this thought? Obviously it is maintained when one thinks and judges consciously, affirming within oneself the results obtained.

it would seem that when I insist that a particular cognition penetrates and fecunds the mind, that there is something, far beyond, that is incomprehensible to those who listen to me. The explanation was given on several occasions and is to be found in what will occur to the individual during the course of his life. Let each one judge for himself what his life is like when he thinks and when he does not think, and certainly be vigilant when he does and does not think, and compare the big difference between both positions.

I do not remember if it was here or somewhere else that I referred to a certain event in my life, an event that is reproduced in everybody's life and which generally passes inadvertently. I stated then that I conserved clearly the memory of everything that was gratifying to me and felt towards it an inalterable gratitude even when it referred to something inanimate. This constituted a virtue that protected me against an infinite number of evils. This is why I once said that gratitude makes the ear more agile, allowing our senses to detect the evil well before it arrives. Ingratitude, on the other hand, is a spiritual deafness that impedes one from listening to the oncoming danger and protect oneself against it.

It is in small things, facts and circumstances that one finds the explanation of other much greater events that frequently occur; not been able to detect them in small things, the individual is not able to obtain an explanation for the others.

I will now tell you about the event or episode which I referred to earlier. As a boy I was visiting friends in the country and as with all boys I enjoyed wandering far from the house, running through the fields. One day I mounted a small horse and rode towards a far away river that could only be reached after crossing mountains and hills. After a short while I was met by the captain of the ranch, accompanied by several peasants, who asked me gently where I was going. As I answered that I was heading to the river he said: "In order to reach the river you will have to cross three gates; be careful, boy, because we have around here a dangerous bull capable of

attacking those it does not recognize." I had already heard about this bull but after discarding his advice I decided to proceed. The gates I had to cross in order to approach the river were of the old design which had superimposed horizontal stakes held at their extremities by two vertical posts positioned at each end of the path. As I crossed the first gate I remembered the captain's recommendation telling me that I should leave it open or leave the bottom stake only in case I had to run from the beast. When I passed the second one I forgot about the advice and continued on my way after closing the gate behind me by putting back the stakes; at this moment I heard close to me a donkey braying that seemed to me like the roar of a lion or something like it. I returned quickly and took down the stakes from the gate. As I went through the third gate, and getting closer to the river, I also took down the stakes. I was coming down the valley when I suddenly came upon a bull feeding calmly. "Is this what they call an aggressive bull?" I said to myself as I decided to ride closer to it. A minute later an enormous bull, that seemed to me in size twenty or thirty cubic meters, raised its head. looked at me and started to run towards me followed by all the herd. It was then that I realized the danger, and as I pushed my spurs into the horse's flanks I rode through the gate in a flash. Having gained a small distance I stopped and closed the last gate, which detained the beasts.

Having recovered from the tense moment I instantly remembered the captain. I was deeply touched and overwhelmed by emotion as I came to understand the goodness his word had brought me — a human word, a warning — and remember that when I brought it up with him, he said, "My boy! You were saved because you took down the stakes. My son died on account of that beast." At that moment I understood how much could be contained in a word and how it penetrates when it is given with the intent of doing good, and I understood also that this man wanted to save his own son through me, and I could never erase this from the memories in my life.

Observe, now, what a few words can contain and remember how many times you must have heard similar phrases to the one said

by this peasant without having retained them in your memory and, as a result, had to go through moments of anxiety.

I am eternally grateful towards all the thoughts that in one way or another contributed to making my life more gratifying, and I etch in this gratitude the loyalty with which I conserve this memory that will never wane because it is contained where everything that constitutes the history of my life is kept.

To remember the good received is to be deserving of all the things that could be offered to us in the future. Do not forget that when a father gives advice it is because he has already lived everything this advice contains, and by expressing it wants to protect his son from what was for him a cause of suffering or what could have hurt him.

You can see, now, how the words carry in themselves fragments of one's own existence, and how they acquire another value when they accomplish their objective, which is to avoid and fight evil so that it makes fewer victims every day and thus lessen its harm to mankind.

In a similar manner you must be loyal to everything that once deserved your affection, your concern, your interest or your attention, and retain your gratitude to whatever contributed to spare you evil or made your life happier and more gratifying, even though you may not have understood and assessed its full implications.

I assure you that this truth is of great importance; it is essential among all people because it builds in the world true brotherhood based on the knowledge of doing good for goodness's sake. You who are not made of stone, you who have feelings, who are beginning to think consciously with the cognition, you can achieve this stupendous step of self improvement that opens your eyes to the greatest of all stimuli and to the most important of all objectives.

THE CONCEPT AND ITS ESSENTIAL MEANING

BUENOS AIRES, NOVEMBER 13, 1946.

When the teachings that emanate from logosophical wisdom are not studied in depth by means of methodical meditations by those who read or listen to them, they cannot in fact be understood in their vast scope, much less practiced with the intent of obtaining the benefits they offer. For this reason they are presented in many different ways in order to make them more accessible to one's understanding. By facilitating in this manner the discernitive task, it will not be difficult to capture the true meaning of the teaching and modify imperfections, so often passed unnoticed, which are evident obstacles to the spiritual and integral development of the individual.

One of the most important objectives of the immense flow of cognitions contained in the logosophical knowledge is to bring man back to the purity of the concepts which, throughout the different epochs of human existence, constituted the key that made it possible to open man's understanding as a result of having understood these concepts, and that such understandings remain inalterably vital for the consideration and respect of all, without exception.

The concepts have always constituted the true moral reserves of mankind. Human beings can live in peace and inspire mutual confidence as long as they sustain them; on the contrary when the concepts are altered they then produce confusion and chaos, be it

in the mental ambience of the world or among the peoples where such alterations happened.

There existed in antiquity a table of concepts that Hermes called "Table of Emerald." These concepts were elevated to the category of principles due to the power they represented for the reasoning of those who abided by them, and in doing so they contracted a commitment to adopt a way of life that placed them far above all other men.

Logosophical teaching aims precisely at guiding man so that he can cultivate those concepts, which that teaching has expressed already in multiple ways, indicating them as being essential to the life of each member of the human race worthy of the rank he occupies as the principal entity among all the species that populate the earth.

There are several classes of concepts. There is a concept in one of these classes which is least known, or common, or maybe the most difficult to detect, and that is the concept that is formed by the unanimous comprehension among a group of people. If any subject is being discussed and an issue emerges that gives rise to an exchange of opinions, whose conclusion is agreed upon by all a concept would have emerged and even "one of them becomes bound by a brotherhood that unites them around that sole thought. If, later on, someone were to forget he participated in the unanimous criterion reached, which he fully agreed to or accepted or, better said, was converted into the law of the group, he would have betrayed first his own conscience, then the concept and thirdly the whole group. This concept represents a key to language because on account of it each one knows that an identical comprehension exists in all members of the group.

What I am saying is applicable to all areas of human endeavor. The struggle to uphold the concepts that were once achieved by men as a group is what produces today so much unrest in the world; the betrayal of these concepts has separated human beings, and as long as they do not respect and uphold once again these concepts, there cannot be peace or unity amongst people. Nevertheless, returning now to our small world, I want to stress that, as the creator of a teaching that seeks in the human minds the opportune moment to lead the thoughts towards the consecration

of the concepts that were altered during past epochs, I have struggled and insisted tirelessly so as to ensure that this teaching does not deviate from its course, so that it may accomplish its mission of warning man's reasoning first and illustrating later the enormous deviation suffered by man, as well as the need to reintegrate within man's thought the image of the great concepts that were once the guiding banner of so many human generations.

I must also refer to the concept that personalizes the individual when he radiates from his very being the concepts he sincerely cultivated, and whose kindness has attracted the consideration and respect of his fellowmen. When this happens, those same concepts prevent the person from deviating or acting in any way that contradicts them; however, when such protection fails, then personal values wane and the individual is totally discredited. The lack of loyalty toward those concepts converts the individual, unconsciously, into a common being, unworthy of any confidence since he was unable to be the noble trustee of his own determinations. This happens to people, to nations and in the whole world.

When the people of a nation betrays the concepts it had established as a moral order in the entire community, it is discredited and thereafter takes a long time to regain from all its participants the confidence and respect it once received.

If one were to meditate seriously on the above, one would observe that in order for the concepts which were accepted by the community to remain unaltered in any way so as to avoid betrayal, it is essential for the community to maintain close and constant contact with these concepts, allowing everyone to exercise his free and serene observation of ideas, thoughts, and his inner psychological, mental and spiritual states. Additionally, in the name of these concepts whose force of eternal essence has had the virtue of uniting many people around a clear, conclusive and unquestionable comprehension, everyone will be able to strengthen his spirit, renew his energies, solidify his friendships and elevate day after day the concept of his own self.

The desertion of a member of the group weakens his exercise of these concepts; only when the inner being is present, spiritually and physically, and is surrounded by these concepts, can joy and satisfaction be experienced by knowing that what was white one day for all, continues and will continue to be white; and whoever tries to change his color will have to destroy the force of these concepts by replacing them with the value of greater concepts having to face the interrogation of all those who maintained their loyalty to that which one day he had consecrated in his own consciousness a name: the same one that was consecrated by the whole group including himself.

At this very moment I remember an old legend which is maybe as old as mankind itself: One day in a far away place a child was lost. His father searched for him everywhere. Already tired and having given up, he arrived one day in a village. Many children were celebrating an event. When the father explained to the mayor the reason for his long pilgrimage the mayor said to him: "Look how many children are here. If one of them is your son, prove it to me and he will go with you." As all the children surrounded the father who had lost his son he called out in a loud voice a name. To the surprise of everyone, a voice was heard from the group saying "Father! Here I am." And this child was already known by another name given to him by the one who found him; but his real name was recognized by him from the very depth of his heart.

It could be said with conviction that exactly the same thing occurs with the concepts; they respond to the call of those who gave them life and confirmed them as such, and it would be in vain for anyone to try to change their name. When the voice that calls them is the one that instilled life into them, the concepts stand up to say "Here I am!" free from any stain.

One of the principal causes, better still, the principal cause of any disorientation resides in deviating from concepts. When man distances himself from them, disorientation follows immediately and impedes his inner vision from detecting with certainty the deviation made, resulting in a lack of action that would have been required to fill the void left by the concepts.

The culture of the concepts - I already said this - is what constitutes the moral assets of human beings.

The concepts are not born as a result of antagonistic laws; they are born of a conception, and every conception originates in a law.

Although in the first case I mentioned the group can consecrate a concept, one should not forget that this concept must govern the behavior of the group; for example, if ten people determine to pledge their wills to achieving something, this determination will govern, from that moment on, the behavior of that group, since its participants must apply their will to the achievement of this image that all promised to accomplish.

If any of you disagree with the principle just mentioned, I would be very pleased to hold a plain, ample and generous discussion on the subject.

Every accepted concept must therefore govern the behavior of he who accepted it. The intimate consecration of a concept is, implicitly, an oath.

During the time of Hermes when all of his closest disciples met the following ceremony took place: seated in their allocated and respective places around a large table, seven of them would leave to bring a chest containing the "Table of Emerald", that is, the Table of the Concepts. Once placed on the table, all those present stood up and, as they looked at it, they made a conscious review of their acts; then each one noted on a piece of paper the errors and faults he incurred against those concepts, whether consciously, unconsciously or by neglect, and thereafter keeping this paper which he used as a guide for his future actions and to orient his life. Having done that, the chest was returned to its place and everyone withdrew in silence.

This simple ceremony also had the virtue of showing who amongst them was absent from the meeting; and when this occurred and the absence was not duly justified, it was considered as if the absentee had offended the Table of the Concepts even for the mere fact of not having complied with this spiritual appointment.

A concept that I would like to mention now, precisely during these times when human beings run the danger of distancing themselves from it and allowing for the most frightful of human deviations to occur, is one that was consecrated by nearly all the peoples of the world as something that should have never been altered - that is the concept of friendship. This concept has been weakened not only between the peoples of the earth but also within the small circle of men; this will be, undoubtedly, the unavoidable cause of negative consequences for the future.

As I already said before and is common knowledge, friendship is born from a mutual likeness but especially from the affinity of certain thoughts that induce and incline one another towards more or less similar preferences. When friendship becomes an accepted concept between the parts of a group, this concept, I repeat, must govern all the parts. No one amongst the group can use this friendship in any way other than the way agreed upon by the group without abusing the generosity of the concept, which requires building loyalty towards it.

When friendship does not unite human beings it is because something separates them and impedes them from coming closer together; and when friendship does not exist so too esteem does not exist, nor can confidence between one another.

The lack of friendship creates logically a reciprocal restraint from both sides; and when friendship does not unite human beings in a disposition towards an ample tolerance, assistance and mutual collaboration, every restraint and isolation leads to the weakening of this friendship, and the concept suffers as a result of its misuse.

One could see how friendship suffers and weakens when a person who cultivated it and offered it generously, without ever betraying its natural spontaneous expression, is not reciprocated with the frankness, loyalty, clarity and simplicity it demands. In these cases doubts occur inevitably; the individual suffers as he exerts himself to conserve within himself the purity of this friendship, but finally as his repeated efforts to receive reciprocity fail, a reaction ensues which breaks up the friendship and enmity replaces it. I have repeatedly thought about this and observed that, if human beings focused more of their attention on the duties they owe to

each other, they would be spared much suffering and many mistakes, and they would conserve many friends.

I recommend therefore to all of you who are listening to me to unite periodically around the Table of Concepts that I revealed and, as in the ancient times I referred to, stand up at the moment the concepts are placed on the table, meditate on them and remember them, ensuring that they govern permanently your own conduct.

TOWARD THE IDEAL GOAL

BUENOS AIRES, NOVEMBER 25, 1946.

Every human being marches through life in pursuit of an ideal goal; I say ideal because ideas are, logically, what constitute, or better still, build, the bridge that unites the physical world with the world of ideas. The person who lives without an ideal carries death on his shoulders.

An ideal is that which every person forges as a powerful stimulus to achieve what he sets out to accomplish for himself. If this ideal were of a superior nature, the spirit would ascend in the same proportion as the individual progresses toward the superior objectives set by that same ideal; if it were inferior, his steps would take him toward inferior objectives. When the ideal is superior, man struggles, committing and sacrificing himself to conquer, day after day, a part of the forged ideal, and if it includes his own life as well as all that surrounds him, the law demands of him not to neglect any particle of what it contains. Eventually, the attention demanded by that ideal may take some time, but it should never be forgotten and even less underestimated.

During the developmental process leading toward a superior ideal, multiple opportunities will occur that allow man to exercise important observations. The experiences probably constitute the greatest value, and the person who does not dwell upon them, past or current, in order to extract conclusions that he will apply to his future actions, truly detains or delays his evolution.

When one marches toward an ideal goal one must do so cautiously and understand that if at times the progress made is fast and easy, at other times it will be painful and difficult, and only the recollection of past experiences and lessons learned can help during these moments. This is the reason why human pseudo self-sufficiency has been often so harmful to man: because people substituted the recollection of the truth with the recollection of falsehood, and in this way many things that originated from generous sources or from experiences benevolently taught by others were appropriated by them as being their own, that is. born from their own source of inspiration, all of which contributed to worsen people's situation rather than improving it, since such things are devoid of any substance. This is what happens to all those who, being unprepared to comply with the demands of the law so as to sustain a wise position, fall into the above-mentioned situation.

The pigeons that fly from their nest before their wings grow feathers run the danger of falling and breaking their heads. One could object that they would not learn how to fly if they did not rehearse; alternatively, a premature rehearsal usually results in breaking a wing, a head, etc. ... The result is very different when they are led first by the parent-birds from one small branch to another, then from a big one to another, extending the distances gradually as the pigeons, far from weakening, build strength so that one day, with the particular arrogance of birds that have completed their developmental process, they will be able to take magnificent flights without the danger of surrendering to fatigue or other causes.

I always admire the person who places in his actions his determination, good will and the great yearning for self-betterment, seeking to become in every moment and in every circumstance, directly responsible for his choices. When man works inspired by good and self-betterment, he must be very careful not to upset others on his account. This must be his basic concern every time he undertakes a task wherein others participate in its accomplishment. In so doing, he will be perceived by others as he wished to be — and as his heart wanted it. I think this is one of the

greatest responsibilities which incites him to maintain a vigilant attention towards what may upset others more than what would upset him. This attitude must not only be limited when working on projects but must be extended to the movements he makes in all areas of daily life.

Whatever may be the circumstance in which the individual finds himself, he must be very careful to ensure that his whole being participates in it and not only a part or a fragment of himself; this includes his moral, physical and spiritual being. I call attention to this point because it is seldom taken into account: conversely, those who surround him in these circumstances take this into account and follow the trail left by his steps, his ways and his conduct, since all this forms what he is as a whole forms and defines the concept others perceive of his person, which will always rise to the occasion in his defense.

Quite often I invited those who surrounded me to accompany me for a while to make them observe, experiment and act while I explained to them certain facts and circumstances that occurred as a result of my direct contact with life. If I did so it was only to teach them and have them drink, from the same original source, teachings that could not be learned from books, because even if they found them they would have taken a long time to perceive the various nuances and details that constitute a cognition or a truth. Naturally, as I paused at times to allow them to get closer to me and see the experiences that this produced, that was to help them accelerate the speed of their progress and make them advance with greater assurance as they came to better understand the process of their own conscious evolution, since by other means the result would be difficult and even slow in this already encumbered march through life.

I remember having recommended on various occasions not to walk too quickly nor too slowly, not even extending one's steps beyond the reach of one's legs nor reducing one's steps to a dwarf's pace. The extremes are always harmful. One has to seek in every moment proximity to normality, to equilibrium and to fairness, and one should not be surprised if, every now

and them, dialogues occur, as a natural need, between the mind and the conscience, as both are not always in agreement.

I always give my teachings in an effort to insure that they penetrate into the lives, hearts and the consciences of those who listen to me; later, after a moment of silence, after a pause, if I do not perceive the natural reaction that must ensue — a reaction of stimulus, of enthusiasm and also of anxiety to know more details about the teaching — I redirect my attention toward other focal points and other persons, giving them similar opportunities. Nobody can deny that I have taught many things, things that man cannot learn anywhere else unless he acquires enough longevity to live hundreds or thousands of years, write his own book and register in it the cognitions obtained in his long life.

I hope to meet with all of you shortly to speak on something that will register as one of the great teachings given by me since I began this work of human self-elevation, and on that occasion, I will possibly emphasize certain events, circumstances and details that will come to represent to all of you a compass and a guide.

I will now refer to an interesting episode. It occurred once as I was giving my teachings wherein I referred to certain situations, inner state of mind and attitudes that were identifiable by someone who was present as having happened to him. When he expressed to me, in a joking tone, that I had attacked him, I replied that I only attacked what from within himself threatened him, his life, his concept and everything he had been. He accepted this and understood it, or at least seemed to understand it. Later on I explained that I had not directed my remarks to him because such occurrences were common to many, and that the teachings are not exclusive to anyone in particular but are for the world at large. Once the teachings are printed, would anyone be capable of measuring the extent of their reach and say who could take them back? After a while the person who was involved in this event, blinded by fatuity, distanced himself from my teachings due to the things I mentioned as being the enemies of himself which he had taken to be an attack on him and, which he had

identified himself with, thus damaging thereafter his yearnings for self-improvement.

Let us go back to the birds by referring to a mythological legend which now comes to memory: a big bird once met with several others of the same species, discussing which one of them could fly the longest distance without getting tired. The big bird then invited all the others to follow it, which they all did. The legend states that when the birds began giving signs of fatigue, the big bird extracted from its plumage two blazing wings which sustained its continuous flight, while the others began falling down, struck by fatigue.

It will be easy to find the meaning of this legend if one realizes that not everyone possesses the same resources and, logically, he who has more can do more. Consequently, a person who has more intelligence, more patience, etc., will have greater flying capability than the others, for he can always depend on an additional pair of wings.

The person who does not observe, in his daily life, the movements that occur in it from the moment he wakes up until he goes to sleep, loses magnificent opportunities to broaden his understanding. As all things have an odd similarity and appearance, even those occurring over long periods of time, one can apply the cognition obtained and thus sharpen one's intelligence to deeply penetrate into those things which, without exception, interpenetrate one's life and, at the same time, are linked to universal life.

Some days ago, as I was looking at the armchairs of my office, I noticed how damaged they were by wear and tear, and I thought: "If I use them and they serve me as well as serve my fellow man, my duty is to conserve them in good condition." I also thought that repairing them would be a compensation for the usefulness they had provided me for so long. It so happened that, after a meticulous repair, the armchairs looked like new, ready to serve for who knows how many more years. I invested some money in this repair, but I did it with pleasure because I had to give something back to these armchairs that allowed me to sit and, at the same time, seat so many other people. How many things could deserve this same teaching offered by the armchairs!

I remember a saying that an old acquaintance once said: "To maintain both a good horse and a friend one must not abuse them." This suggests, as a reflection, that all things must deserve our attention, our respect, and specifically our reciprocity to the benefits obtained from them, if they generously offered us an opportunity of well-being, of happiness or of usefulness in our march toward the ideal good we have set out to achieve.

Let us now move on to another point. When man acquires the sensation and the assurance of being in control of his time. which will allow him to fulfill the high duties demanded by a life of self-elevation, everything becomes possible for him. It is evil and terrible when he does not have available time which, once gone. cannot be recuperated, forcing him to use the time from his future; but since this future time comes laden with a series of alternatives that man has to go through, he is not always able to replace the lost time with its respective duties, for he finds himself encumbered by events and circumstances that repeatedly create new duties and even greater ones.

If the individual does not possess the consciousness of the truth his life will fluctuate between reality and fiction and will constantly be induced to act in contradiction to his own inspiration. This happens because, since the inspiration is located on the level of an ideal, it is necessary to be in permanent contact with it so that one can walk along the path of reality without ever deviating into the path of fiction.

LIFE'S INFLUENCE ON THE AWAKENING OF ONE'S CONSCIENCE

MONTEVIDEO, DECEMBER 14, 1946.

Everytime I visit this house I have the sensation of coming from another world; in fact it is so, since none of you know as I leave when I will return nor even I could tell you when I would return. It follows therefore that we have, between visits, a parenthesis that can last clays, years or centuries. This is why I said that I had the sensation of coming from another world; and it is so, I repeat, because my mental world is different from yours; so different that sometimes I feel as if I am in a large window through which everybody can see how I work, how I struggle, in sum, how much I do, even though one does not understand nor discover the precision of my movements. The majority of those who observe me can not find an explanation to their inability to imitate my movements nor follow me in the struggles, in the activities and in all the thoughts that I set out for everyone to follow.

I have taught you to create the mental world, one's own inner world, in which one has to accustom one's temperament first so that one can live in it and later accustom all the thoughts that one wants to populate it with. It is necessary, however, that this world does not become isolated but rather come in contact with other mental worlds and that such a contact be one of harmony and peace and not one of antagonism and reactions which are contrary to the sound and noble nature of the human spirit.

To just keep living is very easy; everybody can do that without experiencing other inquietudes than those produced during lunch or dinner or during the hours of rest when the body feels the need to lie down in a horizontal position. Nevertheless, no one should ignore that even in this position one must accustom the thoughts to remain standing since they do not need rest because they never get tired. Conversely, they can fatigue the mind, and this fatigue that later extends to the entire being can even reach the thoughts. What happens in these cases? The thoughts become lazy and when the individual solicits their assistance, they present thousands of excuses and are unable to be helpful, forcing him, therefore, to seek other thoughts and create new activities if he wants to accomplish his purposes. This is why I stated that even when lying in a horizontal position even with the head resting upon the pillow, the thoughts must be kept standing up and always be vigilant and active.

Life must not end as do the final hours of daylight, agonizing at dusk. Life's horizons must be expanded, stretching the hours of existence so that the spirit, incarnated in matter, can experience the greatness of its creation. To achieve this, one must renew oneself in the past and in the future. In the past, by constantly reproducing on one's mental screen all the events that one has lived with the great intensity; in the future, by thinking about what is yet left to accomplish, in what one had thought of doing and above all, in what one wants to be in the future. And as more gratitude is experienced by the individual toward his past maintaining his gratitude for the happy hours lived in it including its struggle or its pains, - which are always educational - more so will his life be receptive to new and greater perspectives of achievement.

Do not, therefore, crystallize your aspirations in limited things that only lead to fleeting moments of satisfaction. Guide your thought through all the areas of Creation and seek the one that you will have to act in and by doing so, you will experience the joys of existence by the very nature of your inner reactions. Carry out the plan of evolution, being conscious that you will gradually reach greater conceptions of the cognition that is offered to human intelligence, and you will notice the immediate surge of powerful

stimuli that are conducive to the accomplishment of things never dreamed of, giving you the certainty of their achievement. But you must always maintain spiritual serenity and the memory of what you promised yourself to achieving your purpose otherwise if you fail to comply with your own promise, how could you comply with those made to others? How will you be able to comply with He who gave you all the possibilities to resemble His Image?

It is, therefore, necessary not to skip over the teachings because they contain keys of immense value to understand the mysteries of Creation and those of the human being.

Many people find it very difficult to maintain a good relationship with themselves; they do not know whether to address themselves as "sir" or "you"; obviously when they are upset they address themselves as "sir" and when they are reconciled as "you". It is natural for such a difficulty to exist because the person does not know himself well. It is common practice to bestow upon oneself excessive confidence; in these cases, he who is inside makes use of this confidence but later the relationship breaks down. It is preferable, therefore, that the relationship with oneself be more intimate each day allowing one to get to know oneself better. In so doing, one will avoid being contradicted from within oneself when one expresses a thought during a discussion with others. What often happens is that he who does not tell the truth reveals it in his eyes; this occurs because he is denounced by he who is inside him. How many times as the mind speaks, the heart contradicts it through one's eyes? For this reason it is necessary to create harmony between the mind and the heart seeking full agreement between them; and if at times the mind expresses a lie, let all the other times follow the advice of the heart.

The subject of the human being is so inexhaustible ... he has done so many things. . . so many things erroneously done, that millions of enormous volumes could be written about them.

Someone recently said to me that at times the world seems like hell. "True," I replied, "but one must be smarter than the devil to avoid burning in it and be able also to transform the flames of this hell into adorable caresses."

We also hear quite often people saying that "life is hell." Logically, this is to be expected since very few people remember the sky, and the only way to have man remember it is to make him live a little in the hell he is submerged in and from there he will begin to reflect and think in the beyond, in his surroundings and in many other things; and as he has spent so much time without remembering God, he will remember Him insistently from this hell and there, from his pain and anguish, he will learn to call him and pronounce his name, not in vain any more but from a true need; to call him as he should be called, sincerely, pledging a permanent remembrance and making of his own life a constant offering to his Creator. Only then will God listen to him and transform the hell in which he lives, into a paradise of happiness.

All universal laws are structured on eternal bases. They punish those who infringe upon them but they move so slowly that they are unnoticed when they do so. Nobody notices the movement of the laws towards a punishment and when this is perceived the law would have already moved by punishing all mankind without exception so that everyone remembers that universal laws must not be violated. Some are punished as a result of an infraction and those who did not commit it one are to receive punishment as a warning against doing so. It is necessary therefore to avoid being despondent about things that happen, have happened or could happen in the world. You must face them with courage since if you were dead you would certainly be very calm and would not be concerned about what has happened nor about what is happening or could happen; nevertheless since you are alive all the more reason to be calm as you may still be called to witness great things. Can this therefore be a reason for discouragement, upset or fear? No! this is not possible.

Each one must shape in anticipation the image of imperturbability and pursue your march without being detained. Fulfill your purpose with valor, with determination and with joy, and always think in directing your steps, all the steps, toward good, toward self-betterment, toward accomplishing what you set out to achieve for yourselves and for others, ensuring that nothing detains

this march in which you alone could be its obstacle.

The greatest obstacle is erected by the lack of will power, discouragement and the resistance to accomplish something. To avoid this, so that one's anima does not wane or the spirit gets tired with the sterile movements of one's imagination, it is necessary to always review the stimuli and maintain agility in life; be agile in all your manifestations in order to avoid that neither the thoughts nor the feelings, nor anything else that has participated or participate in the process of your own existence becomes numb. Everything must have life: the past, the present and the future. Having thus opened the arch from the past to the future, life itself expands; it is no longer limited to the present or tied to the past nor fearful of the future; having thus opened the great gate of one's existence by living the past and the present and extending one's vision to the future, one would have acquired the ability to dominate the blind force with one's intelligent movements, and having instilled life to the memory of everything that one had been, had done, is doing and will do, one would already have acquired enough to take care of a beautiful, extremely beautiful task.

Nothing can cause to the human being greater happiness than to constantly parade on the screen of his mind all the events in which he actively participated; those produced in the past, those pertaining to the present and also those he aims to accomplish in the future, because if this did occur, the act of molding the thought of what is to come would make him, mentally and in anticipation, live in the future.

Man must not be detained by the present nor be captive of the past. If he also looks to the future, tomorrow, when death puts an end to his existence, he would have lived in anticipation what he would not have lived impeded by death itself. He would have gained for his existence an additional part; he would have lived that part which would not have been included in this existence. Consequently, by reaching the end of his days, the same end that befalls everyone else, he would have lived a part of the beyond, a part of that which is secretly hidden in all that is created.

This is man's function: to penetrate ever more deeply into the depths of Creation. Creation is everywhere and as one lives life intensively, one will live with amplitude as life takes on an eternal

meaning and not a passing one like the things that pass and are forgotten.

Be permanently active like everything that God has created, like Nature itself which is in constant activity. Do not rest on the pillow as a result of fatigue but rather to replenish your energies. With this unique thought you would renew your activities with full vigor and you would fulfill in this way the great mission that the human being was given by He who created him.

FOCUS ON GROUP TOPICS

MONTEVIDEO, JANUARY 14, 1947.

I spent a few days on the beaches of the east coast; I have returned restored and full of energies. I truly needed this rest because tomorrow begins a new program of activity, which I expect to carry out with the same joy and determination as always. There will be fundamental changes in the development of new tasks and I have already prepared my spirit in order to face the struggles and difficulties that could be encountered along the way, in every area, I keep in mind, as I carry out this new activity, the satisfaction of having triumphed over many situations; of having triumphed after titanic struggles and intense moments lived one after the other in uninterrupted succession.

When the moment of triumph had arrived, I remember having told those who were with me, "God has spoken. Let this triumph be an offering that I make to He who created all things; and that this offering, this bouquet of roses with thorns that protect its fine stems, represent a symbol that in eloquent language can express the feeling of my soul and carry in it one thing only, one unique scent; the scent of gratitude."

There are those who rejoice in their triumphs and adorn their personality with a fresh dose of egotism and vanity. I would like all my triumphs to form a single weave as a carpet for the Lord's angels to walk on. I would never like to know the betrayal of a moment of vanity; I prefer humbleness in

the spirit. This is how the failures become more bearable. the struggles become gentler and one is not exposed to vanity which, upon suffering a strong blow, cracks the false crystal of one's personality. I would like my example to serve as the north and guide to those who follow my thought, and that each step I take be confirmed by the progress of my own merits and not attributed to supposed privileges.

I am in this world like all other human beings on earth and, just like them, I was given the opportunity to know, as I penetrated all environments, all that was relevant to my purpose, my purpose of good, which is the great work of human self-elevation that I have been carrying out.

I mentioned previously that tomorrow begins a new period in my life. It is my yearning that you will be able to accompany me in word, in thought and in action; let all energies be renewed; let the enthusiasm vibrate, and in all of you may emerge a new dawn that promises a future full of happiness. But it is necessary to enter the future deserving it; you must advance towards it and not wait for it to come to you. By advancing towards the future you will be eternally young; if you wait for it to come to you, you will be eternally old because that future will pass by you several times and you will all age without getting to know it.

It is necessary to consciously meditate on the content of these words, and dispose yourself from now on to contribute with something more to the Work; become more active and learn to move with more agility within the ambiance that you are given to act in; abandon mental sluggishness and the sleepiness that leads only to inertia. Be active, truly active, and be disposed to undertake a steady task, secure and inalterable, and that it be continuous, so that it generates life within you and prepare you to enter the future knowing it beforehand.

It is therefore indispensable to live such historic moments as those endured by mankind throughout the centuries, in which it had to prepare for fundamental changes and understand their significance to the integral transformation of the individual and to his adaptation to the new era and to the future that will come.

Do not fall behind; those are the words that must be posted

in all the places where they can be seen by the physical and spiritual eyes. Do not lag behind; advance positively and energetically in search of a better tomorrow without faltering in the struggle.

Increase, every day if possible, your energies and maintain your anima agile so that the spirit can vibrate full of joy in anticipation of something that will come, for something that you yourselves will beckon for your own good.

Do not surrender to sadness or to disappointment, for that is the beginning of death. Saturate yourselves with enthusiasm, of that serene enthusiasm exempt from screams or pomp, of that enthusiasm that is felt by the souls who know how to fight and succeed. Not the enthusiasm of those who gesticulate excessively and succumb at the first confrontation after having dulled the edge of their blades too soon.

I have had the opportunity on this trip as in others to speak to people I had just met who told me that they had some reference on the logosophical teaching; a relative or a friend had already spoken to them about it. When this occurs it is because the ground is already prepared; it is time then to remove the covers and allow for the logosophical wheat to begin to grow high, this wheat that will produce the flour that makes bread in abundance to feed the starving spirits that are the majority.

What I am telling you is a truth that you yourselves have been able to experience. Wherever you go you can confirm that the name Logosophy is known; that its teachings and its author are known, because, even though it may not be apparent, the author moves a great deal, he goes to many places, and wherever he goes he makes sure to leave behind one or two seeds from his favorite plants. Later on, when he returns, he often picks up a flower. If he can do this effortlessly, so can you.

In order to do good and carry the wise and friendly word to your fellow man requires you to be prepared. Offer, therefore, your best yearnings, purposes and efforts so that, in joint collaboration, the forces of your will can be renewed and thus accomplish this year a task that can fulfill, with dignity, one of the most brilliant periods of the logosophical history. Do not forget that each one of you has his own sphere of activity, small or great,

that are always important because the small ones can become great and the great ones can become even greater.

I would like to think that none of you will desert this call and that you will enroll in this period of intense activity. Nevertheless, if along the way you were to feel weakened, call me and I will come to strengthen your anima with my word, with my action and with my presence. All I ask of you is that these calls do not become frequent, and keep in mind that I would be pleased if some of these were not made to ask for help but rather to offer me the fruit of the work you all carried out, a fruit that would be most gratifying to my spirit.

In the last issue of the magazine "Logosophy", wherein was published something that referred to Egyptian temples, you will have observed how teachings were given in those temples by way of symbols. Within every symbolism there is a secret kneaded into it that is only known by the one who kneaded it, who deposited it there. It is not possible then for more than a small part of such a secret be discovered since it is prohibited to be revealed in its entirety. The reason is very simple: not everyone can understand that which he did not prepare for. It is essential therefore, to prepare oneself, to work intensively in order to deserve the comprehension of such secrets since it is impossible to acquire a cognition without the necessary preparation. He who receives money without having first carried out a process to earn it will squander it, thus leaving himself and the one who gave it to him with nothing, even though the former had promised to duplicate the amount received.

Very well; I will now refer to another point that is equally important for you to understand.

One must not forget that lead can be transformed into bullets which later exit the mouth of a cannon. It is the only way that lead, propelled by gunpowder, can move quickly. The lead of mental inertia also makes bullets and at a given moment these bullets can kill all those who due to their inertia allowed these bullets to exist.

If there was not so much lead in the world, wars would be avoided and human beings would have reached a different

understanding. The ambiances would have acquired a new spirit of collaboration allowing for the emergence in the world of a true concert of ideas, each one with affinity to the other and none conflicting; ideas that point towards doing good. In a word, human beings would find themselves carrying out the mission entrusted to mankind, that is, to reach perfection through constant self-betterment and to totally eliminate the scum that mankind has been dragging behind it throughout the centuries.

Nothing can be more negative to human beings than to surrender to inertia, because this gradually absorbs their life; and life that is lost is less of a part left in the life that remains to be lived.

I said, in another opportunity, that it was necessary to live life intensely and even to penetrate into one's future in order to live more and to expand all of the areas of individual activity. In so doing, one can never fear death because one would be living with life. It is that life which will be providing the spiritual well-being and it will be life itself that will be fulfilling a sacred function: to lead the individual to the perfection of his own image. Whoever does not do so, whoever strays from this path, will always find himself accompanied by fears, sufferings and unnecessary setbacks.

I think that we all love life not because of what life gives us but because it has been given to us to make the best use of it. We love life because it comes to us from God who created all things; because that life belongs to Him and by loving our life we love Him. You must, therefore, take care of that life in its form, content and spirit and constantly guide your thoughts towards those directions where you feel that you will find something that belongs to He who gave you life. When something inspires you, make sure that the objective of that inspiration belongs to the One who created you, and do not forget that the birth of every inspiration must always represent an offering of achievement, that is, made generously, never with egotistical intention. This is the only way to overcome the many difficulties in life, in the world, in the continuous battle and struggle against the obstacles that surround us. When man comes to know what is his position in the ambiances in which he lives, he will know how to carry himself according to the conduct

determined by such a position and avoiding leaps that endanger his stability.

My great yearning is that happiness always reign in all of you and that the enthusiasm and the faith in your future grows, if you so deserve it; may all of you who are present enjoy this new life that you are living with joy and hope, so that at no time may cross your minds a thought that opposes the good disposition of your spirit.

THE NEED FOR BALANCE WHEN JUDGING VALUES

MONTEVIDEO, MARCH 22, 1947.

Every time I had to give impetus to something I took pleasure in preparing beforehand the field so that the wheels that carry this impetus find the path unobstructed allowing it to go much further. Therefore, I will also prepare today the field and at the same time give the impetus.

It is not a question, however, to propel the wheels without knowing at what point they would lose strength because then one could harm the attainment of one's aspiration which is the ultimate goal of the impetus. One must know at which point the strength of the wheels would weaken so that one is ready to give a new impetus: the wheels will thereafter have a continuous movement.

As you know I have given many teachings but you often have not been able to find in them the answers to those questions which, although not expressed, exist as permanent enigmas within the individual. And they are not expressed because the yearning to understand something beyond what one knows requires first the emergence of an inquietude as, for example, the inquietude about one's own life. My comments today will focus on this point.

Even though innumerable lives populate this planet; even though man and, naturally mankind, has walked in this world for so many millennia, the conditions that must distinguish the human species have not yet been reached.

And this is why the world and human beings continue to stagnate in their impotence regarding the world beyond. No one has been able to penetrate it because much more progress needs to be done in this world, in the world that is closer to the individual, in his own ambience; in sum, in the area of his activities and of life in general.

Human beings live in all parts of the world; some study, others work; some read, others listen and still others do nothing; yet, among the enormous quantity of human beings who move and fulfill the activities of their daily routine, many precious experiences occur that are meaningful to the individual life. Everybody, some more than others, but all, without exception, feel every day, and sometimes in a crude form, the reality of these experiences whose value is of great importance. Very well; does one adequately extract the fruit of these experiences? Does one use them judiciously? This is also what we are going to address today.

Generally, no use is made of these experiences and even when someone extracts from them some results and uses them, he does so egoistically, reserving the benefits he acquired solely for himself. Those who, for one reason or another, have triumphed or are successful in life, rarely share the means they used or the benefit of the experience that helped them correct their conduct; unfortunately, they keep for themselves what, according to them, was achieved at the expense of huge sacrifices, worries or deep bitterness.

Everybody therefore remains destitute - since he who deprives the other from his help suffers the consequences of the same error from others. All therefore become disoriented, immersed in the ignorance of so many cognitions that could help him through such experiences. In fact, if each one were to offer his fellow man the knowledge he obtained from them, many painful experiences could be averted.

There are no records anywhere, possibly because no one has undertaken such a task, whereby the innumerable experiences that the human being undergoes during his life are registered. This is

why youth is totally deprived of cognitions and of a guide who can truly and successfully orient him through the world he penetrates into, and thus preventing him from against falling over and over again, freeing him from what often deeply harms his heart, his mind and his spirit during this tender age. This does not mean that youth should be offered a totally unencumbered path to follow since this would be as absurd as the other way; but yes, partly facilitate his march along this path by helping him during these difficult times with the light of the cognitions extracted from the experiences to keep him from avoiding them. This would be a great endeavor that is capable of giving mankind huge confidence.

The majority of human beings, so as not to say all of them, enter the world, I repeat, blindfolded not knowing where to go nor what it wants: today's desires are tomorrow's tortures; its aspirations are mingled with the passions that annul them, while the strong inner commotions alternate with the natural inclinations of the individual. What possibilities, therefore, could there be to direct life towards a predetermined objective if one does not know what has to be done and what means are available to achieve it?

It is evident that what should be based on one's knowledge is left to chance; we do not say to one's experience because when the moment comes to trust it one would have had advanced considerably and faced many difficulties to the point that experiences become mere training incentives aimed at maintaining an agile remembrance of past ones. This is when man, already trained, could offer his fellowmen the correct advice. This will then represent a generous and charitable act of great value.

One should not forget that although the human being lacks knowledge, he very often replaces this void with an enormous amount of vanity, pride, haughtiness and personal overestimation. And it is, precisely, at this point that he goes astray where his steps stumble over the stones because, as his head is held high by the impetus of haughtiness, his eyes cannot look down on the path below.

The task of orienting one's life is not an easy one; it is not a simple task. It is necessary first to open one's understanding so that

the outpour of knowledge can penetrate into it; but it must be opened gradually allowing for a progressive absorption of light which, by illuminating one's intelligence, helps to understand the true value of things, a value that is not what is commonly attributed to them.

One has to reach the balance in judging values so as to be able to discern, in direct relationship to oneself, what is the real value that each thing possesses. It is common to inflate one value and diminish the other according to one's convenience or to circumstances; but this does not alter in any way its effective value. He who increases or diminishes the value is the one who is exposed to suffer the consequences. For example, some people often attribute an excessive value to a determined thing and dedicate a great part of their lives to it; so much so, that they even allow it to absorb their entire life. But this life, once absorbed by that to which one has given undue value, depreciates as the production of real positive values decreases, because the individual would have lost the exact consciousness of a balanced judgment toward the value of things.

It is possible that, at this very moment, my words cannot be clearly understood. This is logical because I am addressing a profound topic; nevertheless, my words must naturally induce an awakening, an inquietude. I pose the question and promote an inquietude about it; it now requires you to sharpen your understanding in order to reach its meaning.

Well; let us go back to the thought I was developing. Let me add that there are people who dedicate their life to cultivate a value and, after reaching an advanced age, realize that this value was neither unique, nor the best nor the greatest nor the one that was convenient to them and while they were cultivating this value they could have done the same with many values, dedicating to them identical effort, constancy and enthusiasm. I mention this because, while people sense that they cease to exist once they stop breathing, I can assure them that it is not so, that such a thing is an illusion, since the existence cannot be reduced to a few years of life. What does happen is that, when one stopped breathing here, one starts over there, where one must avoid going overburdened with many

things, since this cargo will impede one to elevate oneself faster.

To do so, it is necessary that one's life expands into the life of others; that at the same time the individual exists, part of his life must also exist in his fellowmen; and so, when he leaves this world he will continue to live in it and this is precisely what will help him elevate himself faster and return afterwards. During the course of generations physical life is carried out in phases, and the more the individual's life has extended throughout his works, his example and to everything he had been able to create by giving it life, more will all this contribute to identify his own self upon his return.

The person who wants it all for himself, I am sure, very sure, thinks that what I have just said is not correct because he knows that he is amongst those who will not return. He is an egotist even in this! ... If one were able to seek him, who would do so if he had done nothing useful to anyone? Conversely, how delightful it would be to seek the one who lived amongst us and having left in human souls a confidence they never had and in their hearts a hope which, like a torch of living light, allowed life to remain happy in the warmth of their affections! Who would not go out to seek the one who was great in the conception of his ideas, and generous in his spiritual amplitude, knowing that he will return to listen to his words that are full of life and to revitalize and fecundate his spirit with them?

There lies the difference, the simple difference that exists between one life and the other: the fecund and the sterile, the altruistic and the egotistical.

I want to call attention, once again, on how life must be understood and on what is the mission on earth; the understanding of what has happened, is happening and will happen. Certainly this is not easy. Nevertheless the logosophical cognition, that penetrates gradually into one's understanding like the drop of water that perforates the stone, creates defenses, calms illogical inquietudes and promotes logical ones, annuls unreasonable aspirations and awakens reasonable ones, as it slowly corrects the path, as well as the steps of he who walks in it, thus accelerating his encounter with the ideal he set for himself and which he pursued for so long while turning round and round without ever reaching it.

Undoubtedly you must have read the first article of the last issue of the magazine "Logosophy." The definition of pessimism and skepticism is clearly stated there. I would like to add, nonetheless, a few more words, that will enable you to see how the lack of mental defenses and mental resources, often annul one's understanding which becomes inhibited, limited and finally deprived of any comprehension.

Pessimism is a criminal thought that, penetrating into one's mental house with the aim of extermination, kills all the thoughts that rush to assist the one in danger or the one that needs help to get out of this difficult situation. This is the reason for the mental void we find in the pessimist. It is logical that this occurs because if all the thoughts had been machine-gunned by the pessimist thought, what are we to find? Nothing more than the corpses of those thoughts that could have served to help find a solution. But there is still more: the pessimist surrenders because he thinks that life ends with a mere obstacle, with a setback or a crucial moment and forgets all that he has ahead of him, all that remains for him to live for, surrendering his life, abandoning it in the arms of denial, despair or indifference, which is the same. He forgets even more; he forgets that although life belongs to him, because it is he who enjoys it and uses it, he must not throw it, as a mere leftover, into the jaws of hungry wolves.

Life must be cared for and exalted; and all the possibilities it contains must be cultivated and turned into a garden, if it were for nothing else than to have the satisfaction of picking, from time to time, a flower from every plant that one's own hands planted, cultivated and perfected. The sum of these plants would represent the accomplished tasks and the flowers, the resulting benefits of these tasks. Nevertheless, the principal plant, the human plant, in which all the movements of our inner conception are concentrated, this one deserves the greatest care and the greatest attention. It is necessary therefore to think everyday about what one has done for it, and I now ask you whether this inquietude has emerged from within? ... It is essential that it does and that you answer it, if not by facts, at least with the intention of a decisive thought directed towards the consummation of these facts, which must always coincide

with the improvement of the individual's qualities.

If man allows his mind to be absorbed by daily concerns or by any other thing that directly or indirectly can attract it, it will be impossible for him to dedicate even the smallest part of his time to the elimination of his deficiencies or, which is the same, to his self-betterment. However, if he is able to find his own center of gravity, if he can find within himself the grand stimulus that will enable him to experience later the happiness produced by any transformation that elevates him, surely, from that moment onwards, his life will breathe differently and his faculties will work in a very different manner.

It is not possible to inspire confidence in others when this confidence does not exist in oneself, nor expect the respect from others if, when confronted, one shows the lack of self-respect. Similarly, it is not possible to convey a truth if one lacks the consciousness of its reality. With such errors, a person will wander from place to place without ever being able to accomplish anything. It becomes necessary then to have conviction, to have the assurance of possessing the cognition, otherwise, in a given opportunity, when one wants to offer others what was generously given to him, the consciousness of what he offers will be missing. This will give everybody the right to doubt him having been unable to demonstrate that he is in control of the good he wanted to convey.

Here then is one of the principal concerns that each one of you should have: the ability to create within yourself the certainty of what you know. This can be created once the vacillations and the doubts are eliminated, and the evident sign of their elimination is when there are no interruptions in one's determination and activity toward seeking a cognition or a truth that improves one's own conditions and elevates life.

Some time ago, I told some of my friends that I had a habit of seeding in different areas of the magazine "Logosophy", the same as seeding in extensive fields, ideas of all types, so that one day, if I wanted to harvest them, I could make a great silo for each type, be it, a great book. The different activities I undertake during the day, when classified in their corresponding order, are also like harvests that once gathered yield good results later. By doing the

same you will find great inner happiness within you having experienced the meaning of mastering your own possibilities; by regulating ambitions and aspirations and by maintaining an equilibrium, this equilibrium which is so necessary to all movements and especially to those related to the life of self improvement and self-elevation, new perspectives flourish, possibilities multiply all of which sharpen the spirit of the individual who is now fully confident in his own capabilities.

If you accustom yourself to submerge your mind, without interruption, in this mental water that God has created so that the human being can live, can be nourished and maintain himself upright, if you can wash your mind everyday in this crystalline water of perfection that allows the sensation of eternity to subsist in you, this eternity in which you are an existing part, you will see that all the anxieties of physical life diminish, because you would be controlling these anxious moments that for many people seem to encompass their whole life. And as you feel eternity within yourselves, you will ensure that those moments are no more than mere episodes of your life; you will reduce them in size as you pass over the difficulties in a mortal leap towards eternity. This is how one can feel and experience the eternity of life, secure in the being as a physical entity and everlasting in the being as a spiritual entity. And only then, will you no longer harm your life nor that of your fellowmen in useless afflictions that seem to absorb everything and you will continue your march, triumphantly, toward the conquest of supreme good through self-elevation.

FOCUSING ON OBJECTIVE REALITIES

BUENOS AIRES, MAY 17, 1947.

When one sees the growing number of people who come to this Institution seeking the logosophical cognition, it is logical to think that this is due to the fact that they feel attracted by its constructive force and by the valuable contribution of its teaching. If that were not the case, if anyone expected to find anything else he would have been instantly mistaken.

Knowledge cannot be sought with the eyes nor can it be found haphazardly. One has to first prepare one's spirit to receive it; and to do that one has to cultivate one's intelligence so that one's mental field becomes apt to make observations that will fertilize it.

The natural yearning of all human beings is to discover the keys that open the doors to Wisdom, and that requires unequivocally that each one brings his raw material, that is, to bring the elementary factor needed to build his individuality. It is totally inconceivable to expect an old vase to hold an abundant content.¹ It becomes necessary, therefore, to prepare the vase to receive this content, and that is, obviously, one of the first requirements demanded by the law that governs all cognitions.

¹"No one serves new wine in an old wineskin, otherwise the new wine tears into the wineskin, spills the wine and the wineskin is lost; but new wine in new wineskin should be served," Marcos Apostol, cap 11, vers. 22.

For the past several years, Logosophy has focused on the students who practice it in order to deposit in their hands portions of valuable and highly useful elements that are immediately applicable to cultivating one's own mental field, in other words, to perfect the individual's conditions and his integral life. Logosophy has demonstrated through its teaching how much the individual would be capable of achieving, at his maximum level, when the objective he pursues is inspired by good.

Many people passed through the doors of the logosophical Institution which was founded sixteen years ago. Some remained while others left. It is the same process as life; some are born, live and remain in the world; others live in it a very brief time and leave. All those who kill within themselves an ideal, an aspiration or a yearning, form the retinue of this funeral procession that always leads to the same intranscendent and sterile place.

Our Institution is governed by norms that are common to any other but something more gravitates over it; a superior law incarnated in affection that allows each one to find in his fellowmen traits of affinity and pleasantness. This makes the hearts vibrate in unison, in feeling, inspired by self-betterment through knowledge and through the total liberation from the mental obstacles produced by pernicious thoughts that hinder the free development of one's intelligence. This is the value of the law of affection.

Nothing can possibly build goodness if one does not put into the task something of one's own life; and this something must represent the human warmth of one's life, which is affection. Affection is due to everything that exists in Creation and especially to our fellowman who demonstrate affinity with such thoughts and feelings.

In these moments of great transitions in the world, wherein human beings are vacillating, and where every one wants to see his reasoning prevail by clinging to it as if it were of the highest level, the logosophical cognition advances, slowly but surely, asking those who presume to possess this reasoning and who display it with such haughtiness as if it were the last word: What is reasoning? It is when facing this question that the sad reality of those who know nothing about reasoning, in the true sense of the word, appear on the world screen.

Very well; the reasoning produces reasons that are later used

by one's intelligence, one's imagination or one's passions. Furthermore, one can observe, quite frequently, how reasons are confused with reasoning which is equivalent to taking the effects as being the causes. Human beings insist on sustaining their reasons, which originate from a specific fact or episode, as if they were inalterable laws. They do that without thinking that reasoning creates reasons for each circumstance and therefore each one of these reasons does not necessarily apply to all circumstances, since the factors that occur in the formation of eventual facts or cases always vary. In order to avoid all the inconveniences that such deplorable confusion produces, Logosophical Wisdom recommends to exercise the power of adaptation to each fact or situation that one is involved in, appealing to superior reasoning as indicated by the universal laws.

Who could therefore state that one or the other is right if in each expressed reason one can clearly perceive the motives that fuel it? Have reasons that emanate from a reasoning superior to all else, namely, the conservation of the human race, ever been placed on the table of world opinions? No! Not to this moment. As long as all other interests are not subjected to this one and all the reasons do not converge toward this reasoning, that is, the conservation of the human species, any other reason will be useless to the achievement of a precise understanding of human duties and the establishment of a long-lasting peace in the world.

How painful it is to see the sacred principles of human generations be forgotten, those principles that made man superior to all other beings on earth! When these principles are neglected, when the intent is to return the human beings to the condition of a nomad, a great step backward would have been taken and with it a huge blow to the individual conscience.

Laws cannot be transgressed with impunity, and even less so regarding those established by He who created the Universe; and if the human being was endowed with an intelligence and a heart so that he could experience the sensations and the reactions of his temperament and of his spirit, it was because He who created him instituted implicitly the human unit, man, with the aim to have him establish within himself the principles of Creation and feel within himself- having been equipped to do so and because the assistance

of other consciences would be innocuous - the reality of his existence. By doing this, he experiences the ability to think, to discern, to feel, and to institute, with the participation of his intelligence and of his heart, the favorable judgment of a normal equilibrium in his own life.

Aiming to unbalance this human equilibrium equates to the destruction of one's individuality. Once the individuality is destroyed, the reactions that promote in the spirit the sensations of existing, of being, of creating, of living and of guiding oneself freely in the world, disappear, and so does the assistance given by all the elements placed within man's reach that allow him to enjoy everything that had been created in the Universe.

SUPREME RESPONSIBILITIES OF HUMAN BEINGS

MONTEVIDEO, OCTOBER 4, 1947.

It is already an unquestionable fact that the Logosophical cognition has the virtue to reactivate human intelligence and promote, in the spirit of the one who cultivates it, new impetus directed toward his improvement.

In our day and age, whether individually or collectively, most people lack this imponderable element represented by the word that fecundates the mental field; a word that promotes stimuli that convert later into the dynamic force that induces one to advance every day into one more phase of this long journey of life in which, as one advances, new-queries and incentives emerge.

When one's vision extends over the panorama offered by mankind's present and future perspectives, one experiences a profound and justifiable concern. In order to go back to the origins and detect the causes, whose effects produced over great periods of time are barely understood due to the lack of an explanation that satisfies the anxiety felt by each human being in unveiling the mystery, it is necessary to go way back to all the processes followed by all the peoples that sum up mankind.

Naturally, the first questions that appear with universal characteristics are the following: what invincible force has moved nations so many times towards war? Why do omens

of great moral, political and social epidemics threaten the world? Why is there so much evil on earth, why so much suffering? Why do so many things threaten the life and happiness of human beings? And while some attribute the causes to this or that, the real cause does not seem to have been found by anybody. If we are disposed to seek it and go way back through the epics, covering all past eras, surely we will find it. This cause is the sum of all the errors committed by human beings. All the evils that have been endured, are endured and will be endured have been and will always be, the consequence of their errors.

Since nobody is exempt from these errors, everybody therefore, some more than others, have to suffer their effects. In the political field, for example, governments create inefficiencies and succeeding governments do not correct the wrong made by their predecessors; logically then, as a result of this cause, crucial and bitter moments occur wherein the inexorable law must impose the restoration of an equilibrium. So many readjustments of past errors and so many new errors are committed that they combine and intertwine, forming in this manner an untangled mess from which it is sometimes very difficult to get out. In the economic field also, be it in trade or industry for example where funds are embezzled. comes a moment when the capital is dilapidated and one has to start again, to make the normal adjustments to rebuild the finances. In all these cases people experience the consequences of moments of great lavishness or disorder. Where health is concerned, when one neglects it and even abuses it, one will equally suffer the ensuing effects expressed in sickness, pain, frailty, etc.

It follows then — it is good to repeat it — that it is the sum of all human errors that makes evil exist in the world. This should lead one to reflect logically, that if the whole world were to become conscious of this truth and everyone was determined to behave according to a superior conduct and striving to commit only the smallest possible number of errors, mankind would enter into a phase of evolutionary development far happier than the previous ones.

This would be the only means of achieving peace, for if the world were to accomplish, as an urgent and essential need, a superior conduct, future life will not be harmed. In fact, all the errors made today will harm the future in the same way as all the errors of the past, or those made preceding the current phase of life, harm the present.

The indifference towards the errors made in the past as well as those now being committed, is what seeds many misfortunes and failures for the future. This applies to the individual as well as to communities.

Every error that is committed will inevitably have its repercussion that must always be expected because, sooner or later, the law will demand its reparation. To correct an error, therefore, is to avoid its consequences. To be able to control one's movements in order to produce correct acts and not errors is to seek future good, a goodness made to oneself as well as to one's fellow man.

There are truths made cognitions that, as with keys, can turn on one side or the other. When turned right they open the doors to one's understanding; when turned left they can close them; it all depends on how one wants to use them. If conserving these keys is good, then it would certainly be evil to lose them or misuse them.

Everybody must search in the history of his own life the evils he suffered or made to suffer, and analyze whether they were the result of his own errors or the errors of those who preceded him. In doing so, he must also search for the means to diminish the effects of such consequences by producing, as we stated previously, correct acts and not errors; if this task was undertaken by everybody in the world one will see, shortly afterwards, the enormous relief occurring in mankind as the heavy burden represented by accumulation of so much evil would have diminished considerably.

It should be made very clear that errors are not only expressed in actions but also in word and in thought. A mistaken thought can induce one to incur into an error unless it is discovered in time and neutralized or annulled before it takes shape and manifests itself in one of the multiple acts that occur in life.

Continuing on the subject of errors, let me add that they are often invisible to those who commit them because the person's very same inner state of intoxication which results from the overestimation of himself, impedes seeing them. In saying intoxication I refer to the opposite of common sense, for if the person were truly in command of his senses he would judge himself more sensibly, more humanely as he realizes that his lack of confidence in acting correctly, exposes him to err.

Naturally, to be able to judge oneself fairly one must cultivate the sense of precision, that is, the decision in regulating the movements of the thought, of the word and of the acts; this will reveal, for example, that what is done precipitously, by impulse, passion or induced by a moment of excessive enthusiasm, always lead, with some logically exceptions, to error.

The person who sets out to achieve a purpose must not overlook the image, whatever that may be, that has been attracting his attention at that moment, as well as his responsibility regarding his acts, thoughts, and words. He must be particularly aware that, when these materialize, sooner or later, the favorable or unfavorable consequences will ensue. This will eliminate the habit of accusing others of what one has done.

All I have been saying should move you to reflect that to en-is human, and being human your tolerance should also be human. When tolerance is humane, so too must be human and reasonable that human beings help each other if not to correct their error, but at least to avoid them since every error that is avoided is one less evil in the future.

The lack of responsibility in affirming what one says is one of many errors that produce confusion, seeds distrust, and promotes prejudices.

Such foolishness that inverts the truth, makes one believe that an ever greater lie will erase the previous one. But this is not so, because the size of lies will never destroy the ones expressed previously which will remain in effect. Proof of that is given by what occurred to a celebrity, who does not exist anymore, who once said that big lies were

necessary to convince a crowd. These lies finally imprisoned him and made him end his days in panic which was provoked by his own lies, because he had unleashed with them a force that consumed and exterminated him. This explains how a person can unleash forces with his lies that later turn violently against him, precisely when he least expected it and when he most ardently desired to distance himself from evil. A lie is like a ball whose bounce is as strong as the impetus it receives.

In order to explain further certain contradictions presented by the human being in his thoughts and conduct, it will be sufficient to visualize the image that depicts him as half reality and half fiction. One will see in it how often are produced the so-called "misunderstandings" or erroneous interpretations which occur as the person, in more than one instance, acts only with one part of the two halves; and we know only too well how an idea, influenced by excessive enthusiasm or by illusion can be inflated. This also makes it difficult for a person to build a solid and unalterable concept of himself. Later on, upon reviewing his behavior throughout his life, he will realize the need to actively and constantly improve it since the result of thoughts, words and acts is what inspires respect and trust. Both respect and trust are built by the continuous repetition of acts of good, since nobody replaces the material used to build part of his house (prestige) with another of inferior quality, if what was used withstands tornadoes.

The above mentioned duality obliges the person to maintain continuously a self-control and in the struggle against this artificial half he will be able to develop the part that assures him the possession of good in his life and allows him to overcome adversity. The constant determination of self improvement is the dynamo that moves man's will toward the conquest of his moral integrity.

If everyone gave serious attention to this and cared for truth to always triumph over his thoughts and behavior, he will discover, in the course of his endeavor, how easier it will be to position himself in his reality because it will be reality itself then that will

govern his acts. How many people who live in an apparent truth, must contradict themselves at every opportunity...

If man can become aware, at every moment of his life, that his thoughts, his words and his acts link him to his fellow man and also to his past and to his future, he will easily understand that it depends upon him to build his happiness or his misfortune. The improvement of human qualities is certainly not an easy task, nevertheless the result is amply compensated by the good that favors such undertaking.

In reviewing his qualities man must not over-estimate the value of his own concept. It is preferable to let others set the scale regarding the values of his merits; in this way, he will know how to regulate his behavior so that this part, existing in him, blooms every day giving him one more flower of happiness to decorate his life with, a life that is so distressed, so painfully lived on account of, I repeat, the evils suffered as a result of past errors and of those presently committed.

Every day that passes makes it more necessary for man to confront his own behavior with that which mankind is living in order to see if it were possible to reduce this huge mountain of errors that threaten to crush the world; it would be an easy thing to do if by making an effort to reduce it he behaves as he should, as the law demands it: truly and loyally.

Let therefore the indispensable be clone so that all people in the world could soon breathe the happy air of peace. In order to accomplish this, it will be sufficient that only a handful of people set their determination to ensure that many more follow this example.

To make future generations happier than ours will be the greatest prize one can aspire to. There is no value comparable to the accomplishment of this great mission which consists in preparing, for the future of mankind, a better world.

THE CONCEPT OF PRECISION IN ONE'S SELF IMPROVEMENT

BUENOS AIRES, AUGUST 9, 1948.

In order to prepare the mental field, to prepare the spirit of those who listen to me in order to convey the benefits offered by the teachings, I must use a series of reflections that facilitate your clear understanding. To enlighten the minds in the logosophical cognition often implies the realization of a truly herculean task. Everybody, some more than others, have in their minds a series of thoughts, concepts, opinions, prejudices and everything else that usually forms one's personal patrimony. Initiating logosophical life and allowing for the cognition to penetrate deeply and fulfill its objective, one must naturally expect the correction of concepts or erroneous self-evaluations and of many other things contained in the mentioned patrimony.

This is a patient, serene and tenacious task that is being accomplished as the individual predisposes his spirit to achieve true conscious evolution towards which he is being guided. In this manner, a new life begins when the conscience awakens to all those things that were maintained as if in a dream. And so, as the individual begins his conscious life, his mind will maintain a constant activity enabling him to reach the established objective without major difficulties.

All human beings live their own lives but evidently not all are conscious of everything they do in the course of their days; and

they are not conscious since most details, big and small, pass unrecorded, leaving behind them many blank hours during the day or without having been in the least conscious of having lived them.

Logosophy advises and recommends that one must maintain a control over one's mental activities and over one's daily conduct so that each one becomes the master of what he lived and at the end of each day, register it in his conscience. As he discerns with impartial assessment on the result of his efforts, that is, of his production, and in what his mind occupied its available time, he will see which were the fertile hours and which ones were sterile. The hours dedicated to study constitute an act of production as is the time dedicated to his process of conscious evolution and to any other constructive activity. We are referring here to superior production that is, to the one that yields favorable results to one's spirit. Routine work therefore is not productive if one's life is solely dedicated to it and excludes any other superior concern. The creation of a thought or a project or the realization of an act of goodness or a generous gesture, are facts of a productive life and therefore fertile time, that is, production. The hours in which the mind wanders aimlessly without occupying itself in anything or in doing unimportant things, is sterile time, a time spent without living, a time that passes without leaving in the conscience any memory of what was lived during these hours which extend in most people to days, months and years.

This form of productive observation allows one to see how life becomes very different from what it was previously when hours, days, months and years passed without having anything attached to it. But there is still more: it is necessary to write, to register daily for oneself, the fertile thoughts that one had and the facts that constitute worthy deeds of a new life, remembering also to note all the moments that were lived in a sterile manner. In so doing, one will see that the latter constitute the majority while the moments in which the mind produces and moves the individual to act consciously are in the minority; nevertheless, the moment will come when this negative aspect changes and life becomes fertile. When this happens, life expands, and as the individual becomes aware of the life that

has gone unobserved and sterile he now experiences with great intensity this expansion and becomes conscious of all the moments he lived giving him the real sensation of existing.

Naturally, a superior vocation is required in order to be able to penetrate into the logosophical cognitions; and as with all other things in life, one must dedicate to it time, attention and a determination that must not be interrupted. In doing so, one's comprehensions will occur successively, complementing and perfecting each other, as the cognitions emerge immediately after the comprehensions.

When one's life begins to experience the benefits of the logosophical cognition everything changes because, then, one does not look at things with the eyes of a mind that is generally distracted, indifferent, sleepy and often fatigued by the many sterile activities of the day, but rather look at things differently, that is, with an attentive mind. Naturally, when things begin to manifest themselves they awaken some interest. If someone enters a dark room which is gradually illuminated, one will start to perceive one thing at a time all it contains. From then on, one begins to take interest in the things one sees, and starts to study and evaluate them. But darkness could not have awakened any interest because although these things existed in the room they had not made direct contact with one's intelligence since it could not see them. Similarly, when the mind is deprived of light, when one remains in darkness regarding all the cognitions that exist, then, although these do exist, they cannot be discovered by the eyes of those who are not trained to see them and thus believed to be non-existent. Except for the usual two, three or few concerns of daily life, it would seem that nothing else is considered worthy of attention by those who live this common existence. And yet such cognitions exist for those who were able to make contact with the things that were created, things that are found everywhere, in every place that people frequent or are accustomed to visit during their life. The reason is that he who awakens his superior vocation becomes a real investigator, a tireless worker seeking

knowledge, true knowledge, which is the cognition, that not only gives the satisfaction of possessing something more but which also expands life by giving it a superior force; this is what is so great and interesting to everyone.

I think I told you during my last visit that each one should penetrate into his own inner world and that the logosophical Knowledge will guide you by the hand along the path that leads to that inner world and will enlighten you, so that you may see many things along your journey. I also told you that, while you will find obstacles along the way - such as prejudices and false concepts - I would remove them from your path so that you could advance without stumbling; and when I find something beautiful, something worthy of detaining your march, I would tell this one or that one as I express my joy in the find: "Look, I found a virtue! It is yours, and to say that, even though you possessed it, you were not aware of it." But I also said that when an obstacle is encountered I would tell you: "Stop! This is a defect!" and I would discard it from the path. If the first circumstance should be a cause for rejoicement, the second must not produce pain but joy as well.

This is a teaching that deeply penetrates into one's soul making one feel and experience life while being guided, at the same time. toward a world of cognitions that would have been otherwise impossible to even suspect its existence. Logosophical cognitions are very different from those usually found here and there because they belong and are connected to the individual's own life. This explains why they are endowed with so much power and significance allowing the individual, as he progresses, to feel strengthened with renewed energies and to experience the sensation of truth that transforms him internally. In this way, one's sterile life is converted into a happy existence, full of strength, and of great and noble experiences for the future.

This allows each one to predict for himself what to expect in his future. By measuring what he did during the previous year and up to now, he can determine with accuracy what he would have done during the following year had he not cultivated the logosophical cognition and comparing it with what he can achieve with its assistance while his life is being transformed. During the next five

years, he would have enough time to predict the progress he expects to achieve comparing them to his previous years. However, if he stagnates, if he abandons his evolution by occupying his time in external things, in watching others instead of watching his inner self, then days, months and years will pass as before. It is not the logosophical teaching that must penetrate into one's inner world but rather one's own spirit that must cover the path my renewing one's life until it reaches its maximum perfection.

In this delicate and patient task each one must contribute with his very best; a task that requires one to undertake it serenely and consciously striving to achieve all that one lacks and eliminating all that one has that is deemed useless. For example, he who does not possess tolerance must create the virtue of tolerance, in the same way as he who is intolerant must eliminate his intolerance and he who is impatient must eliminate his impatience.

Furthermore, within the logosophical mental field one's judgment must be well seasoned and never adventerous or superficial because he who does so runs the risk of incurring in regrettable mistakes. Every judgment that can be elaborated today on one or more issues will invariably be modified since in order to establish a judgment it is necessary to possess full knowledge of what is being judged; if that knowledge is incomplete, then the judgment will be incomplete. Consequently one must be aware that all judgments or opinions that are made on an issue are temporary. In this way, many mistakes will be avoided especially when one of those judgments, located in one's mind, is altered by a thought that converts it into stubbornness which becomes so difficult to eliminate later. It is well known that stubbornness creates difficulties and reactions that are inappropriate to a natural and positive state of mind required by the logosophical education.

You must all adhere to these words and come to understand, gradually and gently, that the true meaning or concept of precision must be developed in one's mind.

It is therefore essential to familiarize oneself with all aspects of Logosophy; it is not possible to think that by just reading or

listening to its teachings one will already be able to form an impression or a precise opinion on Logosophy. After reading or listening to its teachings it will still be necessary to meditate on them because during such meditations many valuable reflections mature. Later on, these teachings must be associated to one's life by applying them to each opportunity; if a teaching is wrongly applied, the form of applying it could be corrected, a fact which helps to broaden one's understanding.

It is not, therefore, a question of thinking that the logosophical cognition is something that can be easily acquired by just listening to it, reading it or by receiving some explanation from others; one must learn to apply the teaching to one's life and live it to the fullest extent of the word. I will say that one lives the teaching when it presides over nearly all the moments of one's life and not, as many would like to think, to talk about Logosophy all day long. Once it is assimilated, one will behave according to it and, while not mentioning it, the teaching will appear through one's behavior since by living it, the teaching will have been converted within the individual into an example which later speaks more eloquently than the word. It is logical, therefore, to expect from those who follow the teaching and who truly cultivate the logosophical cognition in their lives, to display these cognitions more so through one's example than through the spoken word.

THE ART OF TEACHING AND THE ART OF LEARNING

BUENOS AIRES, AUGUST 19, 1948.

There is a great difference between the art of teaching and the art of learning although both are intimately linked. Usually, the person who starts to learn does not know why he does so; he thinks it is due to a need, a temperamental demand, a desire or due to many other things that usually justify such a deed. But when he starts to create a bond with what he learns, an inner interest begins to awaken and at the same time, the dormant fibers of the soul are reactivated as it begins to search, through study, the stimuli that will create the ability to learn.

Nevertheless, what does a person learn and why does he learn it? These are two questions to which one cannot always give satisfactory answers. One learns and continues to learn by grabbing one cognition here today and another one there tomorrow of similar or different kinds. In the first place, one learns to satisfy the needs of one's life in striving to achieve, with this knowledge a certain position and solve, at the same time, many situations presented by life itself. When the urge to study abates, one feels as if a disorientation was produced in the mind; this occurs with the university student after obtaining his title, or with anyone who graduated in his specialty. In any case, when the part of life that was dedicated to studies ends, the activities to seek different professions begin and paralyzes the previous activity of the mind toward studies; many even forget the

constant worry they had previously in acquiring one more cognition every day, becoming like those who, having traveled the length of a path, do not feel the need to take one more step as they fail to find the incentive of an objective that would propel them forward. This is one of the many causes that generate so much disorientation in human beings.

Furthermore, those who in addition to their professional studies learn other things, they often do so without being truly conscious of it. They treasure this or that cognition but later — with some exceptions — they do not know what to do with it; they do not know how to use it for their own good nor for the good of others. And so, one can see how they study haphazardly, here and there, without a guide to direct them toward a well defined objective and allow them to use all that activity as a useful training for themselves and for their fellowmen.

In presenting its teachings, Logosophy reveals the existence of an immense field, yet unknown to man, and in which he must penetrate. It also reveals that as he penetrates this immensity, which is Wisdom, that is, as he learns to do so, he can also teach. The reason is that the art of teaching consists in starting to teach oneself first, or said another way, as the person learns, he applies the cognition to himself and by teaching himself, he is able to teach others, later, in an efficient manner.

At the beginning, we said that the art of teaching is very different from the art of learning. In fact, when dealing with transcendental cognitions, which is the guide for self-improvement, one cannot teach what one knows if the confidence, in having this knowledge, does not show through one's conduct. This guarantees the proof of knowing. It is precisely on that point that the art of teaching begins to present difficulties as it is not a question of transmitting a teaching or showing that one knows this or that thing; he who does so becomes a mere vehicle of repetition of the teaching, a robot, and his task would lack efficiency. It would be quite different, when the conduct of the person who teaches confirms his words and relevant qualities are perceived in him; it would also be different when, he who

listens and learns, develops the ability to assimilate; only then, would the one who learns truly learn and he who teaches does so consciously.

A teaching can be well or badly transmitted by he who teaches but the fact of transmitting badly does not imply ill intention or bad will; often, it is transmitted erroneously because one did not understand it well, has not lived it and has not incarnated it within himself. Clearly, he who does that reveals his lack of control over the teaching since if he had this control he would never forget it; he would then become like the person who, possessing a formula, could reproduce its content at any moment. He who forgets the teaching shows that he was not conscious of it and for this reason reverts back to the same position of he who learns. These are the peculiarities of the art of teaching and the art of learning and must be carefully remembered at all times.

When one learns to cultivate these arts, one must situate oneself in the most generous position, that is, to learn without meanness, to learn with the aim of knowing how to give and to know how to teach, without the egotistical objective of becoming the sole and exclusive beneficiary which, in the final analysis, is the negation of knowledge.

This why the Logosophical Wisdom offers generously, to those who will later know how to teach, all the details that are commonly overlooked and which later hinder man's understanding. The person who learns generously teaches generously; but he should never exceed himself in his generosity, by pretending to teach before having learned.

It is essential to have a thorough knowledge of human psychology to discover all the subterfuges that exist in man's mysterious and complex mental mechanism.

When one begins the heroic task of one's self-betterment, one must necessarily get accustomed to tread firmly, without vacillations or errors, and always seek, within the knowledge of oneself, assurances which, if do not exist, must be cultivated so that the fruits, that will later produce inner happiness, can be obtained.

One should note that the logosophical cognition is not the same as the common cognition though it may appear to be so. The former has a distinctive peculiarity which every one can notice, experience and confirm as one advances in his process of conscious evolution. This peculiarity is manifested in the fact that these teachings must be used in one's own life; and by applying the cognitions they contain in the daily observations of oneself, one achieves constant self-elevation that leads one to understand later, the universal character of the logosophical Knowledge. This must be remembered at all times so that the logosophical teaching is considered for what it is, namely, something new to the individual's knowledge, something that must be cared for with affection and dedication, without ever overlooking any of its indications.

The transcendental cognition, which is the logosophical one, expresses everything that the human being will need to know as he penetrates into the mysteries of Wisdom. It is a torch that converts into a lantern that passes from hand to hand through generations to continue to illuminate the life of those who seek, in their self betterment, their own inspiration; the inspiration that also surges from observing the wise and noble examples recorded in history and, that the human heart also records, when it witnesses the cases in which one man emerges above all others to demonstrate the unequivocal character of a superior lineage.

Logosophy, therefore, has the mission to wrest the human being from the inferior levels of consciousness in which he finds himself and gradually lead him through alternate processes of self betterment, to conquer the total conscious control of his human possibilities. It is then that he ceases to be a common man, a common being, and converts himself into a superior being, able to transmit his cognitions to his fellowmen and to help those who do not have the will power to overcome the hardships they must endure in life.

How many times have we not heard somebody say that he would like to find his own self? Do not these words, that express some anxiety, imply that he has lost sight of himself, or that he got

lost since he cannot find himself? It is in these or similar conditions that many people arrive at the logosophical source. Would it not be opportune to ask here how they plan to find themselves? Do those who seek themselves have even a remote idea of what they truly are? When they are confronted, would they be able to recognize themselves? Have they formed an exact image of the one they are looking for? Because it has often happened that by introducing the absentee they exclaimed: "This is not me! Imagine that!" and continue thereafter the search that turns more fruitless every time. The fact, simply stated, is that everyone molded a false image of what he believed himself to be, and as result, one seeks in vain what his illusion generously adorned with qualities and virtues. No one, therefore, wants to be what he is in reality, hence the disappointment in finding oneself.

In the face of this reality, Logosophy, with its cognitions, allows the person to clearly identify the problem and helps the one who yearns for self-betterment, by offering elements of great value that move him to undertake a conscious process that culminates in converting him into what he had imagined himself to be, and who in reality he was not. This real encounter with oneself will produce the awakening of a truly fecund life destined to achieve lofty designs of good.

Life is the experimental field where battles occur and where each one wins or is defeated; but it is also the stage where one's spirit is truly tempered and where, with one's great will and enthusiasm, one begins to build a new and lofty destiny.

Naturally, all this must make one reflect with serenity. Each one will have to decide on whether to continue with resolve to be guided by the logosophical cognition or desist due to his inertia which will drag him towards other paths. If the decision is to continue, one will have to march without being detained, as he studies, analyzes, observes and always extracting from each observation happy conclusions.

TOWARDS CAUSAL COGNITION

BUENOS AIRES, SEPTEMBER 16, 1948.

I will address tonight some points that are of great importance in life. The fundamental difference that exists between the logosophical conception of things and common conceptions can be very easily perceived when one possesses the knowledge that each topic represents.

It has often been said that it is necessary for one to be good and to do good. This has been repeated in different ways, and it could be said, practically everywhere; but what has always happened is that even after hearing these words one has not been able to form a clear concept of their meaning nor how to achieve their purpose.

It is advisable to ask oneself the following questions as soon as the purpose to be good is felt: "I am told that I must be good and this is my yearning, but what must I do to achieve this? How must I act? Which are the means I can count on? The same applies to doing good: "What should I do, how must I do it and with what means?" Other questions could later surface such as: "How can I prove to myself that I am better each day? What facts will condone this? How can I be sure that I did good and which acts confirm it?" Several other questions could follow these, but if one remains with nothing more than just the purpose to be good, it would be insufficient to reach a broad understanding of each question.

Days, months, years and maybe epochs will pass and

these exhortations of being good and of doing good will be forgotten by the mind and the majority of people will remain in their positions of doing good to themselves or to their fellowmen in an unconscious manner, that is, without being truly conscious of being better or of having done good to others.

I will now outline an image that will explain and define the magnitude of this thought that carries such a praiseworthy purpose. You all have a past and a present that you know; but you also have a future that you do not know. During his life, the individual creates his future as a consequence to or as a result of the way he lived his past and present; and so, by analyzing those two periods of time it would not be difficult to predict what will happen to him in the future, since all predictions are always based on the knowledge of the past. Clearly, not everybody knows their past even though they believe they do. In the majority of cases, the past is unknown because, as the human mind forgets very easily all the errors it committed, and remembers only the good deeds, it can be said, therefore, that the person does not know his past, that same past he believed he knew. I am sure that if each one were to draw the image of his own past he would put a very visible halo around his head. But the fact is, that in the same way as the person registers all his good deeds, there is also He who registers all the bad ones. The latter are debts that, sooner or later, inexorably, will have to be paid.

And so, when a setback occurs, when something bad or a misfortune happens, it is attributed to fate, to bad luck, to destiny or to many other things, without there ever appearing in the human mind the thought that points to one's guilt or to the one responsible for this evil, who is none other than oneself.

Very well; it is entirely acceptable that many errors have been committed or that much evil has been done; but this must not be a reason to be sad, since now one has the cognition that allows one to know how to protect oneself against future evils and this is already something great, something that should fill the heart with the real joy that heals.

As the individual improves his conditions and elevates them to the highest level, he becomes positively aware that he is building a work of goodness. This fact alone already expresses, with great eloquence, that while he continues in this work, it will be very difficult to think of doing evil. If he is engaged in such a worthy and lofty task as his own self-betterment is, you can be sure that this will unveil a world of possibilities for doing good; and every good deed done, being conscious of its significance, is one more evil discarded from among the many that have been committed by ignorance. This is how each person accomplishes a mission of redemption within himself and avoids to accumulate in his future, additional consequences to the errors he had made which, at some point in time, will necessarily have to be disentangled from human life. It is then that the human being frees himself and is relieved from the oppression produced by the memories that often surge unexpectedly, during difficult times, as if to indicate to the one who is responsible for these consequences that he must endure them.

By possessing causal cognition, therefore, the person forges his future, which is not uncertain anymore, forging it for the life of the being who is constantly vigilant of all his acts, his thoughts and his words, in order to ensure that they do not produce additional damage to that done previously, when he was not conscious of these same acts, thoughts and words.

As mentioned, this task of individual betterment, which is not impossible to achieve, although difficult, can become easy as one reaches a thorough understanding of the importance this task represents, and will represent, to one's life and which must be achieved within oneself. But it is necessary to take great care of the details because they could hinder it, make it tiring and even burdensome.

Among the many deficiencies found in people is, for example, the one that often makes a person feel annoyed by trivial things; naturally this hinders one's capability to react with the serenity that would deter the inner movement of annoyance. To that effect, one must get accustomed to all discomforts; one must feel happy even

during the moments when comfort is lacking because we must learn to feel comfortable in the midst of discomfort. In this way, one will conquer said deficiency; later on, everything will please us, even the smallest comfort, the one that we had previously underestimated thinking that we deserved much more.

The other thing that must be abandoned when one seeks self improvement, is the thought of having others serve us since by doing so, we would have forgotten our own being, the one whom we must serve. Furthermore, the desire of having others serve us, while remaining indifferent to the needs of others, transforms into pretentiousness which carries the virus of violence being deprived of either aspiration or yearning. Pretentiousness always wants to impose itself and being capricious it blinds one's conscience as it ignites one's imagination with things that are unreal. In this context, people antagonize each other and always deviate from the path they must follow precisely because, as pretentiousness is manifested, it does not appeal to any reasoning other than the one produced by an uncertain desire that even the individual himself cannot explain.

Conversely, aspiration is both wholesome and lofty and is accomplished through one's own effort, without ever sliding toward pretentiousness which, as I said, is a sign of violence.

Every human being must, therefore, learn to serve himself and be able to carry out his tasks enthusiastically. In this manner, he will be able, through his example, to help others adopt a similar conduct which is practical and beneficial. It should also be understood that we should never feel annoyed or uncomfortable; this deficiency must be overcome so that one can always feel well disposed since it is only when confronted with a good disposition that annoyances and discomforts disappear - the same ones that frequently needle man until they compel him to do things that he had not even thought of doing.

This is a noble endeavor that each one, being the taskmaster of his own life, must undertake and accomplish as his life's work, in which he will obtain the greatest reward

that can be earned - that is happiness acquired by his own effort. This does not harm anyone, and better still, it helps others to realize that they too can achieve it and feel the same happiness which, when added to his own, makes possible the fulfillment of all the yearnings and thus facilitate the Great Work of Creation.

It is necessary to understand the above with a mind that focuses closely on the words that were said and to position them according to their proper meaning. In no other way could one obtain a clear understanding of this teaching which, like a bath of light, will enlighten your minds. Day after day, you will feel a new vigor, a new disposition that, in due time, will increase your capacity to do good consciously, being certain of having grasped the true essence of the concepts and of having reached unmistakable comprehensions of the things that will be used later for your own self improvement.

THE SIGNIFICANCE OF SELF- POSITIONING AS A NORM OF CONDUCT

BUENOS AIRES, SEPTEMBER 23, 1948.

One of the topics I will address today is self-positioning. I will refer to how a person should position himself in the era he is called to live in, in the circumstances that occur as a result of his daily activities and finally, in all the moments he faces at present and in his future.

For example, when one observes what is happening in the world, one experiences immediately an anxiety towards the future, not only for what is to come but also for what will happen to him. Many people live in constant disorientation, in fear of this future that in other epochs evoked in human beings great confidence, enthusiasm and faith. Today, this future is awaited with fear and with a sense that mankind will go through a very dark period; it is as if one saw, in the present, signs that predict tragic hours befalling mankind. But what no one has thought about is how to position oneself, in the present and in the future, to overcome with valor, energy and conscious faith, all that could happen in the days to come.

In order to do so, it becomes always necessary to appeal to supreme formulas that are imprinted in each great cognition which, like luminous torches, enlighten man's conscience in the midst of the dark clays that may come. Towards this end, and

acting as the evident interpreter between the supreme formulas referred to and the understanding of each one of you, Logosophy indicates the norms of conduct that enable human beings to know how to position themselves on firm ground and become, to whatever degree is possible, immune to evil.

Very well; the human being possesses a capacity for endurance that he does not always know or has not proven to himself; this capability is manifested, in the majority of cases, during events of great danger or of great sufferings.

It is generally said — because it is a common thought — that we are not capable of enduring or bearing this or that and yet when we are put to the test by great sufferings or difficulties, we realize, with great surprise, that we were able to endure what we believed to be impossible and much more. It is with surprise, I said, that one experiences this fact during trying times, comforting one's spirit without damaging the foundations of one's morals nor of one's physical being.

It is therefore necessary to know that one is capable of enduring great sufferings, disappointments and dangers; and when this thought has been established in one's conscience, one must always maintain one's anima disposed to bear greater calamities because in so doing, one will be able to endure with more fortitude, serenity, resignation and comprehension the disappointments and sufferings of smaller size than those initially expected.

In synthesis, this is the significance of this supreme formula that helps to position and defend oneself against many things whose essential causes reside within oneself. By avoiding to produce bad deeds or create difficulties, sufferings or dangers by one's fault, one would have won the first great battle in the conquest of goodness thus saving all of one's forces and energies to defend oneself against the causes generated by others; in this way, the evil becomes smaller and so too will the suffering, the danger, the disappointment and all that threatens one's life; in sum, one must build the habit of going through life avoiding to be the cause of one's own wrongdoing. Obviously, there is a great difference between suffering as a result of the wrongdoing created by oneself, which we must deem to be just, and the wrongdoing we must endure unfairly, that is, not being at fault.

We can observe from the above that with very few exceptions nobody knows how to position himself towards his own future, in other words, towards what he wants to become or to possess. It is necessary to look deeply into oneself to assess one's own creative capability in order to produce energies and be able to stem the action of all the elements that will oppose our aspirations. For example, we can have a great yearning which we are disposed to accomplish through our effort, action and enthusiasm but it is constantly opposed by inertia, lack of will power, negligence or inattention that threaten our good disposition created to accomplish this yearning. What then is our capability to stem and even eliminate the action of these elements that threaten our good disposition? This is what one has to find, within oneself, before anything else, otherwise one will easily confirm how all the projects planned every day end up being aborted, always leaving the person with nothing more than constant promises to be fulfilled in the future.

One cannot march towards the future empty handed, despondent, lacking will power while dragging behind him huge lists of embryonic ideas as if to demonstrate that there has been good intention in planning. It would be advisable, here, for the human being to remain suspended until he conceives the great thought that enables him to achieve, ultimately, this project and become a true human entity capable of accomplishing what he plans or creates.

It is now the moment, therefore, to centralize one's mind and learn how to judge one's past and present; only then will each one venture to judge his future which must be based on what he established as the norm for his present and his objective for the future. We will then march firmly, serenely and confidently in this world, without any fear of seeing this world collapse over our heads.

There is something that few people think about when they see a somber future, full of threats and tremendous tragic phantoms and that is: what can this future want from us? To take our life? But

is not life in danger every minute? Do we not face dangers at every moment, everywhere? If this thought is well positioned in our mind, we will be able to reason sensibly that the somber future is just another danger to face with the same risk as having a tile suddenly fall upon our heads. Having discarded, therefore, this thought of insecurity, we will concentrate all our efforts on the great and broad task of one's own self-improvement; and it will be a happy moment that one takes away, at the last minute of one's life, as it finds us striving to accomplish such a noble, gratifying and sublime task because, then, we would be taking away with us, as a post-mortem remembrance, the last thing we did for our own good which also implies having done good to others.

These instructive teachings will enable you to mold in your minds the concept of self-positioning in your future as they open, at the same time, an array of possibilities to which you could correspond by applying to each one your feeling and thinking. This will allow you to identify them, as the thought that invites you to meditate will impose upon yourself a superior conduct.

The power of the logosophical cognition accelerates the activity of the minds and gives them energies, while quieting down the thoughts that jostle within them hindering the free movements of one's mental faculties. Once the individual control is acquired, it will be easy to experience how different one's psychological, moral and spiritual state becomes as compared to the inner state of those who surround him along his path in the world.

Generally, there are vagabond thoughts present in all peoples' minds; and I call them so because all these thoughts do is wander from one mind to another. These are thoughts whose origins are unknown but whose presence is easily detected because in their passage through the minds they do nothing else but disturb them, agitate them and fill them with false fears. The mind of the student of Logosophy must get accustomed to know how to think and to manage his own thoughts so that none of these convert into one more puppet amongst the many that these vagabond thoughts agitate and manipulate.

If you apply yourselves to working on these cognitions, and penetrate them deeply to extract their innermost meaning, you will surely come to know how to position yourselves in the present and in the future. This alone will constitute a great good since it refers to elements of great value to your own defense which serves to immunize you against evil. It is up to you to show evidence of this defense within yourself by practicing this recommendation; later on, you will prove to yourselves how much this allowed you to experience true happiness after having applied it to your life and obtained the benefits of its great and beautiful results.

Nevertheless, I must insist upon the need to maintain your best inner disposition in managing this teaching so that it can be useful, in its broadest terms, to all of you.

In order to counteract the moments of displeasure, of sadness, of affliction, of violence and of unrest, one must build the habit of doing all things, even the smallest ones, with real pleasure and never with displeasure. Costing the same effort, we get opposite results - or better said - it costs more when tilings are done with displeasure since the work becomes harder. From my part, I am accustomed to do everything with the greatest pleasure as if each thing extracted from within me the utmost happiness. This is because I do not do things in a cold manner as if they were lifeless things done by obligation or considered unrelated to me. In this way, everything I do with such pleasure becomes alive, talks and moves because I had given it my warmth, my life and my thoughts, and experiencing, every time I look upon it, the happiness that emanates from all things done with pleasure. Conversely, when those who act with displeasure contemplate their deeds they do not even experience an ounce of happiness or worst still, they generate displeasure sometimes by just remembering them. This is the way each one continues to narrow his life and turn it hard, barren and egotistical.

One must make joy sprout from within and transform it into good disposition so that everything can be done with pleasure and never feel mortified by this or that thing since one would forfeit all the value of what was done. When something is done with pleasure it is

resented by everybody. The difference between these two behaviors is, undoubtedly, remarkable; this fact alone should stimulate everyone, starting today, to do things as they must be done, that is, with the same pleasure that God had in making all that exists.

PECULIARITY OF LOGOSOPHY

BUENOS AIRES, SEPTEMBER 30, 1948.

We will address tonight a certain peculiarity of the logosophical teaching.

Generally, those who come into contact with Logosophy observe something in it that they are unable to define; it is its power that attracts, that generates enthusiasm and promotes within one's inner self a series of movements that make one experience the need to improve oneself.

Nevertheless, as the person relates to one or more teachings, he notices that he cannot comprehend them; and even though he understood that these must be applied to his life, the effect produced when they were heard or read, often wanes as a result of his mental inertia. Notwithstanding, these remain in his memory and are felt as though they flutter in the mind like a morning breeze which invites one to awaken.

All this is still insufficient to define this peculiarity of Logosophy; and such a fact will not happen until one is able to thoroughly control the cognition that deposits within oneself a growing number of teachings to which one must dedicate all the attention and affectionate warmth they deserve. Undoubtedly this peculiarity manifests itself when the investigator of Logosophy, in an effort to retain the teaching within himself seeks, as an inner need, to communicate to others the logosophical thought. In doing so, he will suddenly notice how several ideas erupt in his mind as if attracted by an inner force

that he did not have before; and as he begins to understand. several teachings believed to have been forgotten, appear. It is then, when he communicates the teachings to his fellow man that he is pleased to see how the logosophical teachings remain within himself; as he utters every word a reward follows as the memory of many images that at one time were imprinted in his mind emerge as opposed to before when due to forgetfulness, neglect or inertia these would have gradually faded away until they would have vanished.

You can now see how important it is to train, to constantly activate everything that in the mind contributes to one's life which must follow this definitive path that represents an unalterable and defined orientation.

Notwithstanding the above mentioned circumstance experienced by many of you, there is another one that carries equal virtue. In effect, when there is no one to whom the logosophical thought can be communicated, seek the one closest to you, that is, address it to your inner self; question him in the same way someone else would question you; and so, instead of having someone else question you, question yourself and see how, by responding to the questions, several thoughts will emerge that in many cases, you would not have even suspected they could appear so quickly to the call of your intelligence.

Every logosophical word carries a dynamic force and contains as well, in potential, a lot of suggestions that one later meditates on. These suggestions, that are always produced by the logosophical teaching, are the ones that awaken one's understanding as they activate a series of inner movements that can clearly be perceived and observed once one's attention is focused on the circumstance. This is how every teaching goes through the mind directly to one's conscience since the sense of reality of all things must be confirmed by it while, at the same time, the artificial light, that previously ignited one's illusion, is erased forever.

The logosophical cognition creates a world that is new and real. All that is new is always attractive but this new world has the added virtue of making this reality a pleasant

one and totally painless as it dissolves gradually what is illusory until it disappears.

The path to perfection is very extensive. As we think about it we should yearn for this path never to end and for one's life to continue as long as it takes to cover it. Once this principle has been established, nothing then should be deemed unachievable or so difficult that we should desist because it is extensive. It will be more extensive if we distance ourselves from it since ultimately and no matter how demanding it may be, we will have to cover it.

This severe exhortation, made by our conscious feeling, takes on its full meaning when one notices how several acute characteristics in the human being have control over him making him unstable, intemperant and inconsistent. These defects in his psychology have impeded him, in spite of the passing of centuries, to find his real center of gravity. He was given a faculty of reasoning and has yet to know how to use it, having to acquire this knowledge as he advances towards the conquest of the highest levels of self-improvement.

It is precisely because he only uses his reasons that so many misfortunes happen to him, as illustrated by constant misunderstandings that occur between human beings. A bitter lesson that shows the failure in the use of human reasoning, are the wars, the revolutions and the exterminations. It would be fair to ask, at this point, if those who are responsible for planning the future of nations have used their own reasons to understand each other. If so, why then do those same reasons end up later choosing war as the solution of their final reasoning?

This is what happens and will continue to happen, in fact, among the majority of nations until the true cognition has extended its influence to a certain degree so that many can follow the enlightened path that leads them to the lofty conceptions of human intelligence. It is then that there will start individually, that is, in each human being, the permanent and unavoidable task of self-improvement. Nevertheless, in order to realize this task, which is difficult but not impossible, it will be necessary to find unity within one's own self and become always one and not two as is customary for all. All the good qualities must be united within the individual while the deficiencies, that one has or could have, are being eliminated.

These are two Herculean tasks that need to be achieved because the deficiencies are the ones responsible for dividing the human personality and for deceiving the individual. They are also a kind of personal devil responsible for continuously advising man to make him believe that he is more than what he really is. Such a person is the worst of the believers because he ends up becoming on a smaller scale, his own personal and infallible god; obviously when standing on top of such a pedestal he rejects every intent of self-improvement and discards all efforts to eradicate from within him this deeply rooted belief.

How painful it is to see so many gods of clay collapse - gods reduced to nothing as they need to be taken by the hand and made to observe and understand their own errors and mistakes.

Every human being has a divine particle in him - and all of one's best yearnings must be directed towards this particle and elevate it so that man can find his true human condition and, after the transition this implies, he can experience within himself the sensation of having gone beyond the limitation that enveloped him; now he becomes free to have his thought ride on wings that will take him to other levels where he can inquire, investigate, question and receive answers that, like rays of light, will penetrate into his mind to enlighten his intelligence and fill it with cognitions.

The accomplishment of the two tasks mentioned is therefore essential because without them it would be impossible to achieve anything of a permanent nature. One's reasoning must be educated and the way to do that is to observe the successes and errors it makes, controlling it constantly as one verifies the consequences and the results of each reflection made until acquiring, after repeated successes, total consciousness of one's actions.

This undertaking does not allow for interruptions because, in the same way, as the sunrise reminds all human beings of their duties and invites them to work, so too must one's responsibilities, converted into one's individual sun, remind us continuously of our duties and invite us to work.

It is necessary to reach the highest summits of understanding of each concept so that one can then breathe, from those summits,

the purest and clearest air of true knowledge. As long as human beings continue to struggle over small, egotistical and mean comprehensions, the atmosphere will always be contaminated and human beings will remain like shipwrecked sailors striving to hold on to something firm while exhausting their forces in sterile efforts to save their lives. All of you, who are not adrift, can work in a different manner and advance every day one more step on the ladder that leads to perfection; in doing so, the superior cognition will illuminate your intelligence and will not allow any dissent to exist within you. Only when, within each one, will come to an end the contradictions, the disagreements and the misunderstandings. will one have conquered one's own unity and be able to help others to find their own, thus fulfilling the true mission of the human being. Man will then finally come to understand everything that seemed to him before to be impossible to form part of his knowledge and will see how much benefit he can obtain from that which he had previously underestimated and rejected with indifference since he chose idleness rather than working toward his self-improvement. He will then understand all these things and see how what is unreal disappears while his eyes contemplate authentic reality which will make him experience the true sensation of existing as a conscious being and not a being who just lives without knowing what his future will be.

FUNDAMENTALS OF SUPERIOR ETHICS

BUENOS AIRES, OCTOBER 7, 1948.

Many valuable elements can be found in the logosophical cognition which, when intelligently applied to one's life, can correct many deviations of the thought and the precursory symptoms of the errors one can make.

The principal focus of my topic today is to allow you to clearly understand that one of the major logosophical objectives consists in shaping and perfecting the human being. To this effect the teachings given by Logosophy start by indicating the deficiencies and the defects commonly found in the human being. Initially they teach him how to get to know them, then how to fight them and ultimately how to eliminate them.

Nevertheless there are deficiencies that are so deeply embedded that in spite of having been indicated many times by Logosophy, it would seem as if the individual closes his eyes to avoid seeing them. In fact this is what often occurs because he has identified himself with them to such an extent that they seem to form part of his own life. Such deficiencies and defects are the originators of human unhappiness; to these and to nothing else but these one must attribute most of the sufferings that man and mankind endure.

If we watch human beings we will see that the majority develop a false concept of themselves by believing that they are more than what they are. This the first big and grave defect and the cause of much of what one will suffer in the course of one's life. Another defect is believing to be superior to one's fellow man. This tendency to diminish one another finally ends up by diminishing everyone.

Let us add something more to the first defect mentioned. Frequently man not only believes himself to be much more than what he is, but he also flaunts constantly what he supposes himself to be. By living with this false belief he ceases to be concerned about actually achieving what he supposes he is; and when he tries to improve himself he becomes anguished, disillusioned and demoralized when he notices that in spite of great efforts he has not progressed nor produced a net improvement, a self-betterment nor a clear change in his inner self. This is the result of the false image of himself since by believing himself to be more than he is, he seeks to improve a being who does not yet exist because he has not yet ceased to be what he really is. He wants to take a great leap forward and Nature teaches us that there is no process that can be achieved by leaps but only by regular and successful evolutionary steps.

It is very important to be always aware of this in order to be fair in one's judgments and in one's daily behavior.

The above mentioned deficiency, responsible for generating many errors, has been commonly called double personality: that which in fact the individual has and that which he imagines to be his. When a person who has this deficiency discusses with another, the right thing to do is to address and judge the person he sees and hears according to the moral, intellectual and spiritual content of that person. Nevertheless these persons feel to have been injuriously humiliated when they notice that they were not judged according to what they believed to be but rather according to what they in fact are. The following also occurs: when he who has this double personality maintains a conversation with another person a disequilibrium is produced in him expressed in his mental position because when listening, he does so on one hand being under the suggestion of what he himself believes to be, and on the other hand he is exposed to what he really is. He who listens in this manner obstructs his channels of reasoning embellished by the admiration of his own imagined self, thus generating distortions and misunderstandings between people.

Upon reflecting on the above one will easily understand the reason for the existence of so many discords between one another as

well as the reason why each one, when wrong, pretends to be right. that is, right according to his own reasons. Conversely, he who is in fact a little or well above what he appears to be will always try to get closer to his fellow man in order to better observe and listen to him. By listening attentively and improving his observation he will get to understand him, and logically will consider such understanding to be an element of value to be recognized as an instantaneous help he received from the other. It is a help, because when an afflicted person expresses his emotions and state of mind to another, he finds support in this understanding and feels immediate relief, which does not occur when he is not understood thus increasing his affliction.

It is easy to see, in this motion of mental movements, how the negative aspect of the individual always appears and is, at the same time, his own negation and enemy.

To broaden and clarify the above mentioned observation, I urge all of you to follow with utmost attention the course of this reflection: Everyone seeks insistently something, and in this search invests all his efforts, his energies, his aspirations and his yearnings. And what is it that he seeks? To be happier and to possess more; in summary, to be more than what he is. Unfortunately, absorbed by his search he constantly forgets what it must mean to his life.

For example, if someone has an empty house and wants to fill all the spaces with furniture and decorations of all sorts, logically, once this objective has been achieved he should feel satisfied and happy. Very well; many spend their life filling and emptying their house - when they have it empty they cry out to fill it and when this occurs, they long for the times when it was empty in order to feel again the aspiration to fill it.

We will prove the truth expressed in the above reflection. All of you who are now present have not spent your life uselessly; something was achieved, some may have less and others more. Nevertheless if an inventory was taken of what the mind contains, it is certain that many things already forgotten would be found in it and possibly many of those are that which you are now trying hard to acquire being unaware that you have possessed them for a long time. The logosophical teaching with its constructive force seeks to awaken the conscience so as to

illuminate the whole inner life of the individual. So if we are conscious of what we possess and feel happy with it, we must ensure that nothing affects nor decreases within us the consciousness of our possession. It follows then, that if we possess a portion of happiness, for example, let us not forget it at any moment and even more so, let us not be embittered by whatever small incidents our daily life might confront us with thus threatening and perturbing the serenity of our spirit.

We must always avoid to be stubborn, blind and careless which often occurs when we are not attentive to what we possess and rather than enjoying consciously this portion of happiness that we possess, we make our life sad and bitter with things that should be observed with serenity and not allowing these things to penetrate, at any moment, inside ourselves thus perturbing our state of mind.

He who is conscious of this portion of happiness must raise it like a shield against evil during all instances of his life; he who follows this advice will verify how much good he will achieve. When man shields himself with this portion of happiness and goodness that he was able to possess in his life, the evil will disintegrate unfailingly against it and nothing will then be able to alter his inner peace. Conversely, if we forget what we possess and thus behave like irrational beings, the portion of happiness and goodness that we had conquered will decrease as it will become sensibly affected by the infiltration of evil which we were unable to deter before it penetrated into ourselves.

It is necessary therefore to constantly cultivate one's reflection, avoiding hasty opinions since it will never be too late to answer with the word or the example. What is bad is when one wants instant acceptance of his opinion by others and worst still when one has the pretension of imposing it on others. Quite often we are right with good reason, but it is not this part of reasoning that we use to understand our fellow man but the one we do not have, that is, the one we believe we have.

When we find two people engaged in a heated and even aggressive discussion and suddenly ask them what is the animosity that exists between them that makes them argue in this manner, it is certain that they will be unable to answer

on the motives that led them to treat each other so aggressively or they would both say together that one wanted to impose his opinion on the other. Now let us see : if one of them, instead of wanting to impose his reasoning, conceded that the other was right, seeking in this manner to calm his pretentiousness, his vanity or his pride, who would have won? Not the first one and not even the second one but both would have avoided possible bitter consequences.

This means that no discords should exist between human beings due to motives totally extraneous to what constitutes the objective of one's life, because this would entail distracting one's attention, losing time, wasting energies, contradicting one's spirit and becoming depressed. Consequently, he who is conscious of possessing a portion of goodness and happiness must logically strive to be always amiable and forgiving in his fellow man the tempestuous and immoderate moments, because the more he forgives the more he will be deserving of forgiveness if at times he incurs the same error. How gratifying it is to one's spirit to feel that the same goodness offered by us in forgiving or in dissimulating the errors of others is returned to us. With this alone we have exercised goodness and nurtured our own happiness.

We must always be moral creditors and not debtors; as more beauty is expressed in our gestures, as more loftiness exists in our acts and thoughts, as our words and intentions continue to improve, the more will all this contribute to increase the possession of our happiness. The moments of our life become more grateful as we experience the joy of having created, within ourselves, a serene state of mind having forgiven the offense and spread candidness and goodness everywhere. It may sadden us to see that the same attitude may not be expressed by our fellowman; but this is no reason to feel upset or hurt towards he who displays his inferiority to us. It would already be a great advantage to know that one is capable of dominating one's impulsive reactions while offering, in sweet expression, the forgiveness and the tender pardon which softens even the hardest stones.

This conception of a superior behavior leads us to reflect on the many instances in which circumstances put to the test the texture

of our spirit; more than once, this or that circumstance will offer us sufficient motive to practice such goodness.

And so, we will always bless the moment when, withdrawn within ourselves, we can contemplate how capable we were in protecting the achievement that took so long to accomplish which is, this portion of happiness acquired at the expense of our struggles, our tears and sufferings or of our moments of great agitation.

If we always remember our hours of happiness in which our very conscience indicates to us to be the supreme expression of truth, hours that are not lived on earth but where the freedom of our spirit is enjoyed, permeating our whole being with happiness and tenderness emanating from the joy of that moment, how can these hours be forgotten, therefore, when we face moments of struggle since they constitute the protective shield that covers our chest with valor and strength and our spirit with fortitude, serenity and moderation?

If you remember this and deeply root it in your understanding, you will discover all the beauty this teaching contains which opens, to everyone without exception, the doors of a beautiful, promising and safe future. But let us not be ungrateful by seeking another moment of happiness for having forgotten the previous one all the while we struggle amidst unjustified deviations, intolerance and sterile conflicts.

This teaching is indicating that every one must learn to use the means he possesses and if these are of legitimate origin, they will allow us to face up to all situations with serenity, with intelligent lucidity and without anguish. As with all those offered by Logosophical Wisdom, this teaching aims to cast in your hearts and minds strong convictions resulting from your clear understanding which must always be condoned by the constant practice of the goodness dictated by those same teachings.

HASTE AS THE DENIAL OF TIME

MONTEVIDEO, NOVEMBER 14, 1948.

Following the thought I expressed to some disciples a few moments ago concerning my intense hours of work, I can tell you that not a minute goes by without having thought or done something which naturally is the example I offer all of you to follow.

It pleases me enormously to see those who work, those who strive to resolve the problems that appear along the way and doing so with constant and permanent good disposition. It also pleases me greatly to give my teachings to those who, after listening to my word, remember them and maintain them as faithful companions. Conversely, those who often forget what they receive from the Logosophical Wisdom give me real sadness because the values it contains are to be used intelligently and not to detain a blossoming process of self-improvement once the initial steps have been achieved.

Each one of you can take inventory of the spiritual, moral and mental assets that you possess. This will show you how much was achieved and how many projects or ideas were conceived, assuming no omissions are made in this exercise. By reviewing it, one will easily be able to correct oneself by taking the necessary measures to resolve each

situation. One will have to think about everything that was observed and experienced since the beginning of the process and imprint this image in one's mind and project it to future days, months and years.

There are many people who do not think about anything. If they do not think about anything, if they do not live with thoughts that favor their evolution, how then can they think about making progress? How could they acquire cognitions and penetrate into the depths of the unknown if they do not make an effort to move the wheels of their life?

Do not forget the generous and friendly hand that is always stretched out to help you nor the timely advice given that allows you to avoid difficulties and overcome obstacles. This is my constant task that reaches out to all of you although not all see it.

Logosophical Wisdom is an inexhaustible source of cognitions; when addressing it you must open and prepare your intelligence allowing your mind to capture, unmistakably, the great truths that each teaching contains.

I advise you therefore to strive for progress, to be active, to accomplish constructive work because in so doing your aptitudes will develop, the teachings will be put into practice and, as you advance, you will experience the reality that each teaching indicates helping you to understand life in its broadest terms. Nevertheless, it is necessary to work and to think positively. You must review every day what you have done so that your sleep can be tranquil and your spirit fortified.

To rest is good for one's life and especially for the activities of one's thoughts as long as it is always preceded by a period of intense activity, otherwise rest produces more fatigue than the activity itself.

One must live one's life as if the hours were minutes, striving to make many things in each of them or at least one thing; the hour therefore will have sixty things. Everything can be done when one wants to do it, as it is well known already that no obstacle can stop us when we have decided to do something. However one must not choose easy things to do since one's capability must be tested in doing challenging things. This will allow one to observe with

precision the favorable changes obtained in one's process of conscious evolution.

I will now point out one of the many deficiencies that afflict human beings and which is the cause of much of the evil that inflicts sufferings upon the individual, and by extension, upon mankind. This deficiency, which has strange peculiarities, is haste. The person who lives a hurried life, expressing haste in everything he does, is the one who has the least available time to himself since he usually wastes it on non-transcendental things.

Haste, which is the result of impatience on one hand, and the lack of control of the distribution of time on the other, makes man intolerant, violent, angry and foolish. The generalized tendency is to submit to the feverish urge of expecting everything to be done on the spot or for distances to be reduced by art of magic; by observing this or that person one can see that haste has no justified reason to exist, barring, of course, exceptional cases. Thousands of events that confirm this observation can be cited. We will mention here only a few typical examples: a person who drives his car at high speed to arrive quickly to his selected vacation resort and stops on the way, taking his time to have a snack and later resumes his high speed race finding himself forced to stop at a railroad crossing roaring in anger at some train leisurely going by, another example is given by the person who warns the clerk who attends him that he is very much in a hurry or protesting energetically that he cannot accept any delay in being attended to all the while that same person spends long hours later in a bar or entertaining friends. Similarly, one can cite the case of a person who, having conceived a project, expects to see it accomplished immediately, feeling discouraged about the difficulties he encounters in its execution before finally abandoning the project on the premise that its accomplishment now seems to be subject to long delays. Conversely, we very often see how those who attend hasty people are not always in a hurry. thus appearing to the others to be acting slowly to spite them: this is how conflicts are produced between two parties on the value of time that can rarely be reconciled.

What result can a hasty person extract from his time if he loses it later by living uselessly in a constant state of confusion? There is no doubt that only by reflecting and using intelligent patience can man be able to serene his inner state of mind and balance his psychological conditions.

If we find ourselves in a garden and want to eat a fruit that we notice is still green, notwithstanding our haste, we will have to wait until it matures. Many people, by plucking it before its time and tasting it, will find it to be disagreeable thus demeaning a fruit that would have been delicious had it been eaten in due time. A similar thing occurs with projects; we have already seen many people planning projects without having the patience to wait for them to become realities and wanting to taste them, as in the case of the fruit, before their maturity. Conversely, one can work within reality - be it allowing the fruit to mature or the project to materialize - when, in the first case, one irrigates the plant frequently, and frees it from the pests that often damage it, and in the second case, cultivate the purpose of its accomplishment while eliminating the difficulties, similar to the pests, that usually impede its development and can even abort the project.

Defects and deficiencies always constitute the great obstacle to one's evolution and need to be eliminated so that the free manifestation of one's inner values are not annulled. It could very well be said that a great part of the misfortunes experienced by mankind resides in the fact that the great majority of human beings damage their life by not protecting the human plant from the pests and parasites that undermine it; and among life's worst enemies are the prominent aspects of their temperamental deficiencies, one of which, undoubtedly, is the one mentioned above because it constitutes one of the most negative and detrimental aspects of human life.

INTEGRAL REEDUCATION WITH THE LOGOSOPHICAL COGNITION

MONTEVIDEO, FEBRUARY 6, 1949.

In man's life, in historical processes as in those of Nature, there are moments that characterize a whole epoch or that highlight with imponderable value the culmination of a great era. These are the moments that, with eternal characteristics become imprinted in the universal mind.

The majority of human beings spend their life unaware of these summit moments that reveal the grandeur of their destinies. When these people concentrate their efforts in a certain direction they only seek the culmination of some happy event and only to obtain what they aspired for; but when this moment occurs, a moment which is not equal to all others, the moment always passes by and is not perceived by them, that is to say, it is not given any transcendent value. One does not even think about the effort, the concentration, the sacrifice, the yearning and all the things that were given up during the period dedicated towards this end. This is why people always experience a great void that becomes impossible to fill.

One of these summit moments that indicate the culmination of a great period and the start of a new and even greater one is precisely occurring in this work that I have been accomplishing during the past eighteen years. I therefore proclaim this new period by joining together all the threads I extended everywhere, threads that I connect directly to my life in order to redirect the logosophical

activities as is truly required by the lofty ideals they sustain.

As always I have to work tirelessly in this sublime and creative effort which will later extend to all human beings in the form of teachings that they need since similar ones cannot be found anywhere in the world.

Nevertheless, many parts of this work still remain to be achieved. One idea that still remains to be achieved is the unquestionable fact that this work embodies everything that is related to man's life and to extend this cognition so that it makes man's mind fertile, enabling it to give birth to new thoughts: wholesome, noble and strong thoughts.

I think that it has already been universally experienced that what human beings, throughout the world, have learned since their childhood, has been learned deficiently. Too many things have been learned deficiently and these are the same things that later on one's experience bitterly corrects, thus leaving profound marks in one's spirit.

The logosophical cognition begins by reeducating human beings, ensuring that they learn well what they had learned deficiently or wrongly; furthermore, it offers a huge body of teachings aimed to improve human conditions. This is a difficult task, very difficult certainly, but the author of Logosophy accomplishes this task with the same spiritual disposition as from the first day because when he makes a promise within himself, he fulfills it in its entirety; and it is possible that the one mentioned a moment ago is the greatest of all his promises.

I said it was a difficult task but I must add. an ungrateful one too; the most ungrateful task of all because the majority of peoples' minds are harsh and rebellious. I have to insist many times with each one to undertake their process of self-improvement, urging them to remember the invaluable kindness and goodness they have received and experienced since their first steps.

For centuries human beings have been trying to find themselves and in this effort they were assisted by all kinds of philosophers and theoreticians from all parts of the world; and yet

why have they not found themselves? Simply stated this is due to the following great truth: because man wants to find, in none other than himself, a perfect being, but when reality shows him to be full of defects and miseries, his disappointment borders astonishment. Nevertheless, that same reality makes him also understand that he can mold and perfect this being. There are those who run away from it unaware that the deficient being follows each one closer than his shadow and will continue to follow him until the end of his days. But there are others who, far from discarding this reality, begin to recognize oneself in this deficient being and listen to the logosophical word that tells him how he can perfect it. This fact alone, without any doubt, would already convert this ugly being into a respectful one to say the least: respectful because he would have begun to improve himself which in itself must inspire respect from everybody.

Man very often loses his way in the midst of so much confusion that exists in the world and rather than asserting himself once and for all in the path that he needs to cover to reach his highest and loftiest aspirations, he stands still, wasting and losing his precious time - this very same time that is generally said to be fully occupied.

The truth, however, is that each one has a portion of time that is exclusively available to his will. This is the time that one's self-improvement requires be dedicated to perfect the deficient being and endowing it with beautiful conditions, molding it in the excellencies of one's spirit. In this way one will feel the gradual rebirth of a new life as if a new being emerges from the ashes of the old one. When this occurs everything is transformed, because one would have already understood one of the superior designs of human life.

The deep satisfactions that one experiences in this task erase the fatigues of labor or the sacrifices one would have made. All of you must therefore promise yourselves, in a definitive statement, that you will consecrate your best moments to the sublime task of individual improvement that yields so many gratifying compensations.

You must always improve yourself; this is the call of the highest order, for it would be worthless to repeat from

memory the logosophical teachings while neglecting all other things, thus demeaning, in the eyes of others, the concept one was able to achieved for oneself.

It is necessary to cultivate one's spirit continuously and, assisted by the logosophical cognition, reach the best and highest comprehension of the significance of a cultured and noble individual who is wholesome in spirit, in soul and body, so that such a comprehension can be offered later as an example. He who one day will want to use the logosophical word will have to do so with the authority bestowed by his example, to avoid distorting the word and allow those who listen to it, to do so with respect, with affection. with tolerance and with pleasure.

ORIENTATION FOR THE YOUNG

MONTEVIDEO, FEBRUARY 7, 1949.

This is the first time I address the youngest disciples of Uruguay and I do so with the greatest satisfaction to my spirit. I have waited many years for this moment. I watched you grow and play, even though you could not see me, and while you learned the first syllables of the logosophical alphabet - which is not made up of letters but of syllables - I thought about the day when you would be gathered here to listen for the first time to my words.

Certainly you have learned many new things. But you find yourselves at an age which will shortly take you out into the world, into this world that you do not yet know and that is full of surprises. This is a world that requires you to be very well prepared to enter it, so that reality does not punish you with sufferings aimed at correcting you when you deviate from the good norm. The world lacks a teaching that can smooth the path, that can open the doors of one's understanding to easily perceive all the crucial moments of life and learn to overcome them with integrity, with serenity and with valor.

This place in which you are now present, however, constitutes my world; in it, even though it is small, you began to live; and I now tell you that you must learn generously for this is the only way to acquire conditions that broaden your lives and make you useful to yourselves and to all others.

To learn generously means to avoid learning with egotism seeking to acquire cognitions for personal vanity or to glorify oneself with future triumphs. This leads to forgetting that most of what was learned was taught to avoid sufferings and to help overcome the difficult periods encountered along the long path of life.

To learn generously also means to open one's heart to the truth manifested in it; and when one learns generously, one also teaches generously; one teaches without tainting one's mind with any egotistical or paltry thought. By so doing, you can offer what you received initially as a homage to the truth manifested in you; as a homage to cognitions that have illuminated the path and indicated, at each step, the correct behavior to adopt.

This is how one's soul can be kept clean and the individual's field of action comfortable, so that the conscience is not pressed by the narrow limits of egotism and pettiness.

in this world, which in appearance seems to show only what the eyes can see or what the ears can hear, exist many people who are disoriented, many who have learned their lesson incorrectly and who, blinded by their senselessness, try to mislead others.

This is why it is necessary to become very strong and learn to maintain control over oneself at all times, so that nobody could cloud your vision and upset your feeling thus deviating your march toward dangerous paths.

There is nothing happier, greater or more pleasing than to find within one's own self all the motives that make life pleasant, successful and tolerable. It will be in vain to seek happiness elsewhere when it is to be found in the permanent gifts of the spirit. How many people waste their time and lives entrusting to others what should be entrusted to themselves.

When life is taken seriously with all the amplitude it requires, it becomes cheerful and offers us favorable opportunities to succeed in our struggles and to feel the virile capability that later converts every task into a triumph and every deed into a portion of happiness to be offered to our heart.

For this reason, the life that begins in youth must be treated with great care; to treat it as if it were always sick in order to offer it more health; to assume that it is not happy so as to always provide

it with new motives for happiness and thus transform into a stable thought the decision to elevate, at every moment, the conditions that surround it.

No one, in principle, refuses to be better; everybody wants to be better, wants to be many things, but few, very few are able to concentrate their efforts on converting those yearnings into reality. If on one hand, therefore, one wants to be good, happy and many other things, on the other hand, there are things that one does not want. For example: one does not want to work; one does not want to be patient: one does not want inconveniences and worries and so many other things that one does not want, including the yearning for self-betterment, so that this self-betterment could one day be accomplished as with everything that is just, logical and reasonable.

Many people hope that others would offer them their thoughts so that they could carry them for a period of time and then, when they get tired of them, pass them from one to the other believing themselves to be the authors of these thoughts. This is how the same thoughts always circulate among the same groups.

Logosophy teaches first how to know one's thoughts and then how to create new ones. When this occurs, when one discovers that he was able to create, that a thought has been born in his mind, he also notices that it is something like a baby that does not cry nor needs to be fed with expensive things, but nevertheless is very demanding because it comes from the mental world thus requiring logically the things from that world. A thought of that nature cannot be exposed to a cold surrounding, full of mental currents, because it could succumb.

Obviously it is not easy to create a thought. This is precisely why Logosophy teaches to cultivate the faculties of one's intelligence so that the mental field can be kept free of all pernicious things it may contain. Only when the necessary capability has been created first in order to offer the new thoughts the ambience they require, would the moment come to create thoughts by one's own will. In this way one would be able to offer every offspring of our mental life an orderly environment and an ample and respectable place. Then and only then will

we experience the immense joy of having also broadened a part of our life.

Many thoughts created by Logosophy have been shared among those who are linked to them and made their existence more pleasant, giving them a happy life. The company of such thoughts has offered them at every instance the assistance of the knowledge they contain, thus forming this new world in which one will gather values of extraordinary wealth that later extends everywhere and, as they become known, offer others the long pursued happiness they convey.

The creator of Logosophy expects a lot from all the young disciples. He yearns for their enthusiasm to grow day by day, hour after hour; that they may always find a great stimulus in logosophical knowledge, and while they experience the joy it brings, to share the joy by being useful to others. In another opportunity he will be able to evaluate how much you have understood of these words and what you have done with them. He will then be very pleased to find positive growth in your budding understandings.

INTEGRAL IMPROVEMENT OF HUMAN CONDITIONS

BUENOS AIRES, MARCH 10, 1949.

The minds of those who recently begin studying Logosophy are generally not prepared to understand the teachings. Nevertheless these remain for a while in their minds informing their conscience; when one forgets them they withdraw without leaving any trace in the mind, as if they were never known.

When the student cultivates the logosophical cognition with firm determination, he feels the need to conserve intact what he heard, read and learned about it. He senses that he must undertake a great experiment which begins the moment he concentrates his attention on himself and decides to be conscious of his own life. In doing so, he must analyze everything that his life contains namely, defects, virtues and all that relates to his "raison d'etre".

Defects and deficiencies constitute the individual's negative image. They represent the part that is uncultivated, mediocre and out of line with the human figure. There is a need, therefore, for a superior discipline that is able to correct and eliminate such adverse conditions. Very well; although a great majority of people do not perceive their defects and deficiencies, there are those who not only perceive them but wish they did not have them because sometimes they developed into deeply rooted habits that reach into the marrow of their bones. This shows that such a task is not an

easy one and in order to accomplish it successfully one's resolve must not be directed towards eliminating the negative conditions for mere external personal refinement.

Self-improvement must be integral; it must encompass the whole individual without any exception. Logosophical cognitions lead the individual to this objective by teaching him in which form, how and when these defects and deficiencies must be eliminated. In doing so, he will experience great psychological and moral relief as his life acquires a new tonality once the weight of this burden is eliminated.

This task, which will obviously take some time, must not stop at just eliminating all that is negative within the individual.

He must also come to know what virtues he can count on. If he possesses some of them then he must investigate what functions they perform in his life; and, at the same time as these are expressed constructively through his conduct, which elevates his life, he must seek to increase their number to the maximum.

One must not forget that virtues are forces that create the true stimulus in one's life; they are the ones that fortify one's spirit in all the trying moments when human resistance seem to come to an end. In these circumstances and by virtue of these forces the human being builds fortitude and stimuli to triumph in his struggles.

What is evident from the above is how necessary it is to undertake a conscious process in order to know all that exists within the individual; in the event nothing is found, then one creates it as a result of this process. All things that exist in others can be created in oneself and, by making good use of them, produce great human conditions.

It becomes essential, therefore, for man to know all the corners of his mind; he must know how his thoughts act, learn how to move them in his mental area thus making them act consciously and never allow them to take control of his life, that is, of his inner government. Man must become master of his own being by selecting and retaining the best thoughts in his mind while eliminating the

useless ones. In this way, he will be able to broaden his life and open an immense field of superior possibilities.

The undertaking of the logosophical process of conscious evolution is the most serious task in one's life and is also the one that produces the fullest sensations of well-being and happiness; but it must be undertaken with decision coupled with real effort in order to achieve the best results.

Generally, man is not aware of the prerogatives given to his life and this is the reason he struggles with a series of painful and doubtful situations that immobilize him psychologically. But since the human mind was not made to remain inactive like a lifeless mass, man always searches for something to occupy himself with and when he does not find it, he creates problems and with it an occupation. There is not even one mind that has not created problems for itself, that has not faced countless difficulties in its actions or experienced sufferings for not having been able to resolve its difficulties. And this is how urged by their inability and also because it is the easiest way, people rush to seek others to ask them to resolve their problems. But when these problems are seen through the logosophical lens, analyzing the extent of one's own blame and responsibility in one's mistakes, one will easily find not only the cause of such problems and difficulties, but also discover that they were more apparent than real.

We can therefore see that while most people waste their time, the logosophical knowledge teaches how best to use it, occupying one's mind with conscious facts and things since all the acts of the individual's will must be conducted consciously. By looking at one's life from another angle, that is to say, by making a serious revision of one's own actions and movements, each one will be able to determine where his destiny stands. He does so by analyzing what he has done up to the present, how much time he lost engaged in trivial things and fighting mental phantoms or freaks of his imagination and how much he can achieve from this moment onwards in building a fertile life filled with enchantments. He then comes to understand that he can be the master of his life- in the full meaning of the word- that is to say, that he can discover the mysteries of his own mind and know that from now on, no extraneous thought

will be able to lead him to its whims, unless he allows it himself.

To that effect, I have always recommended and will teach until the end of my days, that the attention of the person who undertakes the process of self-improvement must be concentrated on maintaining within himself, permanently, his own authority; that if he has achieved this and acquired the benefits of knowing his own thoughts, he must be able to sustain these benefits in the future; and that by having been lord and master, he does not relapse into the sad, the very sad condition of becoming again a despicable slave of his own thoughts.

It seems that, frequently, after taking a step forward one does not obtain the expected result; this is because the human mind is restless, vehement and impatient. Logosophy recommends to calm one's mind and pacify it. It is necessary, if it does not exist, to create the virtue of patience, intelligent patience which, while waiting, is active. When this condition prevails within the individual, his mind ceases to wander and does not become submerged in inertia, thus learning to live in eternal time. Eternal time allows one's life to communicate with universal life so that today's work does not die tomorrow. Everything in life must be united, every fact, every circumstance and every day must all be linked.

Those things that one does in life that are greater than the physical body, remain, even though the body ceases to exist; this reality can be seen imprinted in the pages of history and all around the world. It is, therefore, necessary to follow examples that are worthy of being achieved; I said achieved, not imitated since imitations are not always good. To achieve here means to introduce a variant which logically must exist on the model taken as example.

If human beings want to undertake such a task, then they will find it in the logosophical cognition, otherwise they would be wasting their time.

THE MIND IN ITS GOVERNING FUNCTION

BUENOS AIRES, MARCH 15, 1949.

You must have had the opportunity already to perceive that the teaching of Logosophy is an immensely arduous, difficult and delicate task; it must be taught while struggling against hostile thoughts lodged in the minds of those who listen to the word of Wisdom. You must also have been able to observe the vast patience with which I offer my teachings, overcoming the resistance of the thought with the strength of the living word, with the warmth of the affection I deposit in them and additionally, with that fragment of live reality that appears when the teaching penetrates the understanding and promotes, in some instances, agitated debates inside the mind, or submerging it, in other instances, in serene reflections.

Those who come to this House must convert themselves into artisans of their intelligence, building internally a new-life. But it is necessary to be devoted to this task and dedicate to it all the free hours of the thought. Note what I said: the free hours of the thought; reason being that even though you may be occupied in any task you will always find in it free moments for the thought.

It is necessary, therefore, to work with enthusiasm thinking that such a task constitutes nothing less than the future of your life. You will become whatever you want to become if, by fully dedicating yourself, you forge in your conscience the purpose to achieve it using your utmost effort until accomplishing that which you chose

as your goal. Do not think that anyone, absolutely no one will be able to replace you in this task which is a laborious endeavor that each must accomplish for himself. Towards this end, there is nothing better than to record all the movements that occur in one's mind and one's life once the road to perfection has been undertaken. Doing so unveils the field of all the constructive experiments that are so necessary for the accomplishment of such lofty purposes. You will consign in your intimate memory the impressions received when listening to the creative word and record your discussions held with those who are close to you, registering all the changes that occur in your assessment of things, being always assisted by the logosophical cognition.

All this will constitute your guide - but be fair in these registrations and may your thought be always faithful to your own self, for if you can get accustomed to do so you will also be loyal to others.

At this very moment, for instance, nobody can be sure that all the thoughts that are in one's mind are loyal to oneself, hence the imperative need to know them all. Some thoughts appear in certain circumstances instigated by passion while others are attracted by the convenience of the moment. Nevertheless, the true thoughts, those that must constitute the individual world, those that must endow one's life with true force in order to overcome all the obstacles that may appear, these, if they do not exist, must be created; and once created they must be nourished constantly so that they do not weaken and die.

There is no doubt that all human beings have good purposes: but these purposes generally remain inert since they are very seldom converted into reality. Therefore one must not be satisfied with only having good purposes; one must also know how to develop them into happy accomplishments. This is where the great difficulty arises and where everybody stumble and fall, because as they advance towards achieving these purposes they do not know how to overcome the obstacles encountered, thus wasting a lot of energy. How many good projects, how many good aspirations end up later as lifeless things! The fact is that in a mind without knowledge there does not exist a power with sufficient strength to direct the

action of the purpose-thought in a serious and determined manner; the great majority weaken when faced with the first difficulties. How many have fallen almost on the threshold of victory, at moments when one more step would have sufficed to achieve the best and greatest triumphs!

As a general rule, the human being wastes a lot of his strength, being unaware that he is constantly losing his reserves. This is why, when he wants to use them, he feels exhausted and unable to find a single fiber that was not damaged or has remained intact upon which he could hang his hope. On the other hand, many are those who boast of having strength; but this is easy to flaunt during the happy, good or triumphant moments when most are prone to claim things that are beyond the progress achieved, without realizing that they are wasting their forces and become exhausted as they continue to march through life. But who will restore these forces later? Who will enlighten their minds to enable them to achieve life's broadest objectives? Who will raise their psychological corpses after they have fallen? These are the questions one must pose to oneself. After thinking about all these words with serenity, with peace in one's soul, one must begin the task of psychological, spiritual, mental and physical preparation because everything, absolutely everything, is linked in a harmonious communion.

There is no human being, regardless of how ignorant he may be, who does not feel or sense that something exists inside or outside of his life that is incomprehensible to him. Obviously, there are some who have already acquired some degree of understanding having advanced a certain distance in life; they must ask themselves the following question: What must I understand inside of my life and what must I understand outside of it? It is then, when one's spirit starts to search while man tries to understand himself and it is also then that one of the most interesting periods of man's psychological life emerges. How will I understand myself — man asks himself— if I never cease to listen to what I tell myself? How will I interpret myself if what speaks inside of me is not myself but my thoughts? The fact is that since the thoughts are not under the control and direct supervision of he who thus inquires, those thoughts

speaking out in an uncontrollable manner, and once they stop speaking, the mind forgets what one or the other thought had said. It is common, for instance, for a thought to move a person to action but after producing the movement, the thought flees from his mind and the individual is left searching in vain for the cause of what happened or of what he has done without knowing why. This is, therefore, one of the things that must constitute the greatest concern for each one; every time a question emerges, one must be sure whether it stems from a thought or from one's own self.

In order to facilitate the understanding of this teaching, I will submit the following reflection: generally, when faced with something new a thought of curiosity rushes to one's mind and incites one to commit an imprudence and indiscretions which are often to one's detriment; but the mind made conscience, acts in time and detains the thought, allowing one later to reflect serenely and with good sense upon the causes or the eventual motives. In the first instance, it was the thought that acted; in the second, it was the conscience acting in the mind of the individual.

Other times, as a result of a moment of violence, a thought acts or tries to act on its own, committing, or better said, inciting its owner to commit mistakes or imprudences that the individual must later suffer the consequences. It is then that the mind made conscience detains the impulse until his intelligence or understanding searches for elements of good judgment that, assisted by his reasoning, he prudently forms his opinion.

We can clearly see, therefore, what it is that, with autonomous profiles, act inside the individual's mind totally independently of it and outside its control. This draws very clearly the dividing line between the thoughts, in their independent activities on one hand and the mind acting in its governing function, on the other. We must understand, therefore, that when it is the thought that acts, it can produce numerous reactions; reactions, for instance, in our fellow man that become offenses that are regretted later by the individual. When the mind acts as one's conscience, that is to say, when it exercises its governing function, it always avoids those reactions because it seeks inner peace and harmony among human beings.

This clearly shows the need to detain constantly the thoughts in order to prevent them from producing a thousand difficulties and disturbances which are the consequences of the lack of control and

of the disconnection of the individual from the true feeling that animates his fair and serene resolutions.

All this relates to one's life and one's conscience. As I speak, I am also considering your lives which, in frank communion with my word, should express eloquently the truth it contains.

It is necessary, therefore, to work; work constantly. Do not remain even one day with your mind totally submerged in undiscipline; the worst enemy a human being can have during the whole process of his life is mental inertia. Mental inertia signifies lack of activity, lack of control, absence of responsibility and the paralyzing of the springs of one's intelligence. In such an inner state, the thoughts dominate one's mind and one in particular, that of idleness, enthrones itself in it. This is how man spends all his free moments without thinking about anything; when not challenged, the mind becomes dormant and in this state, all the springs get rusted. Tomorrow, when the individual wants to obtain a fast solution from his directional thought to face a difficult situation, he will have to be shaken to awake. This is why many consequences occur as a result of not having been able to address issues with the necessary promptness and intelligence.

The greatest challenge that must motivate today's student of Logosophy is how to maintain his mind agile in every moment and always be master of it. It is then that the great process will begin -as I said - with one's mind acting as conscience, that is to say, with its new thoughts in open struggle against the old masters of one's mental house.

I must warn you that dislodging these thoughts is a very difficult task; one's mental guests cling to the doors of the mental house, to the windows and to everything that is inside and outside of it, having to remove them with great difficulty. It will be necessary, therefore, to aim for their total removal, for if any part of them remain inside, other thoughts will grow. It happens sometimes that when one wants to dislodge these intruders, one finds oneself being dislodged, in other words, one loses control of oneself. To he who wants to engage in this struggle, he will find that Logosophy offers this opportunity.

These teachings must not fall on deaf ears; it would be

inconceivable that cognitions of such content be forgotten. One must work on them; remember them well or poorly but remember them. They are well received by one's conscience at anytime: conversely, if the mind remembers them poorly, then he who expressed them will always be present to correct them. But it is necessary to remember them and have them present so that they can be applied to one's life and be used as the unshakable, firm and defined orientation, which is the only way to advance without stumbling over obstacles.

THE LOGOSOPHICAL COGNITION CONSTITUTES A SUPERIOR TEACHING

ROSARIO, MARCH 19, 1949.

I have not visited this city for several years and I am pleased to be here once more among the disciples of Rosario whose good memories I have always conserved. For this reason, I feel deeply pleased to continue today here the series of teachings which, for more than eighteen years, I have been giving to those who follow the logosophical orientation. The teaching is generous, simple and clear; it does not require arguments nor special clothing because it does not run the risk of dying from cold. It carries within it life's warmth to the extent that it can even turn lukewarm the coldness of human indifference. The cognition obtained from it must serve to awaken greater possibilities and perspectives in the individual. This allows the channels of one's mind to open up to allow the light of the new cognitions to flow into one's inner self illuminating one's reasoning, so that later they can illuminate the reasoning of others. This is why I urge you to dedicate your available free time to a serious and methodical study of Logosophy, remembering that your initial objective was to improve yourselves to be able later to serve your fellowmen.

One must approach reality and face it. The exact understanding of this reality can only be achieved when one abandons all that is not real. The great majority of human

beings dress up psychologically with many illusionary clothes and it is here that Logosophy offers real and legitimate moral clothes for everyone to wear.

My efforts, all my efforts, point towards allowing human beings to come to know their defects and virtues since they can have either or both and yet be unaware of them. If one does not have virtues it becomes necessary to create them by eliminating the deficiencies. This is the first great step towards self-improvement.

Defects constitute the great obstacle to self-betterment; this is why the logosophical teaching begins by eliminating the negative modalities of one's character. The negative thoughts that individuals carry from way back and that are masters of their minds must be eliminated; not suddenly, but gradually by weakening them, that is, by refusing to satisfy their desires.

Very well; to create a virtue requires an all out effort; and as this effort is applied one's mind acquires new abilities that unveil a world of possibilities. Along the way, the individual will experience in himself what he is capable of and if he exercises continuous goodwill to expand this capability, although he may not have created the virtue in the time frame he had determined, he would have created, undoubtedly, the habit of self-control which is already the base for the creation of a virtue.

The logosophical cognition constitutes a superior teaching that must be studied and experienced. It has no ties at all to any other line of knowledge. All the teachings contained in it emanate from the same and unique source: the Logosophical Wisdom. For the past eighteen years I have been explaining the teachings in countless opportunities and have seen people everywhere gather around with increased enthusiasm: this proves that the teaching is good and fecund.

The logosophical seed is capable of budding even from stones. This has been proven many times in people whose minds were like stones and who saw a delicate plant sprout from them. Nobody could conceive that a logosophical plant could grow from a mind of stone. If this can occur in such a

mind, let us then visualize what could occur in a cultured mind endowed with good qualities and capable of helping the gestation of a real human plant.

A few days ago I stated how the logosophical cognition acts; I explained how one can observe the activities of one's thoughts that move outside the scope of one's reasoning. To illustrate this, I mentioned the case of somebody who, disagreeing with another, receives from the latter a thought: one can clearly observe in these circumstances how the mind that received it judges precipitously and usually responds with another thought of an antagonistic nature. The mind that exercises a conscious balanced control would have a totally different attitude because its reasoning would stop the impulsiveness of the thought, that is, it would not allow it to be expressed without the control of one's mental chamber.

As can be observed, a balanced mind takes its case to its own reasoning which, by stopping the impulse of the opposing thought, frees the mind and allows it to produce its judgment: this is how one can avoid committing mistakes. The same occurs when a person, instigated by the influence of a dominant thought, is about to commit an act of violence. If the mind is in control, it would detain the thought and interrogate it on its intentions and purposes; hence, as the inner dialogue unfolds, the thought loses its dominating force and becomes inoffensive. The mind, therefore, can act by detaining the vehemence of the thoughts.

When a person is carried away by uncontrolled thoughts, he commits errors and must experience their bitter consequences; yet when he acquires superior cognitions, he strives to avoid these consequences and become kinder, fairer and more honorable. It is by applying these cognitions to one's life that one can experience their value. I am referring to one's active mental and conscious life in which the individual must become master of his thoughts. But there is still more to add: by means of the logosophical cognition, one begins to cultivate the language, the true language that avoids the use of immoderate words. To this end, one must sit on the bench of the accused and listen to his own judgment.

Logosophy offers an uninterrupted flow of teachings and hopes that all human beings will open their understanding to receive them and convert them into permanent guests. Each one of you must have logically asked yourself: "How should I proceed to assimilate these teachings and make progress?" Generally, one thinks that making progress is by advancing in gigantic steps - to this I would answer: "How did you proceed before to be better and progress?" Compare, therefore, the previous period to the current one, analyze the achievements you obtained with the teaching during this short period of time and measure it to the results you had accomplished prior to knowing Logosophy: you will then be able to measure the difference. One's progress becomes effective when one's conscience is awakened, and once elevated to the mental plane, it governs the direction of one's life.

By and large, every human being lives his life in a distracted manner; he rarely thinks he is alive and yet he wants it all for himself. But what is this "self" if he lives a life that negates his very "self"? Where, then, is the individual? Nowhere: he has disappeared. No one realizes that he is living a life. One must, therefore, create the consciousness of one's existence, otherwise, it would be as if one were not living.

When you experience life in every passing moment, you will also be able to control all the movements of your mind so that they become masters of this inner being who acts, who talks and who also knows the thoughts. As long as this is not achieved, one's mind will remain suspended, and everything will be done mechanically, living an automated life. Where is the spiritual energy? Where is this life that must emerge from one's conscience so that one could say: I know what I am because I have the knowledge of what I am. I have reviewed everything I possess and find myself with meager results. I have no positive qualities, my liabilities are great and my assets are only in the realm of hopes.

It is necessary to undertake a reorganization of one's inner self and become the administrator of one's own life. One must often call the thought that was instituted to observe the movements of one's mind so that it can inform us on how our inner being uses our energies and ensure that no

liability remains attached to one's conscience. Each one can take note, in his intimate diary, the good he did and what he thinks he will do in the future.

I am sure that this teaching, being presented in such easy and simple words, has brought you back to reality because it is what one needs to assimilate in order to be in the best condition. I speak to you with many years of work that have produced great results which are highly regarded today by many people.

You must be the guides of this new generation of thoughts that do not go against anybody except against the negative part in you; and while they supply the ax for you to cut down the mental weeds and turn you into a lumberjack of semi-petrified woods, they teach you, while you are cutting, how to plow your psychological land and cultivate your spirit, which is the living conscience, with the assimilated cognitions. In this manner, you will be able to build a happy life and feel capable of offering this happiness to your fellowmen so that it may reign in all human hearts.

Everyone must, therefore, cultivate the good in himself: and this is the greatest good of all because it turns each one into a source capable of giving our fellowman what he needs.

This is what the teaching proposes in order to cultivate it in one's mind and turn one's life into a continuous training activity which is the only way to free one's mind from any thought that conspires against its freedom and against its activity, submerging it in inertia. Inertia means absence of one's will.

A permanent state of observation, as well as a continuous yearning to experience one's life in all its intensity and plenitude must prevail and that is only possible when one follows the orientation of the logosophical cognition. All other things can contribute to make one's life more bearable, but the loftiest aims are reserved for those who possess essential knowledge because only with basic cognitions can the individual, not only reach the knowledge of himself, but come to know what there is inside his psychological being, to know how to use the values he may possess and how these cognitions can allow him to eliminate

his deficiencies, which each individual must discover for himself rather than have others point them out to him. This is one of the duties that every person must fulfill for his own good.

ONE'S MENTAL HOUSE

ROSARIO, MARCH 20, 1949.

Today, more than ever you are firmly and assuredly giving your support to the logosophical work, to which you must always dedicate your best efforts. Being part of this work, you and the work make up a single and unique thing; you must, then, love and defend it and propitiate its expansion as something that belongs to you, as something that belongs to the innermost part of your being; to this end you must elevate your thought to place yourselves in the most favorable position. It will be very gratifying for each one of you to know that, for those who will come tomorrow, in the future, you will have already become veterans.

The Logosophical Wisdom is unique in its kind; it is not related to anything that has been known up to the present time which makes it very gratifying to know that its parental origins are found within itself; that is to say, the cognitions to which the logosophical Wisdom gave life, are connected to it via a hereditary link. Consequently, when these cognitions are obtained by its students, these must in fact consider themselves as part of the great logosophical family.

Well then; since the cognitions that Logosophy offers never contradict themselves and quite to the contrary, a perfect and harmonious coordination exists between them, it is easy to deduce that, regardless of the number of individuals who are linked to such elevated knowledge, what will always reign in the bosom of the great family is the harmony and unity which they carry.

Applying this conceptual image to the family, we note the absence in it of several aspects that we would have liked to find. In effect, since it is difficult to be born without parents and to live without them, we have to accept this link, which, on one hand, is something that we find most pleasing and indispensable with the ones closest to us, that is, those with whom we share our roof, our bread, and also, our ideas; but it is not so when we deal with those others whom we would be better off without due to their improprieties, although it is true that in most cases the individual himself foments the evil, perhaps due to his weakness.

Regardless of this, when one establishes prudence, discretion and common sense as recommended by the logosophical Wisdom, a new attitude surges among the members of the family, be it a consideration and respect that produces a better understanding amongst all, even among those who are not closely related.

Yet, since everything requires a process, one will understand that in this field a realization is required as well. As a start therefore, each one must be the master of his own self and, in his house, the master of his own home. However, in order for harmony of the home to remain unperturbed by the abuse of those who frequent it, it is necessary to constitute it in a way that all become aware that there exists the greatest disposition towards them, but at the same time, they must understand that in his own house, he is the only master; that the private environment in which he lives is the exclusive patrimony of his life; that when someone visits him it will not be to listen about what happens in other homes or to whatever else that is not suitable for the good harmony that was created. In this way he will be able to enjoy the peace established in every home and all who visit him, parents or friends, will come to give the respectable homage that his home inspires, where all can enjoy a most gratifying surrounding with frank and open cordiality. This is how one forges a permanent peace, how one lives well with others and it is, also, when one begins to understand, as one reflects upon the results of one's past behavior, all the errors that were committed previously.

Human relationships create an obligation; if this is the logical consequence of mutual understanding by those who relate to us, that obligation must always be pleasant to us;

but when abuses surge from a relationship - produced often by our own excessive tolerance - it is best that these obligations be avoided.

The teaching indicates an orientation: doing good. To accomplish it, the individual must base his objectives on profound convictions. Needless to say, Logosophy offers all the necessary elements to be applied to life. On the other hand, when things are done with tact, gentleness and firmness, no one becomes resentful.

We should conquer, therefore, a portion of peace and another of freedom, since unwantingly, others impose many things upon us, from which it is difficult to free oneself later.

The thoughts are also often bad relatives; we refer to the negative ones. By maintaining a constant relation with them, they end up demanding more each time than what was generously offered to them due to the absence of mental defenses. On the other hand, most people do not know how to act in all these circumstances, but the negative thoughts which are generally very abusive know all man's weaknesses. The question, then, arises, as to how to expel them from the mental house. The answer is very simple: the master of the house must make these thoughts understand that they are unwelcome guests and that they are promoting, in it, an uneasiness that has become impossible to tolerate, hence the reason they must be evicted.

However, some of these thoughts fascinate the master of the mental house by promising many things; he believes them, spending days and years without being able to free himself of them. Nevertheless, there comes a day when due to disappointment or fatigue one lapses into indifference and it is then when these thoughts go somewhere else, that is to say, to another mind that will house them. At first glance, this seems to be a fantasy, something unreal; nevertheless, this occurs frequently and is easy to comprehend. Those who have already made many observations and accumulated certain experiences have confirmed in multiple cases the truth mentioned; but it is necessary that many more experience this confirmation.

Sometimes, a thought whose origin is unknown, instigates one to do something surreptitiously. But, the one who knows how

these mental guests behave, will never do something that has not been well thought out. It is necessary to know the entire process of that thought, as well as its trajectory and its proposed objective; the mental field would then be dominated.

Many people do things trusting in luck, and the consequences leave much to be desired; the tendency to believe in miracles or the fortuitous inevitably submerges one into the unknown. As you can see, it is very common for the mind to do things wrong creating for the individual his own difficulties; in the face of something easy, one wants something difficult and in this way the complications arise. It is best then, not to complicate life uselessly, not to make it difficult, by discarding any thought that does not allow one to successfully complete what one has proposed to accomplish.

The logosophical word, as you can well appreciate, is simple and does not use any terminology that cannot be immediately comprehended by those who listen. For this reason, he who generously gives it knows that each person will carry it in his mind and hopes that he will treat it well, for even though it is quite resistant to blows, it possesses, at the same time, the capability of giving them back with accuracy; except that the blows of the logosophical word are aimed to awaken, not to let one continue to sleep.

Undoubtedly, you will find in these teachings very useful elements to continue working with enthusiasm. Give them a proper space in your mind to facilitate the process that will lead you to the precise comprehension. You must acquire a new "broom" that will sweep away from the mind all that is useless and replace the things you swept away with the teachings that will offer you a new comfort; make way - I repeat - for these new thoughts so that they will find ample space in your mental field.

In the same way that one prepares the house when guests of great esteem are expected, one must prepare the mental house to receive the thoughts of intimate preference; in it, the ones that are not capable of doing good should not remain for even an instant. The logosophical thoughts, in addition to the knowledge they contain, possess the essence of superior ethics and can only remain in the mind when the one who receives them experiences the sensation of the good received and they withdraw as soon as they perceive that their presence is not welcome or that they have not made the individual happy.

When a truth is felt, it is necessary to identify oneself with it, dedicating oneself entirely to it and defend it from any incomprehension.

A teaching heard from its source is easily understood, but is rarely reproduced faithfully by those who heard it. This is why many are surprised when others do not feel the same as they did when they circumstantially expressed it. This is due to the fact that, by not conforming to what the teaching expresses to his intelligence and feelings, he in turn, moved by a common tendency of the mind, adds by his own initiative what the teaching does not need in any way to reach the good it pursues. This is how its content is often altered and the teaching no longer produces its original effect. It is most advisable then in order to obtain a better understanding and foster better relations with other people that you always keep in mind the observation I have just made. Not only must every truth be heard but it must also be felt and, if possible, experienced within oneself, so that one will be prepared to transmit it without deviating from its origin or its essence. We already know how a truth blooms in the soul of those who were able to cultivate their conditions to possess it.

THE ART OF SELF-CREATION

MONTEVIDEO, MARCH 25, 1949.

Every time I speak to you, I do so to affirm in each one concepts and images that have yet to be permanently asserted.

To create oneself is a very difficult art; it constitutes a great and arduous task that cannot be accomplished unless one achieves beforehand the capability required to accomplish such an endeavor.

Logosophy teaches this art; but naturally the artist must first be educated so that his work does not end up incomplete or deficient.

Logosophical Wisdom wants that all works of permanent values to the human soul be, if not perfect - since the human being has many deficiencies - at least representative of a great example of beauty; and it also wants that every trait presented by the individual to be natural; that nothing artificial or false exists. Therein lies the great secret.

To achieve this great objective Logosophy had to imprint a new conception in human souls due to the degree of dereliction and incipency that was prevalent in the great majority of human beings in the world.

At the outset of its work, no human mind had even a suspicion of the truths that Logosophy expressed to human

intelligence. When I stated, for the first time, that man had two minds, a mental system, a psychological network and many other things, I only found perplexity and surprise in everybody without exception. Logosophy had to start, then, its constructive work by teaching those who came to undertake the first steps of the process of conscious evolution established by its principles. All the minds however are not docile to undertake this process in a regular manner; their mental touchiness was so delicate that, having been apprised of these truths, they had to be protected against all the extraneous interferences in order to facilitate the comprehension of what was being taught to them. This is why the process that leads to such accomplishment must be conducted expertly with tact and knowledge.

The antagonistic extreme of the mind is the instinct, the inferior manifestation of human nature, its rudimentary expression, that indicates to man the first days of his existence. Between one pole and the other - the mind and the instinct - can be found the sensitive region, the feeling, whose affectionate and sensitive center is the heart which represents the needle of the psychological scale.

It is necessary to consider that when one's thoughts reach an elevated hierarchy and become identified with one's life, they condense in the heart transformed into feelings. This means that in spite of the fundamental importance of the mind to human life, nothing can be linked to it in a permanent form unless it incorporated to this sensitive region, that is, to the feeling, which is the center of all affections.

This is explained by the fact that human life, with some exceptions, is generally ephemeral as to what concerns the everlasting nature of its conscious ability because the mind, being influenced by all external and non-substantial elements, also induces man to live an external and intranscendental life which, only in few cases, takes form and manifests itself in the human heart.

In fact, one desires and wants things with one's mind because human beings have not learned to want with their hearts. As a result, no sooner does the mind obtain what it desires or wants that it ceases to give it the value that was previously attributed to it

simply because, in this case, the consciousness of the desire or the honest yearning of the heart did not exist.

When one wants with the heart one wants with life itself but one must educate this wanting to allow it to manifest itself without any danger.

Everything that one wants with one's heart remains in one's life, and not only does it come to represent a value before it is obtained but this value increases as one achieves its possession. Furthermore, such achievement inspires respect and creates the real notion of responsibility one carried towards possessing it.

It is therefore necessary for the human being to know how to determine his wanting; he must know what he wants in order to avoid the betrayal of his own thoughts. It is an indisputable truth that if each one asked himself what he wanted very few could sincerely answer themselves because the general tendency of people's minds is to change what they want every day. What then could one build in the midst of such a quagmire?

Logosophy teaches man the most difficult of all arts: the art of self-creation. It teaches this by making the individual experience within himself - not externally - the truth contained in the cognitions it offers. Towards this end, Logosophy invites man to live permanently in this superior world where his serene reflection must reign, where the great creative thoughts are found, and where reality is substantiated in everything that exists. It follows, naturally and unobjectionably, that in order to alternate in the superior world of ideas one must adapt to its requirements and maintain the greatest equilibrium to allow for one's reasoning to function without the interference of one's imagination.

As it teaches one to live in the reality of the mental world, Logosophy ensures that the word of knowledge secures and imprints in man's intelligence and heart the image of what he wants. It is therefore recommended that when this wanting is expressed, it should never be perturbed or replaced by another wanting, otherwise its force would be greatly weakened or even erased.

The individual must pay particular attention to the possible fluctuations of his will in order to maintain unaltered

the wanting he has built up. If someone refuses to understand the significance of this teaching preferring to follow other types of wanting, he is free to pursue his inspirations in the hope they would be successful.

All this leads one to consider how arduous and heavy is the task of teaching such a difficult and complicated art as is the art of self-creation. This will give an idea of the scope and dimension of this immense Work and the solidity of the principles of eternal essence contained in the Logosophical Wisdom. When the thoughts that integrate it illuminate the minds, they do so with the full maturity of their fecund content. This is why the logosophical thought must be anchored in one's life to absorb the force of its expression.

The individual must convert his mind into an impregnable fortress. One must become total master of one's life in order to defend it as something that belongs to him and not as something extraneous. One of the first and greatest means of defense consists, precisely, in molding this life to the image and similarity of the archetypal thought that created it because the more man perfects himself, the stronger he becomes, thus exposing less vulnerable areas to the arrows of evil and the nonetheless dangerous jolts produced by his deficiencies or weaknesses.

Many human beings live in permanent carelessness; and they live this way because they do not know how to take care of their lives. For instance, they can greatly harm themselves by their own words. If we take the case of someone who is incapable of respecting his own words - how can he later claim that others respect him? This creates ultimately a problem that one will necessarily have to face and resolve.

A generalized habit is to preach that one must not lie. This is a great truth: one must not lie. Nevertheless, the one who tells the truth often experiences bitter disappointments because some truths hurt and produce a reaction in others. What then should one do? Very simply, to tell the truth at the right time and never in an untimely manner; and it should be told in a constructive way, never to hurt as those who affirm: "I will be very frank with you" and immediately blurt out a truth that, intentionally or not, humiliates or puts to shame our fellowman. This becomes a tainted truth and as such,

ceases to be a truth at the very instant it is pronounced since it potentially carries the germ of violence as proven by so many disgraceful events produced by this cause.

There are also compassionate lies, the ones that console; these are the only ones that are elevated, the only ones allowed by human morals. But one must have great control over oneself and be careful of the words to be said in order to avoid committing deplorable mistakes by thinking that this or that lie will be inoffensive. In any case, one must always be very cognizant of the impact of each word pronounced to be able to assess their consequences. It is therefore always preferable to abstain from making comments that contradict the reality that lays within the pleats of each truth.

THE THOUGHTS AND THE WORDS AS AGENTS OF HUMAN PSYCHOLOGY

MONTEVIDEO, MARCH 27, 1949.

The image of each logosophical cognition, in all its intensity and color, must be molded in one's mind. It should never be a dead image but one that is full of life so that when the disciple directs his mind to remember it, he will perceive all the movements of this image which will convey more clearly the remembrance invoked.

This means that it is not a question of reading or listening to a teaching thinking that this would fulfill the objective of the process that one must accomplish; the teaching requires a necessary space in one's mind to be fecund. The person who does not cultivate his mental land, who does not open deep furrows in his mind cannot expect a good harvest even when the seed is generous.

It is essential to man to become a true laborer of his intelligence and understand that, when his mind receives the light of the cognition, this light must be transformed into a permanent warmth so that he can experience the sensation of something that is working in his inner self toward a true self-improvement.

If is necessary to feel the immanence of the cognition and in order to feel it one needs also the feeling that animates the good disposition toward one's purpose of self-betterment.

I will now indicate deficiencies that sicken the human mind. All human beings, or at least the great majority, believe they are

masters of and endowed with the best moral and psychological conditions; and there are those who continuously boast about that, finding it strange that others do not praise them for it; and thus, they live outside of reality saturated by thoughts that inflate their minds to the point of delirium. Very few take time to analyze their own behavior, the movements of their thoughts and the constructive or sterile nature of their actions. Consequently, a great amount of particles left behind by useless ideas and thoughts accumulate in one's mind and disintegrate. The logosophical cognition however, with the enormous renovating power it contains, has the virtue to shake off the dust that was deposited and encrusted in the furrows of the wonderful mental mechanism of the human being.

We will present an image that will illustrate anomalies shown by the psychological configuration of the human being, in effect, what did the individual do with his reasoning from the moment he made the first contact with it? Nothing! Having thus been deprived of the conscious control, his mind remains at the mercy of circumstances, of situations and of the fluctuations of the thoughts that wander about in the world.

In such conditions, no one gives value to the words one has pronounced, and so. from the smallest to the biggest lies are told in a natural manner, leaving the person "untouched" as if nothing happened. This generalized fact has led the world to the most frightening confusion. People lie to each other and are deceived in good or bad faith. As a result, mutual trust is affected creating huge disappointments especially when, due to excessive good faith, one deposits his trust in someone else. But what assurance can anyone give of his word? Is it not common that one's word is made good only when it is convenient or when one takes pleasure in doing so?

There is no doubt that the word must be the faithful expression of the dignity achieved by each one. It must be nurtured as something precious because it represents one's inner asset: a great asset that, one could say, has been dilapidated unconsciously. This is why so many poor people exist in the world; spiritually poor, having squandered this

valuable asset called the word. What concept would a person deserve when, after having solemnly made a promise or given his word asking the other to trust in his moral integrity, he withdraws it, negates it or forgets it?

This is the tragedy of the world; human beings have forgotten that God gave them the gift of the word to build with it their happiness and never their disgrace. It is precisely the word that expresses the true content of life, the first, as I said before, that the newborn utters in the form of a scream as it cannot yet articulate other sounds; and it is the same one, extracted from one's conscience, that is deeply felt and uttered in the last goodbye upon closing one's eyes to life.

Each person must convert into a true guardian of his word; and if you see that someone amongst you says inappropriate things, totally extraneous to human thinking and feeling, I invite you to call his attention directly while at the same time striving not to commit the same error yourself.

The human mind is always full of thoughts that are permanently fighting amongst themselves; some want to dominate others. There are so many at times that there is no space for them to move; they nudge each other and laugh giving the individual a headache. He then takes an analgesic that puts the thoughts to sleep and the pain is gone; after a while the disorder begins again reproducing the same uneasiness.

It is necessary to establish the difference between the mind and the thoughts with clear, bright and extremely mobile images.

Let us see: There is no doubt that you all have many thoughts in your mental house; you have become attached to some more than to others; amongst them some have a good character and others do not.

I will refer to those with bad character. In spite of acting inside one's mind, these thoughts do not do so under the direction of one's reasoning, that is, of one's mind made conscience. But when, by virtue of logosophical cognition, the individual begins to perceive that thoughts exist, that it is true that they promote activities extraneous to one's will, etc, one also begins to let one's conscience

manifest itself in one's mind. In many cases, there appears in one's mind, for example, as a result of an external reaction, a violent thought that impetuously leads the individual to commit a fickleness: but the mind made conscience detains it, having observed that after committing a rash act, it is not one's thought that suffers the consequences.

Other times, a thought of vehemence makes the individual seek something that is detrimental to him; being noticed by the mind it allows the conscience to participate which, as in the previous case, detains the thought. In this manner, one gets accustomed to stop the thoughts immediately and it is then that, prior to rushing forward, the thoughts look behind them to see if the conscience is ready to act. Nevertheless, when the conscience is careless the outburst occurs.

This shows that in spite of having many thoughts in one's mind, only one, by imposing itself, can annul all the others forcing the individual into very difficult situations. What then would be the value of the other thoughts, even the good ones, if they were distanced from one's mental life? Furthermore, if one's mind is in such conditions, how can one hope to exercise any auto-control?

Every thought has its language. How then can one trust somebody else's word when he does not know with which thought he spoke nor if this thought belongs to his own mental house or is just a circumstantial guest in it? Because it is necessary to know that these thoughts, having taken over the mental house, sometimes believe themselves to be endowed with extraordinary faculties that allows them to promise or give any word. Later, they leave one's mind, and when the person is required to make good on his word, he denies it, having forgotten that what is being claimed from him was uttered by his own mouth.

Knowledge and experience restore the good sense in the human minds starting by cleaning them from all dregs in order to allow one's conscience to retake its place as the owner and lady of one's life.

It is for this reason that Logosophy has repeatedly stressed the value of the word. One day will come when one would be able to say, referring to somebody else, that he is worth a lot because he possesses a great asset in his words; because he never deceives when he expresses them; because he tells the truth without hurting,

without offending, always doing good and leaves in others a gratifying sensation of well being.

A fact that makes one smile is when someone says: "I want to be very frank with you." Sure! It is very nice to say things to others frankly but one does not like it as much when others are frank towards one. The best thing then is not to talk about frankness but rather speak with elegance, with prudence and openness, always thinking that no one has the right to hurt anyone else nor to point out a defect in an undue haughty manner. When necessary, one must do it very tactfully and, if possible, visualize having the same defect that is being pointed out or that one actually still has it and cannot get rid of it although knowing it is harmful. This is an elegant way to point out defects; nobody will get offended, because one admits having them stating that one is seriously striving to eliminate them. It would also be interesting to have both of them compete to see who eliminates them faster.

We have already stated that each thought has its language. Quite often, many thoughts speak at the same time; this is what makes it so common to hear someone say that he has a noise in his head - that is, in his mind - and that he cannot think, etc. Other times, the thoughts get together and agree to have a party. The mental party then starts and the individual, as the victim of the effects of the party, ends up saying that his head is spinning although the spinning occurs inside, in his own mind. Would this be the reason why so many people spin around so much without ever getting anywhere? As soon as they decide to pursue a purpose they change their minds. That could be because they forgot to consult the other thoughts...

In order to achieve mental freedom it is necessary first to establish a state of siege in one's mind so that one can better watch one's thoughts and discard the inappropriate ones while nurturing those that are truly useful.

There are also many thoughts that we denominate as cousins; they are those that usually visit our mental house, as with family members, and stay in it day after day believing to be its master's

obligation to attend to them and accept any whim they may have.

The scope of mental life is ample offering ahead great perspectives to be achieved within a task that is both very beautiful and useful. It follows therefore that with the indications given, it will be easy now to prepare a good mental brush and sweep out all useless thoughts until one's mind becomes clean and free from them.

How could one's life not be so heavy if people are sometimes overwhelmed by the useless burden of so many thoughts? All sectors of one's mind broaden when one evolves, they become so broad that many thoughts can live comfortably in it. But all of them, without exception, must fulfill their duties and be, at all times, useful to the mandates of one's reasoning, disposed to serve without complaints and to carry behind them a portion of goodness that must inspire any noble and generous action.

MYSTERIES OF HUMAN CREATION

BUENOS AIRES, MARCH 29, 1949.

Today we will address the cause of the mental instability of human beings.

It has been frequently observed, thanks to the logosophical knowledge, that one's mind is occupied by many thoughts, so many that, when speaking, people constantly change topics because all the thoughts want to speak and manifest themselves. When they come out, they sometimes stumble over each other, which is why ideas come out in fragments, often making it more difficult to have a fluent use of words. It becomes necessary, therefore, to know what one has in his mind.

Many are those in the common world whose minds are totally dominated by thoughts. Since different thoughts speak different languages they sometimes do not understand each other which often creates problems in one's mind that produce serious conflicts. When someone says that he does not know what is wrong with him he is proving what was just mentioned. It is common to hear people express themselves in this manner although they are not able to define the causes. There are also those who think that by gathering news and gossip from various places they are enriching their minds; but by compressing the thoughts in that way, even the mental walls sometimes become swollen and it is then when some say that their head feels heavy. This also occurs in the case of a thought that induces one to commit a mistake: later, when he sees the difficulty created by such a mistake he lowers his head. We could say humorously that he does so because all his curious

thoughts peep through the visual windows to see the fault made as a result of that thought, ending up as mentioned, by lowering his forehead and bowing his head. We will also mention the idle thoughts whose characteristic is to believe they are superior to all the other ones; those thoughts cling to the back of the neck and, as a result, the person who shelters these thoughts in his mind throws his head backwards with a gesture of self-sufficiency and pride.

Meanwhile, those who are now listening to me have had the opportunity of asking themselves what thoughts they carry in their minds: which ones are useful to them, which ones benefit them and which ones must be dislodged from their minds. This examination can be conducted daily.

The state of disorientation into which mankind has fallen is due, precisely to the lack of knowledge on the life of thoughts coupled, I could add, with the loss along the paths of the world, of one of the greatest values that man possesses: this value is the word. It was through the word that human beings came to understand each other and it is through the word that the concept of each individual is formed; the word represents nothing less than human dignity.

Unfortunately, who gives credit to a person's spoken word? Once expressed, who can say that these words are his? Who can guarantee the paternity of the thought that guided them? This can only be done by the person who is conscious of the responsibility contained in them and who is capable of asserting later than the words he spoke belong to him. It is well known that the majority of people deny what they have said when what was said does not comply with whatever is most convenient to them at the moment, and it is denied with the same ease with which their words were spoken. Not only are words denied but promises and oaths are often denied as well.

The words pronounced by a person are, precisely, the ones that can produce his misfortune or his disgrace. If spoken without having been thought out and without having the consent of the individual conscience, they drain energies and absorb the individual's reserves; and when, during trying moments in his life, in moments of difficulty, of necessity or of pain he seeks to resort to his words,

he finds emptiness around him because nobody gives them credit. This is why the spoken word has so much value. How many use it loosely without thinking that, in so doing, they always end up losing. Knowledge promotes a mental movement that tends to restrain thoughts to allow for a serene reflection to emerge, so that man can be master of his own self; so that he can know that words constitute a great capital that must not be wasted or misspent and that it must always be used to do good, to construct and to be aimed at the most elevated goals that human beings can aspire to.

Words circulate as thoughts circulate. But while thoughts can often act covertly, the word cannot; and if each one, through memory, could reconstitute his life and see how much energy was wasted, how many words were spoken uselessly and even detrimentally, one will then understand that, by living this new life, one's words must always have the consent of one's conscience.

It becomes necessary, therefore, to build a new concept. How many people today find themselves imprisoned or isolated as a consequence of their own words; and how many, for having listened to the thoughts which they believed to be their own, forgot they possessed a reasoning to judge and even going to an extreme by ignoring later where this reasoning is located. This is why, generally, they are told that their reasoning has been misled or that they have lost it since they cannot find it. One must therefore accustom oneself to prepare the mind, making each faculty exercise its function in the best possible conditions.

You should bear in mind that all you have heard on the constructive value of the word is confirmed when the individual is believed as a result of what he says. This happens, logically, for having given in previous opportunities repeated proof of the truth contained in his words and above all, for having given the example of not contradicting them, of not distorting them after pronouncing them. This is how the individual elevates himself and increases his prestige for having created within his own self the virtue of knowing how to express the thought he pronounces with words he

will never deny and that the facts themselves will confirm.

You must not forget that the mineral lies in the depth of mountains, that the vegetable remains immobilized in the earth, that the animal is tied to his instinct and that man finds freedom along the trail of his conscience illuminated by the sublime light of cognition. Nevertheless, it is in the mysterious biological conformation of the human body that can be found representatives of all the kingdoms; a conformation that, in an imponderable mix, associates man's organism with the constituent elements of the atomic and molecular life of the Universe.

What explanation can be given to man regarding the extraordinary complexity of the creative thought that animated his life, instilling in his most recondite furrows the gigantic breath that lights the existential flame of cosmic generations by instituting him king of Creation, while maintaining in him latent remnants of inferior kingdoms? Man must discover this enigma; he must cease to be mineral and liberate himself from inertia; cease to be vegetable, by moving intelligently into a fully constructive activity; in sum, cease to be all that is not convenient to a human being, untying himself from all the prejudices of the instinct to transfuse in his spirit the true essence of his human creation. The sparks that from time to time occur when one's intelligence rubs against the sharp corners of reality produces, as in an epic vision, fragments of images that man considers as an anticipated promise of his future conquests.

To this end, he has at his disposal the most brilliant mechanism that could have ever been created: his mind. It would be inconceivable then that real self-betterment would not be produced in those who, having come in contact with Logosophical Wisdom, can promote within themselves intelligent movements that will allow them to accomplish the objective they set for themselves. All the teachings contribute towards this end and like the rainfall, they fecund the mental field and their importance goes beyond the thought thus, summarizing in synthesis, all the individual's aspirations.

Let the effort I make in giving you my teachings be reciprocated by improving your behavior in any aspect that you deem pleasant, that your understanding be real and your realization effective and while you experience the good obtained from this improvement that you continue each day, with greater determination and enthusiasm, the accomplishment of this great ideal that I built for you and for all mankind.

QUESTIONS POSED TO THE INDIVIDUAL CONSCIENCE

BUENOS AIRES, APRIL 5, 1949.

I think that those who are listening to me here have had the opportunity to clearly perceive that the logosophical word is not a common word nor is it anything that you have known previously. Furthermore, you must have already experienced the constructive force of the logosophical cognitions which build as they destroy all that is useless and that does not conform to the demands of the new perspectives offered to one's intelligence; hence the great difficulty that usually occurs in one's mental field. In exercising the supreme effort to build concrete truths in human minds, it is necessary to fight against the rebellions produced by extraneous elements that dwell in one's mental recesses as guests of honor and from where they later rebel, annoyed perhaps for being obliged to pay a price for their lodging; for this comfortable mental lodging.

There is no doubt that all human beings ignore what their real tragedy is; and they ignore it because no one offered their intelligence the basic elements that would enable them later to discern truths that have always been presented to them as a gigantic mess.

When man dominated the jungle, when he fought the wild beast and conquered it, he could not understand the meaning of this act in his life nor even allowed him to create

his defenses since his intelligence was not cultivated; and he could not understand it because to do so would have required, naturally, being in possession of great wisdom.

The human mind is the most sensitive thing that exists; it is the supreme sensitivity of what is sensitive. Images are imprinted in it as a result of the impressions it received. For this reason, when man conquered the wild beast and killed it, this image became imprinted in his mind and this new form started to take on a life in his inner self and later dominated him. This is why man is sometimes aggressive and inhuman since he still needs to achieve a few herculean tasks such as that of conquering the inner beast, the one in his mental forest which is the most ferocious of all beasts.

Logosophy teaches to discover it between the shadows of this forest so that, by watching it, one impedes it from killing the beautiful birds that want to sing in one's intimate being. And yet, the greatness of this truth has not been understood; and this is why the beast still dominates one's mental forest. It is however necessary to conquer it, not with weapons of violence but with those of persuasion, of integrity and of truth.

The beast must not die for the triumph lies not in killing it; it is necessary to let it live but in a state of domesticity. Once domesticated, this beast will come to represent one's inner force which, if today is an uncontrolled force it will become tomorrow an intelligent force that strengthens one's anima and fills the human will with great stimuli. Then will man be able to say "I am master of my own inner possessions because I was able to conquer and tame the beast within me."

The range of mental moods that most people go through is truly strange; at moments they are kind, as the forest is quiet and gentle breezes enrapture them with joy. Conversely, at other moments, their minds are covered by a somber veil as the beast shakes, its nostrils swell, the good disposition contracts and everybody is warned that something is happening in one's mental forest.

Each one should ask himself why is he always at the mercy of this beast, incapable of living quietly in his kingdom and feeling

safe in his own domains? Under such conditions, how can he offer peace to his fellowman? A question that everybody should ask themselves.

Nevertheless you should not believe that by having obtained the first elementary knowledge on the beast you will quickly find it and tame it. No. This beast has the ability to transform itself into multiple and variable aspects. At times it appears as a fox, at other times as a tiger, as a cat, etc... etc... When one believes to be ready to catch the cat, behind it jumps the tiger. One can now visualize how difficult it is for human beings to understand each other if each one carries a beast within. Can they vouch to maintain their inner moods stable? They lie down in one state of mind and rise with another; in the morning they portray one mood, another in the afternoon and sometimes another at night. These varying inner moods can be more easily understood if one takes into account how frequently human beings are subjected to external influences which are the ideas and thoughts that populate the ambient that surround them. Who can claim then to be immune from such influences? Nobody. Why? Because throughout his journey in the world man became very vain and has greatly distorted that which he previously considered to be good and just, and so, to this humble mystique, which was the mark of moral elevation, he opposed it with the mark of his haughtiness. He believed that by merely possessing intelligence he knew everything, and so he refused to listen to anything.

Man believes he knows it all being unaware that his mind must maintain permanent activity, an intelligently directed activity, that never tires his mind but rather broadens his mental parameters and keeps him always, with such activities, in control of all the images that participate in the entire process of his life. But in order to never forget such remembrance he must imprint these images in his conscience and never allow them to be forgotten. To forget is one of the greatest human deficiencies because the sole fact of forgetting makes one kill one's past; and the past must live in the present. I refer here to the past that is the base for the present which also constitutes the best perspective for the future.

How many people, during their life time, plead, yearn and ask for what they do not have? They cry out for this or that and when they obtain it they forget instantly its importance. Who presided over this thought - one's conscience or the instincts? This is another question to ask oneself.

It is for this reason that Logosophical Wisdom leads the human being to be conscious during all the moments of his life and making this consciousness, in permanent activity, inspire the future creations of his mind.

Who remembers, whether at night when one lies down or in the morning upon waking up, that above all things exists the Creative Thought? There is no doubt that it exists - a Supreme Intelligence does exist - and penetrates everything and to which man must connect his own intelligence; but he must do so consciously which means that, once connected it must not be disconnected again as a result of one's carelessness or forgetfulness.

If we think that a universal being exists, whom we call God, who allows human existence with the oxygen we breath, this oxygen that permits also for our whole biological constitution to function, why would we not pay him, in our thought, the homage of our gratitude by thinking of Him when we lie down, by thinking of Him when we wake up and have Him always preside over our inner and external celebrations? Would we not thus avoid what most people do, and that is, by usually remembering him only when they are in need, only when pressured by circumstances or by suffering do they raise their thought to implore the Lord? Which of these two acts is the most sincere one? This is another question that can be answered by each one. In this case, not even the tiniest atom of religiosity exists; it is solely and purely essential knowledge of the Universal Thought.

It is necessary, once and for all, to incorporate oneself and raise the forces that lie dormant in the depths of oneself and make them generate energies that also generate life. Let us not be trapped by the vicious circle of common problems; we have enough time to address these and still have a lot left over if we know how to administer time. The perspectives offered to the future of the human conscience cannot be relegated to second place because it would

be relegating one's own self to a secondary position. Each one must therefore cultivate his mental field by planting in it this new cereal - the logosplical one - which will yield very good harvests.

PARTICULARITY OF THE LOGOSOPHICAL METHOD

BUENOS AIRES, APRIL 19, 1949.

I will explain succinctly in what consists the logosophical method and also how the common teaching differs from the teaching emanating from the Logosophical Wisdom.

Let us say initially that Logosophy has a particular method for each human being since each person presents different characteristics. Furthermore, this science covers all aspects of the human being, that is to say, his psychological moments, transitions and his inner states allowing him to identify himself with that part of Logosophy that connects him to it. It is then that emerges in him inquietudes and questions that lead him to acquire the cognition that, from his personal viewpoint, interests him most. Logosophy therefore embraces all human beings and as these are grouped in series, it offers teachings that are adaptable to the different series of existing psychological types.

In this manner, the person who reads or listens to the teachings will observe that some of them do not penetrate in his inner self not being amongst those that most intimately impressed him, reason being that these teachings are not related to the psychological aspects of his person. Other teachings, however, impress him deeply - he feels and experiences them, allowing them to produce in his mind a clear understanding. This circumstance permits him to correct

his errors, to modify his interpretation of concepts thus establishing a clear and defined link with the fact.

All who are listening to me today do so attracted by the constructive force of the logosophical teaching whose virtue you have had already the opportunity to experience in your life. You can therefore bear witness to the fact that something real exists in it and from its valuable content you were able to extract very important conclusions.

There are two undeniable facts that, due to their unexplainable relationship, occur in the logosophical experimental field. One is the disciple, the individual who attracted by the indisputable force of the teaching comes in search of the essential cognition it contains and who, by symbolically stretching out his hand, asks the source for his ration of knowledge. The other fact is the friendly and generous hand of he who gives him the cognition by reaching out to him. In this warm handshake appears, in indelible characters, the sign of friendship. From this moment on, the individual, the one who seeks knowledge, must experience a kind of inner awakening; it is as if his life and his mind became united to another life, to another great mind from which he is receiving a new life and a new generation of thoughts. If this were not felt as described, if it were not experienced with some intensity, it is because there is a marked insensitivity towards the lofty conceptions of the spirit. But those who come here, those who take away great portions of teachings at every opportunity, all of which carry great value for the future of one's life, those, I think, have experienced these profound sensations of renewal and of self-betterment as well as of a reality which one cannot deny. This reality is manifested by the mental need that always asks, as something already felt as being essential, for the timely and constructive word that knocks first and penetrates the mind later, promoting in the individual intimate new reactions that benefit the process of conscious evolution.

When the mind is in full development during one's evolutionary process, it needs to be constantly strengthened by the extraordinary force of the creative thought of Logosophy. In this regard, I must point out that the human mind generally acts in a

sluggish and indolent manner being prone to think as little as possible. For this reason, training is necessary to maintain, without distracting the mind, the direction set by the central thought which must seek the constructive images of Logosophy in order to convert the mind's passive attitude into an active disposition concentrated on the objective pursued.

One can clearly see that, without the assistance of the logosophical cognition, to undertake such a change, or better still, to face such a paramount change of mental attitude, individuals will be unable to or will find it extremely difficult to maintain their determination and assurance required by this circumstance. Could they be truly conscious of this real process of self-improvement they undertook? Who will point out to them the deviations they are exposed to, every now and then, as a result of their carelessness in directing the thought? Can the disciple, by any means, solely depend on his own initiative to follow the process of evolution with all the consequential changes and transformations required to renovate everything that has accumulated in his mind over such a long period of time? Are you not all aware of the power with which old thoughts, based on old concepts, take root sometimes since childhood? How can these adherences, therefore, be eliminated without even hurting one's mental retina, and be replaced by constructive thoughts that will orient the individual toward new and great concepts?

Quite often as one listens to a teaching everything seems easy to achieve; but later on, when left alone to face one's own thoughts, whether old, modern or current, things change; now everything seems difficult and even more inaccessible. This is why I said that human minds must be greatly strengthened because they have been weakened by inertia. It is very difficult to direct human minds towards a new type of activity when they have been accustomed to wander and get lost between chimerical worlds. But when the individual notices that the first triumphs obtained fill him with enthusiasm and optimism and that his energies expand to a dimension unknown to him before, it is then that he takes hold of himself and feels for the time the evident symptoms of a new life because he would then understand that, after having searched for so long, he has finally found the path that leads him to this mental world in which, without ever getting lost, he will find the reason for

the existence of all things. But he must be guided and progress gradually toward the achievement of this lofty ideal which is ultimately the reality of all realities.

None of this could happen and everything would be superfluous if minds and thoughts did not exist in the heads of human beings; these would have simply been reduced to walking on their two feet. But from the moment that the human being had been conceived as being superior to all other species; from the moment he had been given the ability to feel and experience life as no other living creature on earth has; from the moment he had been equipped with a mind that allows him to raise his thoughts towards the lofty conceptions of the mental world, from that moment onwards he contracted a sacred duty to perform -that which is represented by the psychological transformation that permits him to become what he must become amongst all the species of the world.

In this way therefore man will find his method in the teachings as these penetrate in his being and guide him to conceive images that he could have never built before. From that moment, he will bond with the great logosophical method that, by distributing its teachings to all human minds, induces him to select the one that is closer to him in order to advance, uninterruptedly and highly motivated, throughout his journey.

In the midst of the agitations of daily life, one's mind becomes usually clouded to the point that the lights of one's intelligence seem to have been switched off. This is because the thoughts go to sleep. It is then that human beings experience the need for the logosophical cognition to awaken their thoughts and bring them back to life, to give them energies, and as their minds now connect to a superior world they make them see this daily common life as something that lacks any transcendency and is always of a utilitarian and not of a permanent character as the lofty values of one's spirit are.

I am sure that all of you who are present, after listening to the word that injects so much strength, will feel less pressured by your problems and by the thoughts that usually promote during the day

so many agitations and disturbances in your inner selves and that you will proceed forward, carrying deeply within you yearnings for continued unity with the creative thought of Logosophy.

HOW LOGOSOPHY MUST BE STUDIED

BUENOS AIRES, MAY 3, 1949.

Logosophy cannot be studied the same way as common studies; its practice is not extra-individual like the latter but intra-individual; it must occur internally, that is, within the individual himself.

Many things are learned in the current academic system that serve to develop the individual in his daily life but their application does not require them to be linked to the inner self of the individual, although they form part of his personal assets; the achievements therein obtained are common knowledge to all since everyone learns, more or less, the same things. Conversely, the logosophical studies teach the individual to penetrate into an area in which he must learn how to walk, not with his feet but with his mind, activated by a central thought: the authority thought as logosophy has clearly denominated it.

The mind of the student of Logosophy must familiarize itself with, and even more so, relate, if this expression were applicable, to the mind of its creator, of its author. Having established this bond the student starts to place in his mind the flow of thoughts he receives from the Logosophical Wisdom in the same way as one prepares a place in his own home for a person who is appreciated, esteemed and respected. In this circumstance, it behooves one to ensure that the guest's stay is most gratifying and hoping that he never leaves so that his presence can be enjoyed for a long period of time; conversely, when such presence is unpleasant one wishes to see the guest leave.

If Logosophy recommends that the student establish a bond with the author's mind, it is because the author himself proceeds in a similar manner. He receives everybody in his Institution and from the moment he does so, he considers all to be amongst his friends. Nevertheless, if anyone shows a lack of respect or abuses his generosity, he ceases to be gracious and the consideration that was imparted consequently ceases - a procedure that anyone would use in a similar case. This means that he is accustomed to receive the disciples, from the first day, with the same generous attitude, the same kindness and with the same firmness, to convey to all of them the teachings of the Logosophical Wisdom. He wants each one of his disciples to become a great friend and well before they do so, he is already offering them his friendship. By offering them his friendship much is said because with it goes all the light of the Logosophical Wisdom.

This is why Logosophy teaches that one of the bases upon which human morals must rest is the respect that each one owes to himself and to others. Wherever respect can be found there is harmony, there is love, there is everything, because it conveys spiritual loftiness and an ample understanding of the meaning of relationships amongst human beings. When respect is destroyed, everything else breaks down; we can see this happening in all parts of the world and it is to this same cause that can be attributed the tragedies being endured by most of mankind.

The disciples must receive the logosophical teachings as something that is vital and necessary and strive to express, in each word they pronounce, the same life contained in the teachings, without ever using words that are unnatural, dead or embalmed with an appearance of being alive.

The extraordinary, complex and delicate work that must be done in each mind is due to the fact that one comes here searching for the logosophical cognition with his mind filled with an infinite number of things; there is barely a tiny space left for a teaching to penetrate, which, once it is in, must make heroic sacrifices to avoid asphyxiation or being killed by the blows of so many things that occur in the mind. Furthermore, it must struggle against thoughts

that oppose the permanence in one's mind of the knowledge it carries, in spite of the fact that such teaching was attracted by one's own yearning, by one's own reasoning or by one's own sensitivity.

There are a great number of domineering thoughts in one's mind and human beings often do not even have a remote idea of the power of these thoughts. Later, they are surprised when they commit acts or take attitudes that could have been avoided had they thought about them beforehand. This proves the existence of thoughts that are capable of upsetting the individual, leading him astray and in extreme cases, annulling his reasoning.

The sun illuminates the whole planetary system; but if someone chooses to lock himself up in a dark room leaving only a small hole for the rays to pass through, the sun, with all its cosmic power will only illuminate him through this hole, sending him a very small and feeble light, that is, as much as could flow through the reduced opening. Even though the person, who is in this dark room, protests and tries to undermine the sun, claiming that it has no power at all, he will not be able to increase the amount of light, emanating from the star, which he himself has negated to his person.

An identical thing occurs in the mental area; as each one opens the windows of his mind the oxygen and the light of Wisdom will be able to penetrate through them; however, he who only assigns a tiny opening for the passage of this light will always remain in the dark even though the light illuminates the whole Universe. He will later invoke fatality, that he was forgotten by God, that it was bad luck and, finally, to so many things that occur to the thoughts.

But there is still more. Many open their mental windows allowing the light and the oxygen to enter; then, they close the windows, and as they forget to open them again, the light, being very discreet, does not penetrate, ending up by illuminating only the facade. How many facades have also been illuminated by the Logosophical Wisdom!! But this is not what it offers so generously when imparting, like the sun, its light; what it wants, is to illuminate the inner self of human beings. In order to achieve this, it is necessary, 'as I said, to open the windows of one's mind and avoid closing them haphazardly according to one's whims: today because I am upset, tomorrow because I have to go to the movies, next day,

to the theater, the following day, because there is too much to do and finally, at other times, because I do not feel well disposed. In such cases, whose fault is it then, if the cognition does not penetrate? Is it the fault of the logosophical knowledge? No! Certainly not. This is a tangible truth that has been touched by the hands of everybody - mental as well as physical hands - since the strength of this truth can even be felt in one's fingertips.

Let us make one more consideration: What is the significance of the fact that the sun keeps waiting for the doors to open? It unveils the proof of a great virtue which is that of projecting over the Universe the expression of patience since, while it illuminates all those who opened their doors, it waits for the others to do so. This is the intelligent and active patience which I have spoken about many times; in this fact resides also the expression of another virtue as great as the previous one; it is tolerance, because in spite of the fact that human beings delay centuries before opening a space for its light to enter, this light will not be denied to them if one day they decide to do so. The only thing that could happen is that, instead of illuminating a life, the sun will illuminate a corpse. But in this case, the fault is not of the sun but of the person who did not open the doors in time to allow its rays, which fill life with universal life, to penetrate within him.

These are the cognitions that Logosophy places within reach of all human beings in order to illuminate the profound dark areas which mankind has been dragging behind it for centuries, since time immemorial. These cognitions are simple, easy and self-revealing when they are awakened and animated by the logosophical word and when human minds assist in their awakening.

The task is very intense. It is not the common task of a teacher; it is the task of the author who sees in each mind, in each life, how the seed sprouts, how the process develops and how man achieves, in compliance with the Law of Evolution, the greatest objective he can aspire to on earth: the conquest of basic cognitions which is the unique way to broaden his conscience and make it, by virtue of these cognitions, connect with the universal conscience since everything that exists in Creation constitutes fragments that are scattered by the Universal Wisdom.

The more the human mind is able to embrace in the unlimited field of Creation's cognitions, the greater will be its conscience and its proximity to the mind of he who created all things because in this Creation is imprinted - as I said - the Universal Wisdom.

The possession of a basic cognition is the possession of a power. The sole fact of knowing that one can manage one's own thoughts and control them constitutes a power; one that allows the individual to call himself the conscious master of what he experiences, of his actions and of his will.

This is the procedure to follow to acquire such cognitions: One learns a logosophical teaching when it is attentively studied; one understands it when it is practiced and finally, one acquires a basic cognition when the teaching has reached the point, within the individual, where it is expressed with such reality that, once experienced, will never be forgotten. When this point is reached, the individual is master of a cognition which he can apply to himself every time the need arises or uses it in any opportunity where it is applicable.

For this reason, it is convenient for the mind of the student of Logosophy to retain the teachings, whether heard or read, and later assess the efficiency of his retentive mechanism, that is, of the function of one's mental archive which constitutes, ultimately, the power to reproduce what was heard or read. As one strives to express what was understood or the impression received, one will be able to measure the degree of penetration achieved by the teaching in one's mind, not in the form of memory, but in a deeper form which is what one must seek. One will also be able to see in this exercise, and by observing the attitudes of others, how some teachings are retained by some minds while other teachings are not.

These mental movements are necessary for the logosophical teaching to fulfill its real objective and illuminate with its light - like the sun does when it shines over man's face every morning - the minds that have fully opened the doors of their understanding. All those who did so have experienced the immediate benefits of this

light which strengthens the mind and fills it with energetic force.

The human minds shine much more after studying Logosophy than before; this has been more than proven. Also known is how much man strives and struggles to make his mind shine and yet how is only able to generate sparks resulting from the heat produced by the forceful rubbing of his mind. This is why I once said that in order to see better, it was necessary to clean the delicate crystal of one's mind with the gentle cloth of one's reasoning.

If you want your mind to shine, do not forget the light that will provide its brilliance. Obviously, it is not one's own. When the mind, exempt of vanity and boastfulness, is connected to the source that generates this light, you will instantly see that, if it is not the mind that shines, it will be the eyes that will glow with joy and the heart with well being.

Those who follow the logosophical orientation feel happy as if they are living in an oasis of peace that is impossible to find anywhere else. Logosophy only offers cognitions related to man's conscious evolution; this is what attracts so many people because the teachings it imparts are as simple as they are profound and contain so many aspects that no human being is excluded or is unable to identify and see himself in them. When each one finds the explanation of things within himself, his life becomes more bearable, more understood which also leads him to increase his understanding of universal life. It would seem as if his life ceases to be personal to join in the accomplishment of this immense Work in which man, as he grows in knowledge, becomes a grand collaborator.

I think this is what the universal thought wants. It attracts human beings in order to offer them that which they have been searching for everywhere in vain and that is: happiness, peace and love.

This is not a common teaching that one can find anywhere. No! This is a teaching that penetrates one's life; it is the word of the spirit that incarnates in the spirit the part of life that is missing in human beings and which is recovered by virtue of the logosophical cognition; it enables one to live a much broader life, full of peace and happiness and that is what will help man to find revealed in himself - come the day when he connects his life to the thought

that animates all existing things - the mystery of his own creation, that is, why he lives, why he exists and why he thinks.

Can anyone ask for more? I think not. There is nothing capable of giving the human mind and heart a greater happiness. When the basic cognition expands without limitation in the individual, it generates the greatest of all joys.

He who thinks about this, who sets it as his guide and objective in orienting his steps along his path in the world, he will have achieved a great good for himself and will help others to conquer this good.

ON HOW TO ACHIEVE IMMUNITY IN THE DOMAINS OF LUCIFER

BUENOS AIRES, MAY 17, 1949.

The field of superior and essential cognition offered by Logosophy is so rich and vast that at every step a palpitating topic can be found that immediately awakens the general interest.

Much has been said about Hell, that is, about Satan's domain - the greatest devil of this infernal empire where according to theosophical theories sinful souls burn. It is said that all bad people go to this hell when their lives end, or be it, post-mortem. If this were so then the fire and the flames that have always been attributed to it cannot be similar to the ones known in our physical world for the simple reason that over there only immaterial things would have to be burnt and not material things. There are also those who call hell the world in which we live believing it to be the cause of all human misfortunes.

On the other hand, if we were to admit to the existence of hell, we must also think that it can be found both here on earth as in the extra-physical sphere; consequently, we will be able to extract many images that could give us an approximate idea of what effectively must be understood about the human presumptions on this particular point.

Logosophically speaking, the person who carries his ignorance on his shoulders is the one who is burning alive, who suffers the

consequences of his incapability; he is a person who will burn mercilessly in the flames of an adversity that grows stronger as the victim's attitude becomes more stubborn.

If we are cognizant of the fact that we are here on earth, which is the great school of experimentation, we will observe how few people enjoy the pleasure of reducing every day their heavy burden of ignorance and how many suffer all types of torments on account of this ignorance. We will also observe that these people, after living a fleeting moment of joy, forget their anguish but also forget the very taste of that experience,

The logosophical cognition is directed to one's conscience and the proof is of unquestionable truth when, thinking and acting consciously as prescribed by Logosophy, human beings notice that everything becomes registered in one's conscience. When this occurs and although burnt by life's experiences, these same people are able to heal the affected psychological parts and protect them from new burn-by using the gentle and smooth balm of the cognition which they extract from these experiences and even achieving, in many cases, their immunity.

It is common to hear people say, referring to one project or another " You propose this to someone else because I am already burnt-out" recalling with bitterness no doubt the experiences that occurred to them in similar circumstances. Moreover, those who state being " burnt-out" are far from suspecting that the degree of truth contained in their expression carries the evidence in the severity of its consequences. Truly, one must get burnt many times but one must always neutralize the effects of the burns so that they become tolerable and serve the desired purpose of achieving total immunity.

The alternatives offered by one's life, in so many different aspects, speak to the human spirit in a rich and suggestive language; with it, man will temper the steel of his reflections in this melting pot called hell by many but to Logosophy it is the fire of purification that, by charring the instinctive and mental dregs, offers man the opportunity to redeem himself in his conscience and thus emerge unharmed

from the voracious red flames characterized as being the sinister glow of destruction in hell.

In this manner, the person who knows how to get burned, balancing the bearable with the degree of burn, will avoid the destruction of tissues that protect his soul and, in due time, achieve his immunity. He will then be able to pass calmly through the flames of hell without experiencing any discomfort; better still, by dominating them he will be in a position to teach others to conquer these same flames turning them inoffensive. In other words, this will represent one's triumph over and immunity from evil and adversity. This is why Logosophy has always indicated, as being of fundamental importance, that the accumulation of conscious experiences become permanent values in one's individual assets.

We can therefore see that man must conquer evil by conquering the fire of hell which is adversity; and he must do so valiantly and with determination, without evading the laps of the flames nor become psychologically inhibited by the attack of misfortune thinking that there is nothing left for him to do or that everything has ended for him. As long as the burning flames of evil have not charred one's conscience, everything can be integrally rebuilt. Only the ill-intentioned person, who is always a coward, will often get what he deserves as he seeks to burn others with the flame that was intended for him. In this case, the scars of his burns will remain indelibly imprinted because he will not be able to conceal them from anybody.

If in passing through these bitter moments, in which one experiences adversity and seems to be burnt alive by them, one could think about the force contained in this cognition and proceed with valor and great composure, one will easily see how the intensity of the painful fire gradually or suddenly subsides. In this case, the burns will be mitigated without leaving behind any trace or any burnt tissues.

Naturally, in order to have total control over the element of fire one must possess so many cognitions that they must form the beam of one's existence. In this regard one must not forget that the dimension of one's life, or better still, of one's existence, is measured by the dimension of one's cognitions. If there are no cognitions, life is small and the physical and mental area limited.

The more limited is the person's mental and physical area, the more vulnerable he will be to that fire which will end up by consuming him entirely. Conversely, if one's life has been expanded to gigantic proportions, as a result of the dimension of its cognitions, even though parts of it become vulnerable and therefore produce burns, there will still remain in it a physical and mental area that will be broad enough to maintain our life exempt of suffering from undue consequences. We have already said that the greater one's life becomes the greater and more sensitive becomes the consciousness of one's existence.

From the above, one can perceive the clear evidence that he who has been burnt by experiences, who has elevated his life by nourishing it with the powerful food of superior knowledge, this person will be able to pass through the flames of hell - physical and extra-physical - without getting burnt because the flames will respect him. What is essential is to conserve intact, without leaving any trace of burns, the spirit that animates one's life; this is the secret of immunity. When the light of basic cognitions illuminate the minds of human beings, they cannot remain in darkness; the sole fact of having clarity in one's understanding means that one's intelligence, having been stimulated and invigorated by this clarity, doubles its investigatory activity seeking the great comprehension required by the great truths.

Up to this point, I have outlined the iniage of hell from the logosophical perspective. This seems to be a more humane hell, well within the reach of human understanding, more instructive and useful. Exempt from any phenomenon device the human conscience will not be afraid to face the absurd fears that are always intimidating. On the contrary, having understood the scope of the teaching, man will prepare his spirit to face all adverse circumstances and will bear his sufferings with strength, and as he seeks immunity he will overcome every suffering by means of a constant self-improvement that will raise him above all human miseries.

It should be understood that man has in front of him a life to be lived and for which he is responsible; each one should therefore be conscious not only of the life he is living but also of the one he

will live in the future. As this consciousness develops during his journey through life, he will conquer day after day greater cognitions. And since superior cognitions are fragments of universal life, it is logical to think that, in this way, life becomes enriched and less vulnerable to the attacks of adversity, that is, to the flames of hell.

I am certain that once the elements of reasoning and of mental defense have been acquired from this teaching, one will become less vulnerable to the unexpected ambush set by satan and the devils who are eager to run us through with their blazing swords or their burning tridents. We will see them coming, because our sensitivity will detect their proximity, and we will challenge them with our cognitions being certain that we must defeat them and make them inoffensive. This will bring peace to our souls, confidence to our lives and happiness to our hearts.

TOWARDS ONE'S INNER LIFE

MONTEVIDEO, MAY 26, 1949.

One of the difficulties that is frequently encountered and that contributes to establish the fundamental difference that exists between the true essence of the logosophical cognition and the general belief in accepted concepts, is precisely the one that forces the individual to pose to himself a series of questions regarding his own convictions on this or that point or define his position regarding such issues, including all aspects concerning his life or his individual being. Naturally, we are referring here to people in general who represent the majority of humankind, although it should be recognized that a great part of those considered to be well advanced also stumble over such difficulties when trying to understand these cognitions in their entirety. This not only proves the undeniable originality of these cognitions but also their "sui generis" character. We will explain, therefore, why this difficulty arises and the fundamental difference that distinguishes Logosophy from any other known conception.

A fact that has been repeatedly proven is that, prior to knowing the logosophical cognition, people present a general state of indifference and are totally unaware of their inner self, this same "inner self" constituted by their psychological, mental and moral configuration; the latter remains extraneous to them although subjected to all the

changes and variations that such a complicated mechanism generates; changes and variations that show up in the instability of one's temperament and one's will, submerging the individual, quite often, in the abyss of doubt, disorientation and dependency.

Addressing the subject from the logosophical viewpoint, we ask: What are the causes that generate, in the individual, errors and mistakes that are sometimes irreparable as well as his failure in achieving his highest objectives? Do those who endure these situations think about this? Do they think about it even after having quieted down the spirit? Do those who observe these psychological and moral tragedies every day think about it? We can say, without fear of being wrong, that the answer is no. Everything is submerged in the shadows of an impenetrable mystery said to be fatality or bad luck. Generally, all attempts towards further clarification end at this point because one rarely possesses the predisposition to review the vulnerable points of one's own actions and to discover one's errors. This fact is so widespread that nobody would dare to deny it.

Furthermore, as nearly all human beings lack cognitions and experience, they develop a strong dependency on fate for everything that should be, sensibly and reasonably, dependent on one's own conscious study of situations and projects that one decided to accomplish.

There is no doubt that the psychological commotion that any failure produces incapacitates the person to reflect upon it since he is not master of himself. Self-loving often intervenes to aggravate even further the shock produced by one's inner reactions. The state of dependency is followed by an acute urge to blame everybody else, excluding of course, blaming oneself. This is a reality that depicts the general condition of human minds which, from remote eras to the present - with rare exceptions - continue to be in precarious conditions regarding their undeniable possibilities of evolution and betterment. This is precisely the state in which Logosophy finds the majority of human beings.

Among the people who arrive at the source of the logosophical cognition - and their number grows - none claimed having known what having known what Logosophy teaches on the mental and sensitive systems, and even less about the life and activities of the thoughts that move independently in and out of the individual's mind. Additionally, none of them expressed prior knowledge of the logosophical conception that establishes principles and indicates norms on the perfect knowledge of oneself. The fickle edicts of known mentalists who filled an infinite number of books with suggestive advice on acquiring the keys to the so-called "mastery of the will" or "the power of the thoughts" have only heightened further the psychological complexities of those who, being gullible, believed in such propositions. All it takes is to examine their arguments to be convinced of the childishness and lack of consistency of their exuberant literature.

Having, therefore, clearly outlined, from the logosophical viewpoint, the psychological and mental position of the majority of human beings, let us now look at those who approach, for the first time, the logosophical cognition in order to better illustrate the process of true self-betterment that the individual initiates in perfect harmony with the secret aspirations that lie dormant at the bottom of his own conscience.

This process of true improvement presents its first result when the individual, obeying the dictates of his own conscience, accepts the reality of his situation and understands, without any doubt, the helplessness in which he finds himself; he will remain in this position as long as he does not awaken the dormant forces of his spirit and cultivate his intelligence with the cognitions that will serve him to achieve, along the path to happiness, the loftiest objectives one can aspire to.

From the outset, the investigator begins to add to his inner wealth new and fecund cognitions that are offered without limitations by Logosophy; and this occurs after he has examined and assessed all the inner values he claimed to have and those he achieved with the logosophical cognition. Once these cognitions have been incorporated in him he will discover venues that enrich his spirit

and unveil to him yet unknown perspectives for his life. Later on, Autognosis will attract his utmost attention. Autognosis will attract his utmost attention. Guided by it, he will be able to observe the movements that occur in his mind and will attentively control the activity of his thoughts. In this manner, he will begin to discover the quality of his thoughts, their intentions and even their origin or their link to ideas or tendencies whether his own or extraneous to him. He will make a selection of his thoughts, eliminating the pernicious or negative ones and retaining the useful ones that will serve him to produce happy circumstances during his tenacious and determined effort in maintaining his lofty purposes of good. He will come to understand from all of this, that he can no longer surrender his life to chance, as he had done previously and which is customary among the majority of his fellowmen. Moreover, he will no longer be subjected to frequent failures or be shaken up by adversity because prior to beginning any task he will consciously study the pros and cons that can affect his interests or his life and prepare his inner state to overcome energetically any eventuality, without allowing any upset to alter the permanent objectives of his spirit.

In addition to the motivation created in the human soul by the logosophical cognition, the sole fact of exercising in constant practice the noble profession of doing good, which begins in one's own life, allows for the development of an activity that one's intelligence increases in direct proportion to the stimuli received; this is expressed by the beautiful results obtained or by the happy repercussions generated by one's efforts. In so doing, the human being creates within himself new conditions in his life and as a result of repeated endeavors, he triumphs over the inertia that oppressed him psychologically and morally. At this point of logosophical achievement, he will easily recognize that the cognitions he previously had regarding life and its primordial function, were rudimentary; and we would not be far from the truth by affirming that the majority of human beings have not made any significant progress in investigating the depths of human conscience.

The fundamental difference that exists between the logosophical cognition and the current cognitions is more than evident here. While the individual acts in the first case by using consciously and with precision the faculties of his intelligence, he nearly always acts, in the second case, in a haphazard fashion.

Why should it not be this way if life itself seems to be lived without experiencing the reality of such existence? Do not most people live their lives just because they are alive without having the precise consciousness of what life means to the individual? What are the mental resources, the ideas and conceptions that one's intelligence must use to remedy ills or improve situations that most often are critical or unstable? And if they do not have such resources who then, in our day and age, can make them accessible to one's possibilities? These are the questions that will lead one to make many reflections.

Another difference that must be pointed out, as it constitutes the dividing line between the logosophical cognition and the common ones, is the significant fact that the current education and orientation drives peoples' lives outward, to the external, towards which all efforts are directed. Modern society forces people to act in permanent rivalry of ambitions which fosters greed and allows for lust to permeate all disciplines of one's life. Conversely, Logosophy teaches one to live inwardly leading to the life that is uniquely and exclusively reserved for one's own spirit to reign over it and thus, protect it against all extraneous interferences. This is why each one must proceed, without delay, to gather the parts of his life that lie outside of himself and that are exposed to all unexpected contingencies; and as he does so, he will experience the gratifying sensation of living then another kind of life, now lived internally. However, to gather the parts of this life is not an easy task for most people, because their life is tied up in so many areas that one sometimes experiences the bitter reality of not being its master; he has distanced himself from his life by mortgaging it with obligations and commitments of all sorts. Nevertheless, when one understands its great significance and is able to retrieve life within oneself and feel it move intimately and enjoy it, then one obtains the true impression of living a life that offers a fresh and pleasant sensation of well-being unknown until that moment. It is then that one starts to reflect upon one's past, that period of time lived without this beautiful reality that is now given to us to enjoy and appreciate.

We can see from the above the importance of such a fundamental cognition. To live one's life internally means to be able to see and value this life within oneself, which also allows, in line with one's possibilities, to embrace one's whole mental and psychological mechanism, that is, getting to know its parts and its function so as to end up knowing it in its entirety. Although this is not an easy task, it is, nevertheless, achievable: one must adapt one's senses, that are still untrained, to the most subtle perceptions.

We will now present one of many images that will illustrate and contribute to the explanation of the statements we just made, if not, it will at least serve to promote reflections that will lead to a precise understanding of the same. The proposed image is as follows: Everybody has houses they live in. These houses are destined, by those who live in them, to become their homes in which they can live in intimacy and for which they care for as something inseparable from their lives. Very well; do not the majority of people do the opposite? Do they not prefer to live in the houses of friends or relatives? Do not other people often relish getting involved in the houses of strangers? What about those who surround themselves, everyday, with invited friends and relatives as if they fear being left alone in their own homes? Do they not use their houses only to sleep? Do they not leave as soon as they wake up in the morning? This is how one's own home becomes empty and everything in it breeds solitude and sadness. What attractions can it have under such conditions? None, certainly. Who is, then, responsible for having converted it into a cold grave or an inhabitable mansion?

Let us not search outside of ourselves for the one responsible for this situation. Here we could say that for each one to feel attracted by his house, one could consider his own house as if it were the stranger's house and consequently behave in it as one would in someone else's house. There is no other solution for this problem. Once disposed to do so, one will begin to appreciate - as is done when one finds himself in a stranger's house - the comforts offered by his own house and the good taste in which things are presented in it. Moreover, one will see many things that were not seen before, due to one's indifference, ending up by saying: "Oh! if this were my house !!!". It is then that the forgivable offense subsides as the person takes over his own house and throws out the old

master who was indifferent, weary and bored with everything ; and so, the new master will finally settle down in it and becomes conscious of the value that his home now represents to him.

By analogy, does this not illustrate what most often occurs in one's life, in this life that, instead of being lived internally, is lived externally, thus ignoring everything it contains? Do we not continuously discharge our thoughts outside our minds, that is to say, outside of our mental house? Do we not ignore them later as if they were not ours or claim they did not exist?

The discharge of thoughts outside of one's mind means to naively communicate to others our projects, our thoughts and ideas, and flaunting prematurely the fruits we will obtain in the future even before we begin the proposed task. By revealing them prematurely, do we not generally end up by forgetting them altogether? We have outlined here the similarity between the house we live in, that is, living in it in a manner that is more akin to appearance than to reality, and one's mind or mental house in which an identical situation often occurs.

Let us now turn to this inner life which Logosophy has masterfully described. The inner life includes one's mental and sensitive life, known as one's psychological life. In order to live this life, one must protect it from all external and extraneous interferences. Our inner life will demand our utmost attention but this should not, in any way, hinder our relations with others; on the contrary, greater consciousness will be exercised. Moreover, the attention required by the inner life must include the study of our present and our future, after having examined our past and set it as the starting point to determine future behavior. Hence we will ask ourselves: What perspectives does our current life offer? What must we do to prepare for ourselves a better future? This question must constitute a mirror that reflects, on a daily basis, the image of our objectives. Only in this manner will we be able to establish permanently the original thought that will later sprout, grow, and flourish to become what it was originally conceived to be.

Once the logosophical student's intelligence has been thus enriched, then new and broader mental horizons appear within the reach of his possibilities. This produces an inexpressible spiritual pleasure as he feels life palpitate with happiness in the midst of the most gratifying emotions; emotions that one's conscience extends with frequent recollections that connect it to new and happy experiences.

It follows from the above, that the logosophical teaching is eminently directed to one's inner self; it is intra-individual, while every other cognition is extra-individual, that is to say that, one learns it and uses it in everything except for one's inner self. Undoubtedly, this is the cause that makes one's successes or happy moments - that were obtained in the common world and that please one's senses, one's sensitivity or one's personality - fade away, as if by magic, thus forcing the individual to return to his habitual mental and psychological states that remain in permanent vacillation. This is because the person who lives externally most of his time finds it impossible to retain and fully enjoy within himself, the happiness he had so often conquered at the cost of arduous efforts. The fact that he does not know how to assess its scope and dimension, makes him suffer so to speak a kind of disappointment. He suffers because in fact he had no idea how this happiness was to occur and how he had to behave with it. We have now revealed here the mystery that surrounds so many disappointments in one's common life and which are caused, in most cases, by the lack of cognitions concerning one's superior conduct that, obviously, one must possess in order to avoid losing the best moments of one's life.

All this reveals, with pronounced evidence, the need to study the logosophical cognitions in order to adapt one's life to different possibilities and become truly conscious of everything that one does, thinks about and acquires during each instant or circumstance. By doing so, man will cease to be voluble and inconstant in his thoughts and determinations and become capable of maintaining his yearnings and purposes over the long haul. Once these objectives have been reached, he will appreciate and conserve them with the same determination that he used to achieve them.

Generally, one runs in all directions without being conscious

of what he seeks nor where he wants to go. This is how many opportunities are lost because one often distrusts those that are sincere and trusts those that only appear to be so. It is necessary, therefore, to achieve everything that one aspired for in his life without surrendering to difficulties which often put to the test our resistance and the firmness of our will.

Conscious evolution, which Logosophy recommends and teaches, is the path to achieve invaluable objectives that embellish life and fills one's existence with happiness; but one must etch, in eternal characters, the purpose of goodness that must animate our thoughts and actions. Toward this end, one must organize one's mental system and create many constructive and useful thoughts to replace the frivolous and useless ones which distract the mind and turns it sterile. Those are precisely the thoughts that make one's life miserable and full of anguish - the anguish of ignorance, of the unexplainable and of the uncertainty about everything.

It becomes necessary, then, for each one to secure, within his own self, the consciousness of the life he lives, knowing why he is living it. This will generate constant stimuli, and the sensation of joy that will be experienced will replace the previous anguish producing, in the new way of living, the noble and ample use of the faculties of one's intelligence. All this becomes useful and beneficial to one's observation since nothing will remain indifferent to the objectives pursued by one's integral self-improvement.

THE TRANSCENDENTAL COGNITION AS A CONSTRUCTIVE FORCE

BUENOS AIRES, MAY 31, 1949.

It is well known that the effect of the logosophical word is experienced by some in one way and by others in another way. According to the individual's conditions as well as to his predisposition towards the culture of lofty cognitions, of his will and determination, the teachings act more in some people than in others; but assuredly the logosophical thought penetrates gradually in everyone's life.

Logosophy has already stated previously that thoughts are psychological entities that live in the mental plane. The inner world of each one has therefore many thoughts. How can the origins of such thoughts be known?

Each human mind is like a world which contains thoughts of the most diverse inclination and amongst them often exist those that emerge as guides, guardians or chieftains. This is why so many rebellions erupt, so many struggles and changing moods occur within the individual and which generally are due to a lack of an efficient internal control.

Very well; the logosophical thoughts are in the mind of the creator of Logosophy; not even one logosophical thought existed in the minds of those who are present prior to knowing Logosophy. As soon as these persons made contact with Logosophy these thoughts began to penetrate in them. Naturally, at the beginning, the logosophical thoughts had to suffer the change of ambient;

however, due to their robust nature they began to adapt by fighting against the thoughts that had taken control of one's mind which struggled to dislodge the new ones. And this is how the assertive action of the first thoughts made it possible for other thoughts to follow which, like the first ones, carried knowledge; in this way, order and peace were established gradually and positively in each mind.

This explains the reasons for the many struggles that usually occur at the beginning of the logosophical studies and also explains how the logosophical thought always strives to impede the other thoughts from blocking the vision of one's intelligence so that it can discern and listen to the conscious call of knowledge. As a consequence, many who have come here find it easier today to understand the things around them or the factors that created their problems. Why? Because - I repeat - they have listened to this call and finding it pleasant they began to cultivate it with a disposition to change, in their minds, the thoughts with dictatorial intentions, and replacing them with others of a better nature; in doing so, they advance until they achieve control of their mental world. Previously, certain thoughts took turns in governing their mind and hence made them frequently change their ideas and their projects. The disciples already know today how to achieve control of their own mind and as they achieve this clear and positive realization they offer to others the logosophical cognition. This statement could not be made so affirmatively unless thousands of living testimonies and thousands of examples did not confirm and demonstrate it.

But naturally the accomplishment of this control demands from the student great dedication, assertiveness, constant attention and strict compliance with everything that the logosophical cognition prescribes. If this were not done it would not be possible to achieve a true conscious evolution.

There are periods in which the disciple experiences the sensation of real progress and feels happy and motivated; conversely, in other periods, he seems to stagnate; he becomes unmotivated and despondent without thinking that the teaching is working internally, and that it is not possible to maintain continuously an

accelerated progress visible to one's confirmation. And whether because he dedicated more time and effort to his inner task or began to perceive the effects of a new transition, a new period comes later. All this occurs in a conscious manner, a manner that does not escape one's individual perception. The logosophical cognition, which differs from other common cognitions, has the virtue of bonding itself to one's life allowing it to experience the force of this cognition and making the human being conscious of his existence.

Human beings differ from one another in culture, in education, in age, in opinions and in many other aspects; but Logosophy unites them with the bond of respect, of intelligent tolerance, of active patience and of knowledge. It is knowledge, precisely, that indicates to each one that all are individuals in evolution and that exists in each one the possibility of being useful to the evolution of his fellowman sometimes as a result of the motives of his observations and other times due to his experiences that occur in daily life. It follows therefore that when somebody expresses his understanding on an issue that is being studied, someone else can always extract from it a valuable element that contributes to one's own investigation. The opportunity to be useful also appears very frequently; for example, if today a disciple observes that another has difficulty to speak up and express his ideas, struggling to improve his use of words to enable others to understand him, the disciple respects such difficulty observing how tomorrow or later the other's speech will flow more easily overcoming his previous difficulties and creating conditions that he did not possess before. This is one case in which one overcame his difficulties and the other benefitted by it since, in due time, as one discovers a deficiency in oneself one will be motivated to work on it until transforming it consciously into an inner quality to be used always with modesty and never with ostentation.

The human being's worst enemy in evolving consciously, that is to say, to conquer wisdom, is vanity. Vanity only exists in the common world but has no place and cannot have any place nor exist in the mental world, in the world that contains real cognitions. There is a wall that

both worlds against which all those who tried to climb it and cross over it with vanity were destroyed. Cognitions imply responsibility; the possession of a cognition demands absolute abstinence from anything that can tarnish its purity; and one tarnishes it when there is intent to use this cognition for utilitarian purposes or use it with ostentation, personal conceit or toward egotistical objectives. The possession of a cognition also imposes sacrifice which is the ultimate test. He who does not do so with the first cognition will find it difficult to possess a second one and may even run the risk of losing the first acquired cognition.

We are referring here to transcendental cognitions; cognitions that are forces that produce transformations within the inner self of the individual. And if, as a first step, a transformation is required, it is logical to expect that he who experienced a transformation will recognize how his new nature will emphatically indicate to him the behavior he must follow. Transcendental knowledge is not something that anybody can handle; to reach it one must give irrefutable proof that he is deserving.

As mentioned, transcendental cognitions cannot be acquired for egotistical purposes and when the wall separating both worlds has been crossed it is not recommended to turn back. At that point, one faces two venues : or advance forward or expect the severe reactions of the active forces of evolution to take the mortal leap to the other world carrying, while one continues living, deeply imprinted in one's conscience, the lesson learnt.

Teaching to create oneself is an immense task and logically, in order for each one to build his new destiny Logosophy starts first by creating the artist who will undertake this task, teaching him later to accomplish it. If it were not so, how then will he create it? With which inspiration if not that which the logosophical cognition injects into him by means of the constant assistance given by he who not only teaches the cognition but also indicates how it must be understood and incorporated into one's life without allowing any of its parts to disintegrate as it penetrates in one's life? In this manner, as the logosophical cognition prepares the minds, facilitating the development of

the function of thinking to fulfil its great objective, it teaches, at the same time, to discover the inhabitants of one's mental world so that, once the thoughts that must not remain in the mind are identified, one develops conditions to protect the treasures of these cognitions and to be conscious, responsible and become their true guardian in such a manner, that none of the thoughts that were previously in one's mind be allowed to steal what was conquered with so much effort, struggle and sacrifice.

This is in summary the great task of your preceptor; a task that frequently implies great fatigue and struggle against the ingratitude of those who are receiving so much good.

KNOWLEDGE OF THE THOUGHTS AND THE FUNCTION OF THINKING

CORDOBA, JUNE 17, 1949.

If it were not for the infinite amount of resources that Logosophical Wisdom has, it would be very difficult to express the thought in such a way as to make it comprehensible to all, since it is only one word that fills its content. If one were to add to this fact the great diversity of aspects that constitute the psychology of each human being, one will appreciate even more the real wonders that must be performed by the logosophical word to be able to penetrate into the minds and be understood by everyone.

What frequently happens is while some accomplish the teaching applying it to one's life and eagerly study the cognition it contains, others study it only every now and then, thus not following a regular process. For this reason, the latter find it very difficult to understand what the teaching demonstrates to them, that is, the realities in one's own life and in the life of others. In order therefore to be able to clearly grasp the teaching without difficulties, it is necessary, above all, to be in the best mental and psychological conditions, otherwise, even though at the moment of listening to it one experiences its force upon entering one's mind, this force later disappears, leaving behind it little or nothing at all. Consequently, the more one is able to acquire

the logosophical cognition the more its force remain within oneself and yield its benefits: this is undoubtedly a just law.

On the other hand, the mind likes to digress, to cast its sight in many directions without detaining it on any specific one. This is how human beings become distracted and lose time, with the result that very few understand that they must adjust their lives to the realities expressed by the logosophical teaching; and adjusting one's life to this reality means, in the first place, to organize it, since the majority of human beings live in permanent psychological disorder. Every day one thinks in a different manner, in new ways that, minutes later, often become old and worn out. The mind is always searching for novelties as one's life goes by seduced by them. To avoid this, it is necessary to set one's views on a predetermined objective, measure the distance between the target point and one's position and calculate the forces required to cover its course. This is what Logosophy teaches. Nevertheless, many are those who, after being taught, stop on the way as they become distracted, indecisive or unable to maintain their commitment to continue their journey. In doing so, they waste time and while they could have completed this journey more than once, if required, they had barely covered the initial step, considered by them to be sufficient and therefore lose interest and begin to look haphazardly for new points of interest. For this reason their lives always seem to be at a standstill.

There are also those who, attracted by the logosophical teachings, wish to solve the many mysteries that surround human life as well as those of Creation by pretentiously wanting to penetrate and discover them without experiencing any inner change. Logosophical Wisdom has already demonstrated that in order to penetrate those mysteries it is absolutely necessary to prepare oneself, that is, to acquire the necessary conditions to understand them which, by the same token, also means having gone through a process of self-elevation that greatly raises the individual's understanding so that the mystery comprehended by his conscience becomes useful to him. By mere curiosity the mysteries are not revealed.

Everyone will find the doors open to achieve this reality;

however, it is necessary to walk on one's own feet. One must get accustomed to walk and know how to do it mentally. Naturally, this requires educating one's mind to superior knowledge, which states the need to start a detailed examination of what one's mind has inside of it. If it is found to be useful it will help one's endeavor, if found to be useless the individual must dislodge it from his mind without delay. It is precisely there that begins the discovery of the first mystery of man's life, that is, in his own mind, getting to know its mechanism, learning how to exercise the function of thinking, when needed, thus enabling him to consciously manage his own thoughts and the extraneous ones.

Generally, when the function of thinking is exercised a sensation of responsibility is experienced; this is because one is forming something that will belong to one's own self. The faculty of thinking indicates that a thought is going to be produced, a thought that will be born in one's own life and come to represent what each one is or knows. On the other hand, when the thoughts that are already in one's mind are used, it would seem as if the individual is thinking and forming his thoughts, but it is not so. This is only an act originating from one's memory, thus confusing the function of remembering with the function of thinking. The thoughts that are inside one's mind, be they one's own or extraneous, do not respond as quickly as their presence is required because they are hidden in a far corner of one's mind. In order to attract them and put them to use, an effort is needed, it is the effort of remembering. In this case, the majority of people believe that they are thinking, nevertheless, they are only remembering.

Sometimes, when a thought is invoked, many others rush forth at the same time wanting to be expressed all at once and for this reason one commits many mistakes and errors; this is how incomplete thoughts are often expressed by one's mind; wishing to give a good impression, thoughts express themselves in the most awkward manner. But when the individual exercises control over his thoughts he is able to stop them whenever they want to stampede out of his mind. He does so by thinking of the upsetting effects they will produce in him and of his responsibility, being aware that amongst his thoughts are those that are better off remaining inside his mind rather than expressing them externally. It is necessary to avoid the agglomeration of thoughts and the struggle amongst

themselves before they are expressed. This will avoid also having them act in the common mind whose performance will continue as before as long as the individual ignores the functions of his mental mechanism, that is, how he can use and direct his thoughts, how to become authentic master of his own life and by virtue of which thought he can accomplish it.

When the individual thinks he is also conscious that he is elaborating in his own mind a thought that, upon its birth, will express his own view, his own concept, a fact that bears fundamental importance since he knows that people are judged primarily by the thoughts they have; if these are good they will be called good people, if these are bad they will be judged as such. And when these thoughts induce the individual to express them into action, these will confirm the judgement they inspired. For this reason, Logosophy teaches man to know the mysteries of his own being, the mysteries of his own mind and the action of thoughts.

There are thoughts that spend the day at ease contemplating with delight imaginary scenarios. Being allowed to act in this erroneous manner, these thoughts quite frequently believe themselves to be endowed with great sufficiency and the person who possesses them, through the suggestion of these same thoughts, finally ends up believing that he is a wise man. But the matter does not end here because when these thoughts are required to be expressed externally one often discovers that they had fled, producing in one's mind a kind of void commonly called forgetfulness. It also occurs, at times, that these thoughts, having been formed under the influence of one's imagination and after being expressed externally, are forgotten by the person who uttered them and as he searches for them in his mind he cannot find them. This is the reason that certain blanks or forgetfulness occur which incapacitates the person to reproduce his thoughts and to create instantly new ones. One will now appreciate the paramount need to exercise one's creative power and learn to form one's thoughts consciously, and allowing one to reproduce them as often as desired. This creative faculty of the mind spares the person from forgetting and consequently offsetting, with great benefits, the unpleasant intervention of the thoughts mentioned above. We have, therefore,

clearly explained in simple terms some of the aspects that constitute the mystery of the mind.

We referred earlier to those people who are unable to set their objectives on a predetermined point. In effect many spend their life thinking about what they are going to do and, without accomplishing anything concrete, allow time to pass as they change their focal point every day, in an effort to justify themselves, they imagine that what they will think the next day will be better than the plans made the day before. Nevertheless it is necessary for the thought to take shape, to come to life and move; if it is a constructive and beneficial thought then it must be converted from project to accomplishment regardless of all the difficulties that may arise. One must always strive to improve one's thought, to achieve one's purpose without subjecting that purpose to frequent alterations.

No one has been accustomed to review the thoughts that are in one's mind upon getting up in the morning. Generally, upon leaving the bed, one experiences the sensation of having no thoughts at all in one's mind. This is because even after the person awakens the thoughts continue to sleep. But the moment any issue arises all of them rush forward, eager and ready to give their advice. This is how each thought, according to its habits, seeks to predominate. The fact is that, frequently, after the thoughts played their role as advisers, that is to say, acted disguised as one's reasoning, the individual gets the precise sensation of being mocked and laughed at by the thoughts. It is logical to expect this to happen since the individual himself was incapable of creating the thoughts that could help him overcome his difficulties. Clearly then, the conclusion is that the majority of people rarely make use of their faculty of thinking, using instead extraneous thoughts. This is why, naturally, life becomes cold, fictitious, frivolous and with little stimuli; and if some stimuli does exist their effect is ephemeral because they do not originate from one's permanent reasoning. When man begins to think, that is to say, knowing what he must think about, his life changes and only then will he realize that his life can be transformed as soon as it stops playing into the hands of the thoughts that he himself did not suspect could exist in his mind. One's life changes when one begins to control one's

own mind, gets to know the thoughts, and knows how to use and dispose of them in each activity. In this manner, as one feels master of one's mind, a great stimulus emerges followed by many more as one learns to use the other thoughts that will help in each circumstance.

To accomplish this, it is necessary for everyone to learn how to think well and serenely because one must think consciously, that is, with the knowledge of what it is that one must think about, as this facilitates enormously the creation of a thought. Obviously this is not a simple task: one must rehearse it many times with serenity, tranquility and without getting discouraged. One's mind has to become gradually familiar with these teachings and absorb the results of practicing these cognitions. Logosophy recommends to start with small rehearsals and expand them later.

So as to be able to obtain the force emanating from the above objectives, it is indispensable, logically, to connect oneself to the great logosophical conception, to the work that we are accomplishing tirelessly everywhere. At the same time one must be aware of the progress one made in the different areas where the teaching was best applied and experienced and, as best as one can, follow the guiding thought of he who created and is activating all the springs of this huge work. One's mind must be well disposed, serene and well prepared as this is the only way one can perceive the images initially, imprint them later internally and finally assimilate them.

Everyone of you accomplishes within himself a small part of the logosophical work as he complies with the requirements of this task. When one works earnestly, with determination, with constancy and without faltering, one always obtains very good results as confirmed by past experience.

Very well: he who wants to advance quickly by taking great strides will have to sit down later to rest and watch the others, who maintained a more steady pace, pass him by. He will thus end up contemplating the caravan of those who outraced him as he replenishes his wasted energies before resuming his course.

It will be indispensable therefore to proceed decisively, firmly and surely, making each step a real accomplishment since it is not

possible to take the next step if the previous one was not successfully achieved.

Furthermore, the logosophical cognition unveils great perspectives for all other activities; even the material tasks are greatly facilitated because they are accomplished in less time and with less effort; and this is quite logical because, as the mind acquires greater capability, the movements it induces man to perform are faster thus decreasing the time factor. Hence, that which previously required, for instance, nine or more hours to complete can be done, let us say, in six, five, four or two as one's mind now disposes of its own elements that it uses intelligently. Everyone must learn to do that but learn it thoroughly not partially.

In the minds of those who are familiar with the logosophical teaching can be often found many thoughts that convert later into a permanent interrogation. Generally, this interrogation emerges as simple curiosity to know this or that which lies beyond the level of one's understanding. That which is closest to it is considered to be of least importance; yet, for sure, it is from the least that one can advance to the utmost. The truth of this statement will be confirmed as soon as the practice of what Logosophy prescribes is undertaken; it recommends to read, study and meditate on the teaching, rehearsing its application in one's own life and to all applicable circumstances. To read a teaching once or a thousand times without living it, or similarly, by retaining it in the memory rather than in one's conscience is totally pointless. To retain it in one's conscience means having incorporated it into one's life and maintaining it alive inside oneself, since it is a proven fact that when one acts according to the teaching, it is because one has assimilated it.

The teaching, therefore, must be read with the objective of remembering it consciously. How should this be done? Logosophy has been teaching this for a long time, always insisting that the teaching must be lived through its practical application, in other words, it must materialize in one's life. If this is not done, the teaching will be lost to the disciple and consequently will no longer belong to him.

The fact that you often come here means that a positive

yearning exists in you; why not convert, therefore, this yearning into a living reality? This is precisely what the Logosophical knowledge pursues: to enable each one to accomplish its teachings inside oneself and not externally as observed in many who think that they are living the teaching merely because they pretend to have others apply it to themselves. Obviously this is much easier, but the difficulty lies in doing it in oneself; nevertheless one must insist in this effort because, shortly afterwards, the positive results of the teaching will begin to be perceived in oneself and thus qualify to extend to others a truly efficient help.

There exists all over the world a deep longing for self-improvement and many are those who come here with great yearnings to renew all their values which they already consider to be almost useless. Many who have conducted their investigations in the several fields of philosophy and other theories, recognize the sterile results obtained in satisfying their aspirations, and so converge to the logosophical source clamoring for renovation. They immediately recognize that they are dealing with a fertile knowledge which starts by satisfying questions that were never before answered by the investigations they had previously conducted. This is what makes them later dedicate their lives to logosophical accomplishment, achieving, in a short time, surprising results reflected in the change of their temperaments, conducts and their concepts. Everything must be modified in the individual because everything must undergo change within him. To retain the old is impossible, it may cost a lot of efforts, it may take a lot of time, but one must renovate, must undergo change. This is logical because if one gives birth to a new mental life it is not possible for the old one to continue to exist; and this is precisely one of the singular teachings unveiled by Logosophy.

The only price required by the Law from the person who wants to know the new, is to leave behind the old in the same proportion as he acquires the new; hence he is not asked to leave behind everything.

Each one has even the possibility of changing his own features. Clearly, in lieu of this bitter, sad or unattractive expression which is often reflected in peoples' faces, by virtue of the new life these can begin to acquire a pleasant and attractive expression.

I made it a habit of having always the Universal Thought preside over my life. I connect with it every day, every morning, every night and particularly during the many moments in which all human beings forget it. In every happy, joyful instant I invoke it to preside over my joy.

In contrast, the common attitude of human beings is one of living personally, egoistically, uncaring about the Universal Thought; all their successful endeavors are attributed by them to their great capability or to their personal conditions, in other words, attributed to what they know or believe they know. This attitude constitutes the annulment of the individual. It is the reason why the majority of human beings have been detached from the hand of God; they themselves have surely detached themselves from this hand that guided them.

Human life must be a constant effort towards self-improvement, towards comprehension and achievement being the only way to get closer, step by step, to the Creative Thought which must be invoked at every moment as a testimony and confirmation that the thought thus elevated is real. This will enable one to feel that one's own thought connects with the Universal Thought and hence experience the imminence of this cosmic power. As mentioned before, every moment of my life is presided over by the Universal Thought and this is how I always find that a more powerful force casts aside obstacles and stones found along my path thus clearing my way. This, which is not a privilege, can be experienced by all of those who, enlightened by the Logosophical Knowledge, march in the archetypal path of perfection.

THE INTRA-INDIVIDUAL CHARACTER OF LOGOSOPHICAL KNOWLEDGE

CORDOBA, JUNE 18, 1949.

We will soon celebrate nineteen years of unceasing work done in this Institution that I founded at a time of great uncertainty. When I started to teach the logosophical cognition to the first disciples, I knew very well that I would see reflected in them a world of skepticism, disbelief and demoralization. Even though all of humanity found itself in a state of mental confusion, there was indeed great conceit among human beings, so much so, that they claimed they knew everything. A few days ago, in response to a statement made by a person who said, with obvious haughtiness, that there is nothing new anymore under the sun, I answered: "True, to the Creator Thought, not to man." And this is evidenced by the fact that man learns something new everyday; everyday, the individual discovers things he did not know existed but these things were never unknown to the Creator Thought. In fact, although everything is under the sun, nothing could be useful to the individual if his mind did not make contact with that reality, allowing him to acquire full consciousness of everything that exists.

During the first years, some people came, others left, but the number who listened increased every time. They came from different parts, after having journeyed on many

paths and carried in their minds a great collection of so-called knowledge. Logosophy would then reveal to them what the greatest eminences in philosophy or in science had never given, up to the present, cognitions that could be used for one's inner life; everything was given to be experienced extra-individually but never for intra-individual use. It follows, then, that all the previously acquired knowledge resulted in being external since nobody associated it to his own life. As this knowledge spread, it turned human feelings cold because the accumulation of this type of knowledge can only fulfill a pre-determined function but was never meant to be applied to one's self-improvement.

Very well; How could people be guided toward this objective? By what means could a cognition be taken internally if the elements given by Logosophy were missing? By not knowing the mechanism of one's mental system and, even less, of the important knowledge related to the life and activity of the thoughts, everything becomes confused and unstable in the minds of human beings.

We are not referring here to what man knows and discovered in the different disciplines of science whose value is irrefutable; we are referring to the fact that nobody, in whatever scientific, philosophical or theological branch has been able to penetrate and discover what today Logosophical Wisdom presents, teaches and offers concerning the existence, in every human being, of a mental system and a sensitive system that can be organized and made to function with surprising results. Several other cognitions pertaining to Logosophical Knowledge, also allow for the realization of a conscious process of self-improvement whose method was never before known nor practiced until Logosophy revealed it. These are the cognitions that are now deposited in everyone's mental hands.

Logosophically speaking, mental hands come to represent one's understanding. One must, therefore, care for those hands because they are not always clean enough to receive cognitions of such elevated hierarchy; sometimes, excessive urge to grab at them thwart the cognitions because the individual is unaware of their

eminently sensitive nature. It is necessary, therefore, to take care of them and use them without ever leaving stains that can affect them; and a stain is left when one abuses the cognitions instead of using them with skill and discretion.

This is how I began to teach those who gathered around me; I knew very well that they had come from everywhere and some were carrying the strangest theories or philosophical ideas, not all exempt of bad intentions. Logosophical Wisdom offers its cognition but it always withholds the vital part that animates it; for this reason, when its recipient has not shown signs of being worthy of possessing it, the cognition gradually disappears from his mind; this is because the thoughts that sustain it, like with human beings, distance themselves from an ambiance that does not welcome it.

The power of logosophical knowledge manifests itself precisely in one's integral self-improvement because the individual's access to the cognition runs parallel to its application to one's life, and only then it becomes a reality in the conscious effort that is made. This confirms, once again, what I once said and that is: even if a whole bag of maize was emptied into the hand of a person, only the amount of grain equal to the size of his hand can be retained in it - the same occurs exactly with the mental hand. Since we mentioned hands, it should be said that many people keep these mental hands inside their pockets; and yet there are those who have mistaken my pockets for theirs having to pull their hands away; these were the ones who, thinking that I was distracted, wanted to seize my cognitions. They were surely very naive because a cognition cannot be stolen. There is a Universal Law that protects against such expropriation. The cognition cannot be stolen and even less so, when so many people are aware of its origin.

If the process of self - elevation is not accomplished consciously, one will live an external life, a literary life, which is quite different from what Logosophy offers and recommends. The logosophical cognition requires, therefore, a constant realization, a permanent refinement of the individual's conduct. A logosophical thought must appear in one's mind at every moment, every minute, not with the purpose to distract or

entertain oneself with it but for its presence to indicate that one is living a new and superior life that must never lose its consciousness in any moment.

You are all very much aware that many moments of the day pass inadvertently because, being totally distracted, one's mind becomes submerged in semi-darkness. It is natural, then, that such periods of time, that are pieces of one's life, are lost since the individual has not experienced the sensation of his existence during these moments. The periods of time that one's life loses is a time that one will later try to gather - but time lost cannot be recovered. This is why I have been teaching not only to live within one's time but also to have an edge over time; and when this is done, one's life expands because one's mental field has expanded to include broader individual possibilities. The individual himself, his own life, connects to other factors that lie outside his common life; it extends far beyond his narrow and monotonous daily life in which the thought rotates constantly to end up in the same place. Such type of a life has little value for one's existence. I had already said once that it would be better to have been born as a member of an inferior species than being unable to use the great and powerful mental resources that God gave human beings; resources that, in spite of the passing of millenniums, humanity seems to be using in the same manner as it did at the very dawn of its days.

Human beings must be so not only in form but also in reality. Man was created to His Image and Likeness; but this statement does not imply that he becomes so from the moment he is born to human life. One must accomplish this image as well as this likeness; and these are accomplished when the individual makes use of everything he possesses. It follows, then, that the human being must perfect himself and come to know all that he possesses, with intelligent patience, with calm, and serenity, exercising firm and decisive constancy coupled with an uninterrupted effort aimed at the purpose of achieving his process of conscious evolution. For those who, by common tendency, are accustomed to remain submerged in inertia, this is the most difficult thing to do.

From the above, one can see that the life of human beings

is incomplete, unfinished and this is why its size is so reduced in the majority of people. One can easily presume that as this life expands, it will create far greater duties than before, duties that also create many satisfactions as a result of the Law of Compensation that always acts. In fact, at the end of an effort a satisfaction always follows; at the end of a task follows the immediate sensation of having done one's duty which is always a fragment of happiness. Conversely, he who does nothing, who is submerged in inertia, what satisfaction can he have? None - and if he were to have any at all they would be ephemeral and therefore totally superficial hence unable to touch his conscience. This takes us to a new field of observation. Most people experience fleeting moments of joy, fleeting moments of happiness all of which are external; rarely does one's conscience participate in them. Why? Because human egoism has even reached the point of obstructing this joy or this happiness from connecting to one's conscience since the fact of feeling and experiencing this joy and happiness implies an obligation, a responsibility and a duty. As a result, the human being seeks, unwillingly and unconsciously, that his joy be mental, fleeting, passionate and nothing else. Yet once this joy has passed, then the person goes back to his prior state of being overburdened and anguished which he usually attributes to "bad luck".

This outlines in simple and clear vision how the majority of people live namely: superficially, without allowing what one has lived to make contact with one's conscience, which is the unique way to experience in each fact, in each fragment of life, the sensation of one's own existence.

Therefore, when joy is pure it must be taken to one's conscience. Joy must be felt in all its amplitude otherwise it is illusionary; one often lives many moments of joy when in reality there is only bitterness in one's inner self, so much so, that these fleeting instances of pleasure become like insignificant pails of water thrown over a great fire to put it out, a fire that for centuries has been consuming human life.

I recall having once said that while the sun appears every

morning, a countless number of people pass months and months without seeing it nor remembering that it exists. This, too, is another fact that proves the extent of superficiality that man's life has reached. Moreover, the person who lives a true life and turns it into a real inner power will seek to increase his contact with it and with everything that surrounds him, by thinking, amongst other things, that the sun rises every day. The individual should, therefore, dedicate at least one minute a day to see the sun's reflection on his hands, on his face and pay it tribute with his gratitude, if it were for nothing more than for receiving its light and warmth.

Human feelings have greatly declined, and ingratitude has visibly taken immense proportions because human beings have forgotten their origin and everything that the Creator Thought has placed within their possibilities; these possibilities are the ones that, lying dormant in the individual, will unveil to him the path and provide the key to feel and experience his life as it should be felt, experienced and lived. In the act of forgetting, then, he turns his life sterile as the days of his existence go by, and, finally, what does he find in the depths of his being? Bitterness, disappointments, disorientation, sadness, growing anxiety and also an unconscious remnant of guilt for not having known how to use his life in all its plenitude.

In summary, this is one of the many teachings that Logosophy offers as a prerogative to the individual's achievement of the process of conscious self-betterment and evolution. Logosophical Wisdom differs entirely from anything known to date, reason being that it is aimed at the inner self; conversely, what is learned from common knowledge always serves and is aimed at living externally. The wisdom in the logosophical cognition conveys its richness to one's life allowing it to be enjoyed internally, not for personal satisfaction, for vanity or conceit but rather to fulfill the lofty objectives of moral elevation and improvement.

Logosophy always presents its cognitions in simple and clear words; it does not use difficult terminologies, and explains, unfailingly, the content of each word that proclaims

them. In a way, this is why the logosophical language differs from the current one insofar as its expressions outline images that are totally different from those presented by the common intellectual ambience. The logosophical word is clear and carries a precise orientation; as soon as it is manifested it becomes alive and active, and no sooner is it received by the individual mind, than it actively collaborates with it toward the achievement of one's inner task. Conversely, common words leap from one mind to another, passing through thousands of them without remaining, in most cases, in any of them; this is how one's life proceeds in constant forgetfulness, in an immense emptiness.

Most of those who follow logosophical orientation and especially those who are more advanced, know the power of its teachings because, having applied them to their lives, that is, having lived them, they experience the most gratifying sensations they had ever known; and this fact also shows evidence that the individuals have been conscious of everything that the teaching has been building in their inner lives. Logically, as it builds it must also destroy everything that is superfluous, that is, old concepts and modalities that are harmful to one's psychology, all of which corrects one's temperament which ceases to be voluble to become assertive. In this manner, many human deficiencies can be eliminated and hence create efficiency in one's actions to uproot inappropriate old habits, tendencies or customs. At the same time, it establishes, in full agreement with one's reasoning, new methods of living, new modalities, that renovate everything in a beautiful process of integral self-improvement.

Later on, as the individual pauses to contemplate what happened in his inner self he finds many changes and accomplishments which had never occurred previously in his life. And why had they not occurred? Because he lived unconsciously, that is, lived in the so-called consciousness of the common world.

We are referring here to something very important, something that requires total and daily dedication because one will make an effort that will later bring huge and noble

satisfactions. Human beings are therefore faced with two distinct paths: the one leading to individual self-betterment or the one of unconsciousness in which one lives a mere life. One's own intelligence is capable enough to decide between one path and the other.

FUNDAMENTAL CONCEPTS

CORDOBA, JUNE 19, 1949.

We will address tonight some very important topics that will be necessary to associate later to similar studies made in Logosophy.

Getting into the subject matter, I must remind you that the superior cognitions - a topic we reviewed a few days ago - are the ones that truly inspire human minds and make them conceive creative ideas while also allowing the individual to experience new sensations such as feeling better, becoming kinder, fairer, etc. Nevertheless one forgets often what was learned not because the mind is distracted but because it lacks in principle the necessary retentive capability. What is needed is to educate one's will. Over the course of time several deficiencies have weakened the psychological energies that need to be strengthened with the logosophical cognition.

Naturally, the result of such weakening is that the being, the real being, the hidden one, the individual, the inner being, the living spirit within oneself, has remained inactive during long periods of time depriving it of the opportunity to manifest itself. This is how, as a result of the accumulation of errors, human deficiencies have taken shape progressively giving rise to the personality which is constituted by all the external traits that the person carries with the intent of appearing to be superior to his fellowmen. But when the first symptoms of an inner

calling are observed, when the first basic teachings begin to be understood and make the individual more mature and fairer in assessing his own life, his own being, then the inner need to strengthen and express his individuality emerges. In order for the latter to become a reality, one must encourage its manifestation by creating what is indispensable: the qualities and virtues that must integrate one's individuality.

Each one must therefore create an inner source of stimuli to allow these virtues to be generously expressed. Here then is the great task that human beings must accomplish toward self-improvement: on one hand, correct the deficiencies until they are eliminated, and on the other, create the virtues, if one does not have them, that will produce the spiritual force to reach one's real center of gravity, one's equilibrium and the fundamental understanding of everything one comes to feel and know in the future.

This is an incessant task that each one must accomplish by directing his attention to his inner self and become a true explorer in his inner world to seek out his deficiencies using the lamp of his understanding illuminated by Logosophical Knowledge; and as soon as he finds one he will have to work hard to uproot it and replace it by a virtue.

We have already mentioned several times which are the virtues that must be cultivated having named amongst others: the intelligent and active patience, comprehensive tolerance and above all the virtue of being fair in our judgements, in our evaluations and even in our affection.

There must always exist in us an exact understanding and knowledge of the equilibrium that must govern all our acts and even our thoughts. Naturally, when one has acquired this knowledge, one's life will be lived consciously, knowing where it leads us to, and how to defend it against all attacks, especially from those that emanate from within oneself, which are sometimes the most vicious; truly the individual attacks himself and threatens his own life by distancing himself from the real knowledge of things. Each deficiency is a disintegrating force within the individual. When, for example, a person has not developed gracious attitudes and social manners that are needed

to maintain good relationships with his fellowmen, he would be unable to express them even though he may have the best intentions to do so; he would then be perceived as being unpleasant - and words from an unpleasant or disagreeable person always leaves a disagreeable impression in others. Obviously, if instead of being unpleasant one became obnoxious, the results would be worse; and if one became repulsive then the results would be worse still. In these cases, then, the person himself would be threatening his own life and image expressing this unpleasantness with his own thoughts, acts and erroneous behavior.

By building the real concept of the persona and equipping it with the necessary defenses to protect it against any negligence produced by it or from external sources, Logosophical Wisdom establishes a principle of superior charity that each person can apply to himself. By using it he will be able to build a good concept of himself that will be respected by everyone, by those with elementary education as well as by those with higher levels.

We have seen so many people who, without perceiving it or wanting it, destroy themselves and threaten their own lives causing us to feel great pain and a profound humane sentiment of sympathy when observing such situations; we all know that these people possess good qualities but these are erased by their deficiencies which damage their own life. This is the tragedy of all human beings and few, very few, can state that their life is exempt from this drama. Maybe one's consolation resides in the fact that this evil affects the great majority of people - but it would be truly preferable not to be included in this majority nor seek this foolish consolation.

We will now refer to two negative modalities that are inappropriate to any elevated spirit, and that usually exercise powerful influence on man's thought and feeling when these are not based on unshakable cognitions of moral fairness and rectitude. These two modalities, both being the antithesis to any virtue, are vanity and greed. They contain, deeply ingrained in them, the germ of ingratitude since they both are close relatives of self-loving, all of which eliminate

all spiritual perspectives for the individual. Greed and vanity can only be conceived in the material world; they are responsible for the slow evolution of the common human mind towards understanding that it is not possible to elevate oneself as long as these two negative and artificial conditions continue to exalt the person to acquire only physical, earthly and material possessions which induces any other desired possession to be subjected to one's physical, material and personal power - and having gone from one discovery to another, we can see how the human mind has even gone as far as to think about the destruction of the world, as the greed to dominate ends up by subjecting the mind to the idea of destroying the entire Work of God. Already today man does not think about building but precisely about the opposite.

The above mentioned deficiencies always carry the germ of domination. While greed aims for power and wealth, vanity demonstrates in all its aspects that, far from thinking in self-betterment, man comes very close to destruction. History gives us multiple examples of those who aimed for world domination to subject peoples and nations to their power, only to see themselves end up later on the scaffold, with poisonous capsules, on the gallows or in so many other ways.

Greed and vanity always seek what is artificial, despising what is natural since both substitute the human reasoning and sensitivity, making one forget the natural and rational development of all that relates to one's life.

When the human mind becomes vain it loses contact with reality because its imagination envelops it with a falseness that impedes it from descending from the heights of its chimerical world. By contrast, the Universal Mind, which assists the human mind at every moment without any vanity, even though it knows it is being ignored, does not show any ostentation when providing such praiseworthy service. It provides man the oxygen to breathe, the sun to make his life possible, the earthly elements to be used at will and finally, the mental substance that allows him to give life and movement to his thoughts. Hence, while the human being flaunts his conquests with haughtiness, the Universal Mind,

which has and will continue to do everything, does not ask him anything and only waits for him to find the way and walk the path of perfection.

The profound egotism of the human mind presumes that everything man does has great value while belittling the value of other people's work and even going as far as belittling the Magna Work of the Universal Mind. Man never thinks that the oxygen he breathes and everything he has, is owed to it.

There is, therefore, an abyss between the Universal Mind and the human mind. It becomes necessary then to extend a bridge toward it using cognitions of a transcendental nature, so that one could walk across it without danger of falling as one surely would if only a personal bridge were extended and meant to be crossed by the vain and egotistical person; history has given us innumerable cases wherein the ropes of such a bridge were loosened, dropping human beings into the abyss. This is why Universal Wisdom demands that for man to truly come to know, he must abandon all traces of vanity and do so in a conscious manner.

It is precisely vanity that clouds man's reasoning, impedes him to go forward and forces him to remain in the same place for centuries. By being vain a person demonstrates his total ignorance of the laws that reject this deficiency and strike down inexorably anyone who, while being vain, attempts to approach them.

The desire to know more in order to flaunt this knowledge is vanity. The person who does that will always revolve around himself - he will walk around himself, admire and contemplate himself from above, from below, from behind, forward and backwards etc., etc. In doing so, he will run around in the circle of his vanity without ever transcending the limitations of his personality.

He who knows the laws cannot be vain; the laws themselves take care of cleansing him of all vanity when he maintains a state of permanent obedience to them. Only a great fool would prefer to conserve his vanity at the expense of losing the knowledge of the laws - these laws that maintain order in everything that was created and which intervene at the slightest imbalance, produced in any part of Creation, by correcting the convulsion and reestablishing a

state of perfect equilibrium.

As the logosophical teaching penetrates deeply into the minds of human beings, it builds in them fundamental concepts that can correct the distorted ones such as: respect, common sense and individual behavior; and while it offers cognitions that permit the correction of such distortions it also affirms them permanently in one's conscience.

With that I conclude my exposition and hope that you have all felt the profound meaning and the vast transcendency of the central points addressed here.

SENSITIVITY, REASONING AND CONSCIENCE

BUENOS AIRES, JUNE 21, 1949.

There is a deficiency in people's temperament that usually creates a lot of difficulties for the person who has it, and that is vacillation.

Vacillation connotes insecurity, and when a person is not sure of himself his steps do not take the same direction as when he is moved by the assurance of a cognition. Logosophy teaches one to create within oneself this assurance, which is part of the integral process of self-improvement. Naturally, for this self-improvement to become real, for this evolution to become conscious, it is necessary to undertake an in-depth analysis of one's psychology, meaning that one must first make an ample, honest and clear study of oneself.

Generally, human beings are very generous in the assessment of their good qualities and very benevolent toward their deficiencies, defects and errors. This form of analysis is not recommended. One must seek true, not fictitious, self-betterment; and every betterment begins by cleansing defects and deficiencies and eliminating causes that promote many wrong movements and hence errors.

Nature undergoes a process that manifests the Creator's Wisdom. The same must occur when the human being undertakes his process of self-improvement because it is within his conscious evolution that he will perceive the eternal vitality generated by the supreme principles that emanate from the Universal Mind.

When the human being distances himself from this reality and is guided by his instinct he becomes insensitive, and his reasoning slips into the terrain of speculation. In this case, his reasoning cannot discern immediately problems of a transcendental nature. Conversely, the person with honest aspirations who does not dedicate his life exclusively to material things, and who, by obeying the Law of Evolution, strives to elevate his psychological and moral conditions, will see how his reasoning recovers its full discerning power; but, nonetheless, his sensitivity will pre-empt his reasoning in capturing and perceiving truths, cognitions or facts which his reasoning later will assess as correct.

I may add that it is a common habit for the person to make his reasoning prevail over his sensitivity, probably because he ignores the fundamental role that the sensitive region plays in his psychology. When everything is made to pass through one's reasoning, the sensitive region then becomes truly affected. Let us take, for example, a bachelor who falls in love and considers marriage. If he were to decide to reason as to what is love, how does it manifest itself, why does it emerge, and many other such questions, by the time he goes through these lucubrations the woman he had chosen would most probably have married another man.

As I am particularly concerned that you learn well the meaning of words and their real content, let us start by reviewing the word sensitivity with its vast implications. I will state initially that what one's sensitivity approves must be confirmed by one's conscience. If a person uses his reasoning in that way, then his reasoning will assist his sensitivity in producing the manifestation of his conscience; but his sensitivity alone will always be correct; it can be mistaken only, uniquely, when

instead of being guided by his feelings it is subjected to the influence of passions.

In its origin and pristine purity, the sensitivity acts under the dictates of the universal law and is never mistaken. In superior beings, in whom sensitivity acts according to this same law, it manifests itself integrally without danger of being mistaken; conversely, in people of average evolution it often fails because several factors of a negative nature usually occur.

Obviously one must acquire the knowledge of what the sensitivity is in reality; until then, one must control consciously, without violence, one's sensitive manifestations and the acts generated by one's reasoning; in doing so, it will be easy to notice the frequent mistakes that one's reasoning makes; but everything is subject to change and it is up to the individual to determine whether these changes are beneficial or harmful to him.

Thousands of cases can describe the real scope of sensitivity and reasoning as well as the relationship between reasoning, sensitivity and instinct. Let us take this example: A child is crying at the door of a house. When asked why she is crying the child answers, unwaveringly and in a tragic tone, that she is an orphan and those who take care of her threaten to beat her if she does not bring back every night a certain amount of money. Asked how much is missing, and given the amount, we notice the joyful look on her face. Having done that, we continue on our way and dismiss the incident. Further up the road we happen to find the child re-enacting her identical comedy with other people.

The sensitivity here was not mistaken by accepting the fact as real; the child was the one that altered the fact. Later on, one's reasoning would judge this same fact and reject it. Most people would blame themselves for having been deceived; nevertheless, the fact itself was real. This is why it is always advisable to make a complete analysis, including all aspects of the fact, and not limit one's judgment to one aspect.

When a person trusts another as result of his good behavior and offers him his confidence, this person has deserved this

confidence; but when his behavior changes for the worse, such confidence must be withdrawn. In this case, it is one's reasoning that acts by withdrawing confidence. However, one's sensitivity acts as well; it was the other person who altered the fact. It is important to take into account these changes in order to avoid damaging within oneself the inner centers which, acting harmoniously, constitute the true mechanism of human psychology.

The human being is surrounded every moment by circumstantial causes and effects, on the one hand, and by permanent causes and effects, on the other. Being able to discern the permanent causes that emerge from the eternal sources gives self-assurance. When this occurs, the circumstantial causes and effects become harmless, allowing the human being to triumph over his struggles and behave correctly at every opportunity. The majority of people do not perceive this difference; they seek the advantages of circumstantial causes and effects and discard the permanent causes and effects. Consequently, joy and happiness become circumstantial since they originated from circumstantial causes; aiming to live in the moment, people forget to live in the permanent world that unveils the future, and as they are never satisfied they always seek new moments of joy and diversion.

The above was thoroughly explained in the topic regarding possessions - those of you who attended that class will understand more on this subject of causes and effects.

When a person uses his sensitivity in circumstantial causes and effects, his reasoning and instincts usually intervene; but when one's conscience participates in the movements of the sensitivity, then the causes and effects are of a permanent nature.

One must not forget that a real Creation exists, originating from the Creator's Thought, as well as an artificial creation, that is, a world of fiction created by man's imagination. The human being travels continuously between these two worlds. Very well; when a person uses his reasoning he must know in which world he finds himself - the real world or the fictitious one. The real world is permanent, while the fictitious one is circumstantial and unstable. As the human being comes in contact with the reality of Creation, that is, with everything that has contributed to making him a human

being, his reasoning acquires the necessary strength to express real judgements; but when reasoning enters the field of fiction, when it penetrates the chimerical world, surrounding itself with all the fantasies of the imagination, his judgements cease to be real even though they make his understanding believe that they are. It is up to each one, therefore, to strive to perceive, experience and distinguish reality from fiction.

Reality is generally harsh and perhaps even inexpressive but, as it has the virtue of being permanent and unshakable, it also expresses the solidity of its existence. Conversely, fiction is very expressive, seductive and changing, which naturally makes it more attractive to reasoning that has not yet evolved to acquire a real vision of the two planes in which it acts. Hence, the great difficulty one finds during the initial steps on the path to knowledge is the fact of being deceived by this same fiction, which often leads man to make mistakes, not knowing how to enter the real world nor how to escape from the attraction of this artificial world that influences so much the human imagination.

Man's incipient reasoning, also called by Logosophy the "reasoning of the common man", can develop in different disciplines through studies, but unless it includes the totality of what the human mind can do it will always be biased, tending towards the discipline it dominates and thus running the risk of being mistaken on everything else that escapes it. Therefore, if a person knows engineering, for example, and exercises good reasoning on the subject, this does not give him any authority to express judgments in other areas unknown to him, where he has not yet used his intelligence to acquire the knowledge that will allow his reasoning to judge with precision.

The evolved mind will always use its reasoning to embrace all aspects of an issue, beginning with those aspects related to the existence of his own being, and later on, by analogy, it will be able to understand and judge greater and broader areas of Creation.

I am speaking to you without distancing myself from all that concerns the life of the individual, with its multiple conscious and unconscious manifestations, as well as from all that constitutes his psychology. Logosophical Wisdom leads all those who want to penetrate the mysteries of human

creation to acquire such an admirable conception which carries potentially, great possibilities for the lofty manifestations of one's spirit. This is why it recommends to avoid confusing one aspect with another or one creation with another; each thing must be understood within its own scope and not outside of it; having said that, one must bear in mind that the deeper is one's investigation into one aspect the more one will penetrate into it until reaching its most secret depths. Conversely, if one leaps from one issue to another without seeking the permanent causes and effects, one will always remain within circumstantial causes and effects.

Each one of you knows that he began his studies within the real and conscious path of investigation of his own life, of his own existence, which connects his life with that of his fellowmen and later with everything that was created. However, as I already mentioned, one must act in principle within the scope of one's own life, embracing all its manifestations and future projections.

I must insist that one must focus attention on the great cognitions revealed by Logosophy. The logosophical teachings cannot be read as one reads other things, that is, without perusing them, without studying and meditating about them, and without thinking that each teaching contains something of great value to one's life. Naturally, one cannot merely glance over the teaching or undertake a quick or superficial study. Each teaching must be read over several times, as many times as necessary so that it can be read consciously; and to read consciously is something that very few people do, since it must include experiencing, as one feels what is read, contact with one's inner knowledge. One's sensitivity captures or one's reasoning discerns what is read, all of which, when added to the elements that one already possesses, integrates the cognition into one's conscience.

All this, as I said, must always be done in a natural manner and not be forced; only then will one be able to maintain an equilibrium at all times and surpass by far any expected result.

Every study must undergo a process before a cognition can emerge, since one's mind requires time for maturity. What

came in contact with it and produced several activities and movements in one's thought, producing favorable results, will constitute real cognitions. To this end, it will be necessary to maintain continuous and serene observation exempt from any bias. One should never emit extreme judgments; they must be made naturally, serenely and without violence. One must be conscious of what is being observed; while observing, one must know what is the cause of the observation. If this does not occur, then the disciple will distance himself from the true course indicated by the feeling that animates all his conscious movements; and if at the moment he exercises observation he was not conscious of its cause, that is, he did not know what it was and why he did it, then this observation will become worthless to him.

Therefore, disciples, I hope that as you penetrate into these cognitions and become familiar with this real world I just described, with this world of Creation, as distinct from the world of fiction, you will then find one more motive to fill you with real joy as you experience, every day and every hour, that you are capable of living more in the first world and less in the other. When this begins to happen, your problems start to diminish until they totally disappear, because the majority of problems are created by the world of fiction and he who lives in it must often stumble in the world of reality; this is demonstrated by a person's surprise when he states that he does not understand this or that occurrence, or that he is living in two worlds, producing a confusion that creates complications.

Logosophy offers the opportunity to live in the permanent world to which every human being begins to get accustomed as soon as he acquires the cognition required to fight against the world of fiction that attracts and deceives. This is why I said initially that one must be sure of everything, starting at least to be sure of something, that is, of what one thinks and feels. To do so, one must strive to act consciously so that one becomes conscious in every moment of what is lived, experienced, thought out and acted out; let not the occurrences lived by you during the day and the years pass inadvertently; when you are joyful, be knowledgeable as to why you are, and the same if you feel sad.

This is advisable because it creates the necessary authority within the individual, generating self-assurance. As this exercise develops into an intelligent habit, there will be no greater happiness that one can aspire to!

When one's thought fluctuates there is absence of consciousness and experiences do not register in one's life; thus a part of life is gone. However, it is not easy to be conscious in all moments, that is, in all of one's actions; this requires incessant training, a serene and balanced judgment and above all, the need to open one's mind to the flows of Creation and not allow anything to disturb this inner and constructive task. One must be capable and valiant in facing all things, starting by knowing how to tell oneself what one would not like to hear from others; in this manner, motives for such remarks by oneself as well as others can be eliminated.

Some time ago I stated that if somebody told us that we were bad or foolish, our corresponding attitude toward that remark should be to demonstrate the contrary to others and not to the person who said that we were bad or foolish. This is a behavior for all to follow. It is unnecessary to react against the person who misjudged us; one must show the contrary with one's behavior. This is the correct behavior which allows one to experience the value of time when it is used properly. But one must identify oneself with time, for if one is good then time will give one strength to show it; if however one was not good but has the desire to be good, then time will help one to achieve this purpose. Conversely, when one is bad time will also be in charge of revealing it. This is a key to individual behavior and by using it correctly it becomes a source of good.

What more can be desired by the person who opens his mind to this source of light and knowledge than to feel later, running through him with amazing facility, good thoughts, wholesome yearnings for self-improvement and greater capability? These cognitions are a constant stimulus for each one and favor the emergence in one's mind of happy ideas that it would have never had if it had not come in contact with these

cognitions. Logosophical cognitions penetrate into one's life; they are in everyone's soul, often dormant since time immemorial and sometimes rooted in one's existence from remote epochs. Like flintstones, they spark and awaken in one's mind fervent yearnings for self-improvement and increased ability. If it were not for these cognitions that open a panorama of such vast possibilities, one's soul would be incapable of searching and confirming with its own reasoning and sensitivity what they express to one's conscience; they are the cognitions that penetrate in one's inner self to articulate one's entire psychological system. These are not common cognitions, they are all bonded and connected together, and as they penetrate the mind they open and flourish as soon as they find the proper ambience for their manifestations.

Let the logosophical word, therefore, become the great stimulus, the great encouragement, to the lives of those who are present, and as you later leave these premises let it also be present in your future and preside over your lives. This is the only way to become a true logosopher.

THE PSYCHOLOGICAL DOLL

BUENOS AIRES, JULY 5, 1949.

All my words tend to edify an ample and real concept of the logosophical cognition and to indicate behaviors to be followed during one's life.

The keen observer can always see in the face of his fellowman clear indications of what was experienced during the day, the night before and even during the previous days because his state of mind and his concerns are imprinted on his face. If someone felt angry, for example, his face would reveal his displeasure even though he tries to dissimulate it; if he experienced joy, this too would be revealed by the happy traits which, contrary to anger or sadness, do not tighten the skin giving the facial traits a harsh expression. It is advisable to take this observation into consideration in order to better understand the highly ethical meaning of the teaching that is even capable of reshaping the physical traits of the human face.

I have observed that my teachings are considered by the disciples as dolls; no sooner do I give them that some of those who receive them break their heads making them useless. Each teaching given receives the same treatment.

Very well; in order to avoid this, I will teach you to build dolls of the highest quality so that by knowing their

content you will not break their heads. Do you know how dolls are made? It is very simple - pretend you are building a psychological doll and that this doll is yourself. Would you then break its head?

The assistance of the transcendental cognition will help you learn to make the psychological doll and know how its mental system is organized. As we mentioned, the doll represents oneself and whose face, even though not always the same, can become pleasant and attractive.

Each one of you will thus become the maker of his own individual doll. Once the mental system has been organized you will attentively watch the movements it makes; if it wants to run, detain it; if it wants to go where it should not, reprimand it.

As you build your own human doll, it will immediately cease to be like the ones that simply say "papa" and "mama" because, being made with knowledge, it will turn out better than those who think they are not dolls. Once organized and made to act intelligently, it will give the greatest satisfactions to the individual, for being a doll that produces thoughts, it harmonizes in all the ambiances the different wavelengths and is capable of maintaining the best ones. By assuming that each one has a doll within himself and that he has been responsible for its construction, we will notice how it acts in such a way that it will end up being perfect. Then, each one will do with it what pleases him most.

There are persons who use the teachings for distraction, as if they were dolls made of rags, and even consider them as entertainment. But as soon as one becomes responsible in building one's own doll, having given utmost attention to making the head, everything is liable to change.

When this task is initiated, one must pursue it to the end, for if this process were interrupted or left undone, the doll will be deficient, anemic and full of errors which logically can never be attributed to the logosophical cognition.

This is why I always recommended that the teaching must be lived, so that one can experience everyday that there

is something better in one's life, more hygiene in one's mind and less complex thoughts that disturb the free movements of the faculties that converge into one's intelligence.

As the individual undertakes such a task, he must strive to attract to his mind useful elements that facilitate the work and experience these elements willingly; concurrently, every harmful element or useless thought that tends to distract his mind must be discarded immediately.

The person who is edifying a new life must remember that he is also edifying within himself a new concept that will totally replace the previous one if each act, movement and word confirms the reality of his new state of mind and behavior. One isolated fact or few words to that effect will not be sufficient to change the previous concept perceived by others; he must demonstrate through a continuous, patient and constructive effort that he has truly changed, giving proof and guarantee that he can maintain similar facts in the future and that a return to the previous concept will not occur.

I would say that, by natural instinct, people always fear to be deceived. When a person says assertively "I am not the same as I was" or "I have completely changed" people accept this statement with reservations. Furthermore, there is no need to make such statements but rather to demonstrate them with facts, with one's conduct and one's example. These facts will reveal what is true and positive as the person who actually changed his concept to a new and unshakable one, would have achieved a great victory, that is, of having demonstrated that he effectively achieved within himself a process of self-betterment. Conversely, he who believes that his concept has changed because he just acted well on one, two, three or twenty occasions, will be mistaken, since one sole act that refutes this, would be sufficient to destroy what he believed was real but, in effect, was only apparent.

And so, if each one meditates on these words and comes to understand the paramount importance that his own concept represents, I am sure that he will exercise maximum efforts to edify the concept of being far superior to the one others perceived him to have. If it was a good concept, he must improve it, if it

were bad, he would make it better. Each one will, therefore, strive to elevate the hierarchy of his own self by searching within the conscious achievements of his process, the greatest stimulus that will yield later enormous inner satisfactions; this will allow him to experience the favorable results of his task in all areas of his knowledge. Only then could he claim, one day, to be above others, remembering when this occurs, that he will often have to protect himself against the criticisms of those who do not know how to do the same.

The above is well known to the valiant disciples who have accompanied me over the years of tireless and sometimes ungrateful work, that fulfills in every moment, the joy of being able to offer, every hour, every minute, a part of the light that illuminates my thought.

I urge you all to meditate on my words and in spiritual communion with your conscience promise yourselves to be always better and more conscious; in doing so, never forget how much you receive from the logosophical knowledge which gives you all so much good in proportion to what each one has been capable of experiencing and understanding it.

Nevertheless, if someone in the future, were to face circumstances, facts or instances that lead him to opt to depart from the path of human self-betterment, I am sure that he will feel inner blame and strong yearnings to return to this path again. Furthermore, if one reviews the teachings given on the topic of time and understands its fundamental value to one's life, everyone will yearn to take advantage of it by ensuring that a time as precious as the one lived intensively and consciously does not slip between the cracks of one's own existence, as one perceives the clear and evident traits of self-improvement. What more can a human being want than to make his mind acquire such transcendental cognitions? These same cognitions that allow him to feel and perceive the throbbing of the Universal Mind and understand many of the mysteries which, throughout future eras, will continue to remain as mysteries to the majority of human beings - to those who are not concerned with changing their life for a better one and turning it into the real, the unique objective

of one's existence, and achieve goodness, in all its configuration, for oneself and for others. In fact, when goodness is exercised consciously, when it is done - as I mentioned before - naturally, without haughtiness or arrogance but as a spiritual necessity, then one's life expands and experiences other types of transformations that differ entirely from those produced by passions or by the uneducated mind.

This is the reason why the logosophical cognitions are not mere literal words nor could they be compared to any of the studies conducted in other centers of investigation that exist in the world. They are cognitions of a lofty transcendental nature, cognitions that need to be incorporated into one's own life otherwise he who chooses to live in both at the same time - the common and the superior - will do so in one at the expense of the other and finally end up losing both.

Man loses his material wealth upon leaving this earth; but this does not occur with the other wealth that multiplies and becomes significant in the souls of human beings and generations, and transforms into a rich and exemplary inheritance. This is what Logosophy offers. It does not deceive anyone since it wants the individual to experience the truths it reveals to his mind. Can anyone ask for greater guarantees? Similar guarantees have never been given to anyone over the course of centuries. History is known by everybody and from it many things have been known; but what nobody knows are the possibilities that exist within the human being. Logosophy reveals these possibilities which are sustained by the absolute guarantee of their confirmation in each individual who predisposes himself to improve consciously the qualities and conditions of his spirit.

EVOLUTION OF THE HUMAN CONSCIENCE

BUENOS AIRES, JULY 19, 1949.

It is generally believed that each person is master of his thoughts, his will and of everything he believes belongs to him; but a closer look into the world reveals how the human mind lacks mental light; proof of this observation lies in the enormous quantity of errors committed by man's folly, a fact that demonstrates the profound mental darkness that envelops the life of a huge number of human beings.

For centuries mankind has lived by looking outside of itself because nobody has taught human beings to also live part of their lives looking inside of themselves. Naturally as this vision was exclusively limited to the external, man believed that everything was there at his disposal; few however felt the need to look at something internally. Therefore, since the beginning of time, human beings conformed their lives to this situation since there was no one that could offer something that would illuminate their inner self; and even though many people felt this need, they looked inward but saw nothing. Logically, they could not see anything on account of the heavy darkness that enveloped the inner ambiances. It is then imperative to enlighten them with something - and this something is precisely the basic cognition.

It seems as if everybody dedicated their greatest efforts to improve their external process. They started with primitive means such as illuminating the homes they lived in using candles

followed by kerosene lamps, gas lamps, electric bulbs and then fluorescent type. This is proof that human beings lived by focusing on the external with very few who attempted to focus on their inner selves and when they did so what did they find? A profound darkness, an impressive loneliness and silence; so much so that many lost their way inside themselves and only after great efforts they were able to find their way back, that is, find the path to find themselves again.

I am referring to all those who, being lured by the seduction of books written by illustrious ignorant of knowledge, believed it to be easy to penetrate into one's inner world.

Obviously the cognition is a force that increases the inner powers, especially of one's will, so that once the task is undertaken the individual does not relent when moments of uncertainty, resulting from his precarious psychological moods, occur. It can be said that few people can maintain the same mood during a whole day; they wake up in one mood, that is, with one psychological state, lunch in another and end their day going to bed in a different mood.

The evolution of one's conscience requires constant attention; it requires that one's energies multiply so that none of the weaknesses make one deviate from the path that leads to the conscience. Every deviation is a result of a weakness or of absence of moral control, and everyone knows how harmful these human weaknesses can be. Consequently, one must strengthen and nourish one's inner being at all times in order to awaken the latent forces that lie dormant in oneself.

One must be conscious of all his movements, especially of the mental ones, and remember that life is an experimental field. If one sets as his objective achieving conscious evolution, of attaining this self-betterment that allows one to reach a position of near immunity, one must strive to control one's words and thoughts. One must learn, among other things, to be tolerant with everybody so that this tolerance is returned by virtue of the Law of

Correspondence. In fact, by behaving in this manner, tolerance will return to us by the same conduit that flows back and forth activated by the law that governs these actions. It is necessary to tolerate errors and each one is equipped with his own discernment to do so.

It is essential in logosophical investigation to conceptualize the human mind as a mental house; this way, one will experience the need to feel surrounded by the best thoughts; this will occur when a friendly relationship is established with the superior thought, when one has at his disposal, in his psychological house, a great number of cognitions he can live and act with, not as he lived before, but intelligently. What follows is a great satisfaction because one's superior conduct attracts rapidly the attention of others while the power to detain one's impulses increases. The inconsistencies that were often committed will not occur anymore and one's look will no longer express its previous characteristic vagueness as it did when one did not truly work on his inner life; in fact now, one's look sends out and brings back an intelligent message by expressing a thought that the mind of others may or may not receive. The same can be said of one's mental attitudes and movements when enjoying a friendship, an affection, a liking and also when a reaction sometimes occurs, produced by one's mind, whether voluntary or not.

The truth is that the human being is on earth to accomplish a great process of conscious evolution. He must strive, therefore, to avoid disturbances that affect this process and hinder his progress that can be achieved if he works towards improving his inner ambience and acting with balanced attitudes that will be recognized, appreciated and valued by all.

The person who struggles with himself deserves the greatest respect and maximum admiration because he faces up to all the difficulties of his physical, psychological and mental life, and strives to improve himself to reach the reality of an achievement that is worthy of the human specie, he

overcomes all obstacles and circumstances and emerges as an example for everyone to know that an identical possibility exists in each one of them and dedicating their best efforts to accomplish the same.

A person cannot presume that what is incumbent upon him to do be done by others. He must dispense utmost care to everything that surrounds the spiritual being, incarnated in the physical being. Nothing should be done thinking that it has no value because we will leave this world one day. On the contrary, we must remember that upon arriving in it we found many things already done. Who did them? Simply said, those who preceded us in this path. Very well! What will we leave behind for those who follow us? Ruins? Miseries? Absolutely not! We must leave a wealth in which our thought lives on, a thought that will be invoked as an example by future generations, as a path and a focal point for all human minds. Towards this objective Logosophy has always aimed to improve one's inner resources by eliminating errors and deficiencies, by smoothing out mental abruptness, by toning down harshness and by creating in each human being forces that generate virtues that will be offered generously to all fellowmen.

Why should anyone be comparing, in a jealous and sterile struggle, his own thoughts and understanding to those of others? Let each one accomplish his own task and if it is useful, offer it to others while observing the task of others to extract the useful elements from it. This is Logosophy's formative function; that no other objective, other than the one just expressed, should be of any interest since such a distortion would be extraneous to the conscious function.

I hope this seed will fall on fertile ground and be allowed to grow robust and bring happiness to everyone. Toward this end, one must make space available in one's mind to maintain a living memory of the images presented by Logosophy and work them inwardly in order to understand them, to assimilate them into one's life and to live in permanent vigilance over one's conduct so that it expresses the movements of one's mind and will. As one achieves a correct behavior, one will experience great satisfactions as

one's image will grow in the eyes of others; and this must not be done with vanity or haughtiness, which are man's great enemies, but with honesty and full understanding of everything that the logosophical cognition teaches.

I am sure that nobody would want to risk losing that which was achieved at great cost by allowing himself, in a moment of vanity or pride, to flaunt the idea that his knowledge is above that of others. In any case, this would be totally unnecessary because when the lips move, one's own words will confirm instantly whether the person who uttered them is intelligent or not. It is up to each person, therefore, to demonstrate what he achieved and what he aims to be, not in an ostentatious manner which, I repeat, is not useful but by giving the example of what the logosophical realization can do.

Let this essential cognition serve you as a norm and orientation to all your actions; the more one penetrates into this cognition, the easier it will be understood. It must however fecundate the mind and fulfill its objective. Magnificent opportunities always exist to exercise one's mental resources by meditating on what each one has understood of the cognition or wanted to understand from it. It is in this analytical effort that one can materialize the image which will represent one more step forward in the path of self-betterment. Furthermore, it is during one's daily examination of the mental movements that each one will find the answer to whether one is effectively evolving or not.

WHAT CONSTITUTES THE STATE OF "BEING"

BUENOS AIRES, SEPTEMBER 6, 1949.

In addressing the topic to be or not to be, I will focus specifically on the human conscience and invite one's mind to ask itself and answer the following question: "Am I satisfied with what I have achieved during my life?" Was I able to fully experience, at any moment, the sensation of existing? Have I proven that my being exists? Have I felt its existence? What is my "being" made of?

Considering that such questions may be difficult to answer, I will strive to lead your thought to find the indispensable elements of judgment that would enable you to obtain the correct answers.

If we consider that in order "to be" it is essentially necessary for the individual to feel and experience his existence in that same "being", we could then measure it by its degree or intensity or by what had already been achieved. In this way, he will be able to contemplate what his being knows and what he has achieved with the cognitions acquired; these cognitions come to form one's conscience. The greater the number of cognitions, the greater is one's conscience, and the greater is one's conscience, the greater the spiritual being becomes. Whoever can be included in this outline emerges, amongst his fellowmen, as a being whose spiritual volume will assume everytime unlimited levels. This is why

the person who limits himself to be only a human being would not have conquered, as such, the quality of "being", of a superior being in the true sense of the word; a being who is above the other human beings who are so only in appearance since they still belong to the level of "not being".

One can become more than what one is, everyday. This applies to any discipline in life. For example, the person who starts a business or a career does not know much about it. At this point he is a naught, but as he starts to know more, he becomes somebody who gradually becomes a professional, a great merchant etc. Why? Because he knows, because he abandoned the position of "not being" to become a doctor, a lawyer, an engineer, an industrialist, a trader, etc...

This occurs in all common disciplines. The same occurs in the superior ones. Let us take a person who starts an investigation; he approaches, for instance, the logosophical field to unveil the mysteries of the mental mechanism or of conscious evolution so that he can enter into his inner life and discover many things about himself that were before unknown to him. Initially, as he knows nothing about the subject he starts out in a state of "not being" but as he begins to know, he develops a state of "being". This knowledge is precisely what gives him the condition or status of "being"; and as this "being" acquires more knowledge, it becomes more than what it was.

In ancient times, those who transformed lead into gold were called alchemists. Those who knew nothing about this or had a superficial view about it remained in the dark; but the same did not occur with those who knew more on the matter by having been close to the alchemists and acquiring a true understanding of it which they used and were guided by it to transform the lead of human dregs into shining gold. In doing so, many were able to transform themselves from being entities without value to valuable beings. It is also common to hear people refer to a person with great qualities as "He is worth his weight in gold" and conversely others would say "He is worth nothing". This indicates that people commonly attribute a qualifying value to something called gold and a disqualifying term called lead or nothing. This is

why in ancient times everyone wanted to be represented by a value and not by naught - as mentioned before - but by a number that could always increase in value. And a person increases his value in proportion to the knowledge he acquires through broader conceptions of life and of everything that surrounds him.

This happens to those people who uninterruptedly follow the path of Wisdom in which they very often encounter opportunities to experience whether they are right or wrong, that means, whether they practice the acquired cognition or only interpret it.

I was once told that a disciple, who had recently initiated his studies, had a very poor impression of another disciple who happened to express himself in an awkward manner. He could not understand how a disciple who had been studying for so long before him could speak up without the brilliance expected of him. But as this same disciple later expressed himself very well, the first one recognized it. This circumstance has naturally produced a change in the first judgement that was premature and incipient. This is a very interesting experience that shows that no one can judge another person by what he said or did only once, but rather by what he says or does all the time, since a judgment should not be made until it has a series of elements that serve as a base for judging.

This constitutes a great experimental field and the above mentioned incident demonstrates the value of the experiments it offers; it showed us how beneficial the change in judgment was to the one who made it, and who was unaware that he could have applied in time the cognition of two virtues: patience and tolerance, since if both had been applied initially they would have made him act correctly.

There is nothing more detrimental to the human mind than impatience which originates from a negative modality, that has developed into a psychological deficiency, common to all human beings, and that is - haste. This deficiency has been and still is responsible for the many misfortunes that befall those who are affected by it and in whom it creates a touchiness that rebels against the slightest contradiction.

Quite often we can see how the urge to do this or that hastily, ignoring the need to comply with the general order of things, produces numerous arguments that sometimes border violence. And why does this happen? Because one's temper, exalted by this deficiency, turns intolerant and irritable.

Let us return again to impatience to state that it has been responsible for the demise of millions of good purposes as well as of big and small projects. All this comes as a result of one's mind being unable to position itself within the necessary time frame being obstructed by the pressing demands of the thought of haste. This is when the person angrily breaks his commitments, failing in his projects and, as mentioned, aborting his purposes. By doing so, everything that could have been obtained a little later is never obtained.

For this reason, when investigating the logosophical cognition, one must presume that the clock does not exist; and not only presume that the hours do not exist but also the days, the months and the years because if one did not consider them before, what reasons would there be to do so now? In fact, having already lost so much time it is inconceivable for you to expect me now to hurry to make you become what you must be. Even so, if I hurry, you will not be able to follow me unless you can run fast, and the mental path cannot be travelled by stepping on the ground but by maintaining oneself erect without falling down, and to do so one must first learn to keep standing up without getting tired. To stand up mentally means to be always attentive, never asleep, not even feeling sleepy because once this occurs the individual is subjected to inertia which, as it invades his mind, generates moral and spiritual prostration; then, a psychological shaking up will be required to move his intelligence and his sensitivity, before he can stand up again on his own two feet.

Very well. During childhood everyone has had an aspiration or wanted something, but curiously enough the majority was never able to achieve his childhood aspiration. By and large one wanted to be a king or a prince and ends up being a simple doorman. He who buys a lottery ticket thinking that he has the jackpot numbers ends up accepting the small prize offered for the last two digits.

Since everything changes over the years, some people go one way and others follow another way. But nobody, except a very few, are satisfied with what they have achieved; this is when they approach the logosophical source. In it, they learn the language of things that are true and also learn to want to be truly an individual being; a being that one must come to know integrally and who will make one live life in all its plenitude; a being who will not deny one of this immense prerogative, given to all human beings, to experience the wonders that one's existence offers to those who know how to feel it and live it in all its intensity.

When one is in possession of this being, one will then understand how long he has lived in an unconscious state without having experienced the sensation of his real existence because no sooner does he abandon his state of "not being" that he begins "to be" and his life takes on a new meaning for him. His mind begins now its great task, its intensive and uninterrupted activity to benefit his conscious evolution; and through a self-established control over his mind, he avoids being subjected to losing time due to distraction, forgetfulness or useless stubbornness, as he now uses that same time he was wasting to build a better life.

Each one must search within himself the key to his own enigma; he must come to know with certainty whether he is or he is not; he must also know who he had been, who he is and who he can become. This could not be achieved before because he did not have the prerogatives offered by the logosophical cognition; but by having it now, the whole panorama changes entirely. The cultivation of the logosophical cognition equips the individual with conditions that enable him to determine his own future, if he wants to become what he wanted to be. And as I once said, there is nothing greater nor better for the human being than to become that "being", in the true sense of the word, and this means to dedicate one's whole existence to achieve, with knowledge, the state of "being" so that one comes to know consciously the reality of all Creation; and as long as the reality of everything that exists does not palpitate in one's inner self, one will be disconnected from it, living in isolation at the expense of one's forces. But when this palpitation is felt, when one's intuition rests upon the

strength of the acquired cognition that one has identified, then one's life broadens and one's mind perceives and allows the individual to experience all what the universal language expressed in each thing that exists. Human life ceases to be limited when it connects to universal life and identifies itself with the majesty of this Creation that allows one's mind to elaborate the most stupendous conceptions that man could have ever imagined in his most daring chimerical flights.

When the individual comes to feel this way, it will be difficult to disassociate his reasoning from the truth that is etched in all the Universe, that is, from the Creative Thought. Faced with an image of such magnitude, that is projected to human vision, it is only fair to correspond with one's effort, dedication, determination and constancy until reaching, within one's own life, the highest prerogative bestowed upon the human being: that of exercising one day the power of creating which allows the human being to be like the Creator of the Universe.

CONSCIENCE OF LIFE

BUENOS AIRES, SEPTEMBER 20, 1949.

I once said that one of the causes of human unhappiness was due to man's ignorance regarding the correct behavior he must adopt in each act of his life. To condone this teaching, I referred to something very important that I will now repeat urging you to follow the example because it is a goodness that needs to be cultivated.

I am sure that all of you here have had one or more moments of joy or happiness. But I am also sure that it has not occurred to anyone to remember these moments, not so much to relive the image of joy or happiness but as a token of gratitude to that instant that was yours, that was lived by you and that should be made to last in your memories as should everything that has been grateful in your life be made to last and remain identified as something of your own.

When one experiences this well known sensation of emptiness, of lassitude or of despondency, is it not a trait of intelligence to allow one's mind to share once again the gratifying moment that was lived happily, and being real, has been part of our life? If we forget this act it is because we have demeaned that part of our life that belongs to it.

This would, obviously, seem inconceivable to the common mind, to the physical mind; but if one is capable of consulting

one's conscience, I am sure that it will state that this remembrance is sometimes as necessary as the one that frequently moves us to seek another moment of joy or happiness. What we have then is that in the first case the moment that was lived had passed and was forgotten, and in the second case we have a moment to be lived in the future. But if the moment to be lived in the future also passes through our life without being retained in it, it will become something that was lived unconsciously, without any benefit or usefulness to us; and if other such moments, as those that constitute one's entire existence, were added to this one, then the individual would have lived a totally sterile life. But this need not happen: if we are living, then it must be for a purpose, and if we want to live, then it must also be for a purpose; and what is the meaning of this desire to live? It means that what we will live in the future must be of great value to us since we want to live it. Is it not so? Why then do we forget it after having lived it as if it did not belong to us? Therein resides the seed of ingratitude manifested in a person. No! Life must have a great value and must not just contain what we are living or what we will live in the future; life constitutes our past, that must integrate our present since our present will become tomorrow our past. Should we forget that too? Why not strive to integrate, within ourselves, what we will live as something that must always be alive instead of letting it pass without giving it the importance it deserves as something that was lived? In doing so, we will be able to maintain permanently within ourselves our whole life, otherwise we will only have a piece of it that will diminish everyday as a result of having lost the consciousness of everything we lived before.

The above begs the following questions: What is the reason for wanting to live that which will be immediately forgotten later? What could be the meaning of such behavior? What conscience could one have of his life if he does not know how to conduct it, at every moment, as something active, as something always present, without ever leaving his conscience so as not to lose its remembrance?

Most people, actually so many that we could nearly include all mankind, prefer to forget their past. If they want to forget it, it is undoubtedly because it has not been very good nor very happy. But here is the question I put to you: If we can make each day, all future days, be good and fertile

to our life, would we forget it later and let all that we yearned for and actually lived pass by? Each one can ask himself that question. Whoever leaves his life pass by and distances himself from it in the hope of achieving a certain goal will be because he negated his own life, because he did not want it and consequently has deceived himself throughout his life. This is the bitter reality in which human beings live. And why does this past appear as a ghost, as something that no one wants to remember? The reason lies in the fact that most of that time was lived unconsciously, and not as life should really be lived, that is, by recording all the facts in one's conscience. This is why life passes by leaving human beings yearning to live one more day, one more year, many more years and for what purpose? To let life pass by and get lost in one's forgetfulness? Is this how one values one's life? Is this the proof we are giving to He who created the human being and demonstrate that we know why we are here on earth, why we are alive and where will we be going?

When one begins to be conscious of one's life, when breathing we feel its plenitude, we must be aware that by thinking we also breathe this intelligent part of our life that we need. When we think, we breathe life, we breathe it mentally allowing for all the mental resources to function normally without deficiencies; and when one acquires, in every moment, the certainty of being conscious of what one thinks about, of what one does and observes, life takes on a new meaning; it ceases to be what it was to become something that is lived by thinking, which provides one's conscience with what is being lived.

And so, every time we think about what we will live in the future, we will place it in our psychological dam which allows us to store our future in our present thus retaining it permanently in our life, not to letting it slip away into our past. He who can achieve this will obtain far greater satisfactions than any other he may have desired or dreamed of in his life.

Let us now think of the huge number of human beings who live without knowing why they live or what the purpose of life is, or how to conduct it. This is because they have not been

taught to base their life upon what is permanent so that they cease to be like something unstable and volatile that is not anchored anywhere.

Each one has lived a past, is living a present and must live a future; can anyone explain to himself what this past and this present represent, and what is this future? This will be impossible as long as one is not conscious of their significance. Nonetheless, Logosophy teaches how to know these in order to obtain the real value of life's segments that will be lived during the course of human existence.

We already said that it is quite common for people to forget their past, and in case they remember it, they do so superficially without giving to this remembrance the constancy of a true thing, of something that was a real motive to link one's thinking of the present to one's past, that is, between one's current life and the one that was.

Life comes and goes like time does; if life is not correctly used it remains buried in the forgetfulness of one's past. However, if we think there is a future to be lived, that there is something we yearn to accomplish, then logically we would want to live in order to accomplish all the aspects of that yearning, that is to say, we would be thinking, short and long term, about what we want and have to accomplish. Nevertheless, the following is what usually happens: as time passes, one lives this future that becomes the present and instantly forgetting that the objective of the accomplishment had originated in one's past thinking, in one's own doing, in other words, in all the efforts and sacrifices made then to reap its fruits in the present, that is, in that future that became one's present.

Life is abandoned and is lost when one does nothing or does not think; it becomes a life that is left to die never to be seen again. When the individual thinks about what he will do tomorrow, in a month or in a year, and in due time achieves what he planned, he does not allow time to escape without using it properly because, then, he would be living in a permanent present; he would enjoy it every moment as he links the past to his future and concentrate everything within himself, that is, in his own present.

In doing so, one will experience a deep sensation of eternity, reliving every instant - while vibrating with the same palpitations of life itself - all that constituted yesterday's present as if one reiterated constantly in oneself that which embodied one's yearning, one's thinking or feeling. This is the only way life can be given the great tribute of gratitude by offering it the life that one yearned to live and which, by actually living it, will continue to retain the present within oneself without ever forgetting it or letting it slip away into one's past; otherwise, the person is converted into a non-achiever marching towards nothingness as occurs with the great majority of humans.

We yearn to possess something and make sacrifices to achieve it without being aware that from this moment to its future accomplishment exists a portion of life that we yearned to live -why then allow this portion of life to be lost as if it were not ours? Logosophy teaches to unite portions of time so that they do not escape from our conscience.

He who relives his past - this past that was built consciously - will perceive its value as he confirms that it contains facts that were not extraneous to his conscience nor constituted an irresponsible life but rather a life that he knew ahead of time how he was going to live it and this allows him to be always connected to his present.

Those who do not act in this way, who let their life take its course without being conscious of what it means to connect the past to one's future, these will naturally end up with nothing, they will disappear from human memory as if they never existed.

There must be a reason that the human being was given so many wonderful faculties and that is, for him to learn how to use them and use them well. When he is able to balance his entire inner organism which will then function perfectly, Creation will beckon to him, as it has since he exists, to create a bond with it that enables him to extend to a maximum degree the conscience of his life.

The fact of living, of feeling human being is not therefore a simple question. Having understood this, he has two alternatives: negating his own self by negating the truths that that he can connect to his conscience letting his life drag on as if it had no value, or behave consciously allowing it to flourish into splendid accomplishments.

Toward that objective, one will have to verify if one's past is in tune with the future that one yearns to live, and examine if this past is one's future, because the past must always be the future and not the reverse that the future must always be the past. One's past is the future because continuously as one goes on living, one's future is transformed into one's past.

And so, one's past must become the constant future that one lives, and in being so, will cease to be the past since by retaining it in the present, one's future and past will always be rotating around the individual himself whose center will constitute his present.

When a person thinks about such issues all trivial and unimportant thoughts that dwell in his mind do, in fact, disappear. This conception is so great and its cognition carries so much power that he who applies it to his life experiences what is not pronounced, because there are sensations of happiness that reach the indescribable.

Furthermore, one will always have to take care of all the details of this future that one wants to live, ensuring that it does not become complicated nor difficult but be in line with one's capability and individual possibilities. If he wants to improve even further, he will have to be well prepared by increasing his capability and his possibilities; otherwise the future could suddenly appear in the present - as it often occurs -depriving the individual from savoring the taste of the experiment, and from enjoying the cognition that can assist him every time to be more capable of producing a better future.

Many people project imaginary and long term futures. These types never materialize because they disappear everyday as they get lost in one's past. It is necessary then to plan real futures of a

short term nature and exempt of illusion to allow one to assess the degree of one's control and forces and come to know if one has the conditions to attract this future to be enjoyed in the present.

Then, one will be able to plan longer term futures while always measuring, very accurately, the distances that exist between such objectives and one's forces, one's will and the disposition of one's spirit. Most people plan on what they want to be or to possess in the future but once lived through it, they forget how they planned it; these are the factors that make and will continue to make life pass by turning it into something devoid of meaning and content. This is one of the many mysteries that human life contains. Logosophy teaches many things that are not perceived by man's conscience. Observe how much time has been lost by mankind and by all those who are part of it, by getting involved in thousands of useless things rather than seeking to elevate itself until reaching the individual's life and hence make him live his life in a constant present.

To remain in the present, while at the same time dominate one's past and future is to be truly conscious of one's life, to know how to live and enjoy it and know how to expand it limitlessly.

As of today your past must be your future because the latter is the past that must now be of concern to you; and so, day after day, your future will increase your new past while the old past should be considered as if it did not exist. You must therefore constitute a new past with this future that must be united to the best of your old past. This is a beautiful teaching which is of transcendental importance to those who use it to build a better destiny. What I have given you is one of those teachings that penetrates in the ground, like the fine and gentle drizzle, this being totally the opposite of the typical torrential downpour that rebounds from the ground without actually penetrating it. I have unveiled to you one of the many mysteries which, throughout centuries, has been considered by mankind as a permanent question mark. Furthermore, these teachings constitute a key. It will be up to you to learn how to use it with intelligent prudence in order to achieve the most beautiful results.

LOGOSOPHICAL CONCEPTION OF "TO BE OR NOT TO BE"

BUENOS AIRES, SEPTEMBER 24, 1949.

Since a long time ago an infinite number of facts, details, circumstances and events have been overlooked and not given any importance by all human beings. Logosophy comes to point them out and in so doing it fills a great void while at the same time allows one to experience great truths; and the only way to make one experience them is to connect these truths to one's conscience.

For example, since the existence of the human species, man has been faced with a dilemma. This dilemma became imprinted in his life, but due to his state of unconsciousness, which was natural during his first steps, he did not perceive it. Nevertheless, the dilemma still remains today without a real explanation.

The dilemma was - to be or not to be.

It is a fact that the human being comes into the world with the perspective of being; however such a great prerogative must be achieved by his own efforts, by his own individual accomplishment.

"To be" means to know. One starts out as a project of what one will become, but one must carry out this project by achieving something more everyday that will increase the capability of "being". The fact of just living is insufficient to experience the reality of "being".

One starts an activity by being a naught but striving to be something; later on, one begins to be something when, after strenuous effort, dedication and commitment, one is able to conquer

difficulties and finally triumph. This can be observed in all the common studies, in business, in industry and in other disciplines. One starts out from scratch, that is, by not being anything and by knowing nothing about what one wants to know or to be; but with study, observation and experience one ends up by fulfilling the need "to be". All a person has to do is to look back and see what his status was when he started to accomplish what he wanted to become. This will indicate to him the process he had to follow to begin to know and be more each day.

Wanting to be more than one is, has been a common purpose to all; but the majority of people defeat their own purpose by rather than actually "being" they only appear to "be". Consequently, one becomes a being in appearance only. This naturally forces the individual to modify his behavior fictitiously and act artificially to conform to a situation that is not real. In doing so, he resorts to several kinds of resources instigated by his imagination which is continuously active; and so, that person lives an agitated life while struggling to ensure that no one discovers that he is not what he claims to be, that is, what he appears to be. He prefers to adopt this attitude rather than deciding, once and for all, to effectively change his behavior since no one is hindered from achieving what one sets out to do according to his capability. One must, therefore, cultivate this capability in order to achieve this objective which becomes a reality proportionally to one's own forces and evolution. Even if this objective were not achieved, one would have acquired, at least, something more than by doing nothing.

Those who generally appear to be more than what they are maintain this appearance at the expense of great sacrifices that obviously end up to be sterile. Would it not be more reasonable and dignified to live within reality and intimately question oneself with honesty as to what is the real condition of "being"? Conversely it would be foolish to lie to oneself and insist pretending. How much more valuable it would be to make a conscious examination of one's life and see whether a real effort was made to become more than one is or become what one aspires to be!

However, as we now pass onto the real conception of

“being”, the issue changes entirely. This conception is exempt from all harmful traits such as, for example, the deep tendency to greed. No! This conception envisages a being who is constituted by all his inner values represented by his knowledge and the degree of consciousness he has of that same knowledge. It is then that the dilemma, envisaged since the dawn of humankind, clearly appears as a permanent invitation to conquer the real being who must incarnate in the individual a life destined to be far greater than the concept he has of it. When this happens, the real yearnings for self-improvement begin.

Faced with the image of not "being" - which is equivalent to saying of non-existence because it is so in reality for all those who do not live it consciously - those who feel the rigors of that truth will strive "to be", to attain the perfect image that constitutes God's thought when he created the human being. For the others, who do not feel the rigors of this truth, self-improvement becomes naturally a chimerical and an unattainable proposition. In spite of themselves, they continue to live in a world of fiction and make-believe. Their thinking or beliefs that they are such or such a being will be of little use to them because such fiction will always show up in their thoughts and actions.

Every person has more or less a similar physical stature; but that of one's spirit can gradually grow to gigantic proportion, and as it does so, it will become more and more evident to the eyes of others. This creates in mediocre people, who are poor in spirit, an evident envy that leads many of them to try, in vain, to diminish in the eyes of other, the individual who towers above them. They believe that simulating the same thing is easy, and therefore appeal to various different resources. In doing so, they neglect their own life whose small stature will continue to shrink every day, as a consequence of the law, until turning nearly invisible as a cricket that only calls attention when it stings or when it makes a hole in our garment indicating its passage - actually it is so small and always crawling on the ground that it often ends up crushed under someone's foot.

We must, therefore, consult our intimacy - as I said - on what is the real condition of "being" and then predispose ourselves, without losing time, to become everyday something more than what we were. As we do so, we will be distancing ourselves from the state of "not being".

The state of "not being" can be clearly identified because it consists only of the possibility of "being". Amongst all human beings who existed in this world, only a handful, possessing these conditions, left any reference of their existence. Conversely, he who has "been", who has really achieved the status of "being", this one is remembered by all, especially if he advanced far beyond others by offering them his example and cognitions.

Everybody can acquire the means to become something more every day which is the unique way "to be" in the real sense of the word, that is, to become truly an integral and conscious being.

The state of "not being" is the state of unconsciousness, and every moment one lives in a state of unconsciousness one is deprived of "being" and thus forced to remain in a state of "not being". Logosophy has already stated that one's conscience emerges when it is enriched by cognitions and is illuminated by them; and man will logically experience the reality of "being" when he becomes conscious in all the moments of his existence.

As I was once attending a wake to pay my respects to the one who had passed away, someone next to me said: "You see, we are nothing!" Unknowingly, this man had pronounced a great truth. As I heard him speak later, I understood that in effect he was nothing, and I thought: "Why does he not also place himself in the casket?"

And to say that so many people find themselves in these conditions! Why do they say "we are nothing?" Could it be because they abandoned all possibilities of "being" or is this their confession that in fact they are nothing?

As I extended my vision on all those who live in these conditions, one could see the need for the logosophical

cognition - what mankind in general and every human being in particular need today is to cultivate one's conscience, to awaken it and allow it to emerge from this nothingness and lead it toward the whole, toward plenitude. By not doing so, nothing can generate more sadness, nothing conveys greater grief than to realize and know that each one possesses faculties that can enable the individual to evolve and become something more everyday. Knowledge resides in the state "being", and this knowledge must be achieved consciously, and not mentally- theoretical, because it is only by means of the conscience that one can make contact with all things including making contact with the universal conscience which is imprinted in all Creation; it invites human intelligence at every moment to discover the existence of wonders that, without limits, are offered to human beings to use in their evolutionary path.

He who has once made contact with such a reality, would find it very difficult afterwards to live unconsciously or to submerge into a state of "not being", because such a reality makes him experience another one of greater dimension which is that of identifying himself with eternity, with what is always permanent.

This means that the human being must fulfill a lofty objective during the life placed at his disposal. The logosophical cognition teaches one to enjoy this life, to know how to use it and how to create reserves within oneself. It starts out by destroying fiction, artificiality and make-believe, so that the individual can live a life of reality. It also teaches him to truly achieve all what he believed was his, but was only so in appearance; these people will no longer have to lie or "pretend to be" when facing others because they would have understood by then a truth of greater value - that of being able "to be" without having to proclaim it to anybody.

The logosophical cognition teaches to unite one's life to one's word, thought and action, thus eliminating all contradictions and building a real integrity; only in this manner can one complement what will constitute the "being" who will be complete once it acquires everything that is offered for this purpose.

Each one must be self-sufficient and realize that the "being" he is creating belongs only to himself because it was he who developed and educated it with superior teachings, giving it the needed happiness by means of the cognition that enriches and expands one's life every day.

If we observe the people who had lived and still live on the outskirts of civilization, we could see that the cause of doing so lies in their ignorance concerning the existence of something that is better than what they have; things that are achieved by others seem inconceivable to them and even believed to be the result of a miracle or superstition. However, if those people were brought into civilization and given proper education, their lives would expand, and as they come to know other things, they would enjoy these new cognitions. This is nothing extraordinary - it is a reality.

Notwithstanding the above, there are also many barbarians amongst those who live in civilization, and clear proof of that is the huge effort required to civilize the barbarian that each one carries within himself. If any doubt exists on this point, let us call attention to one's violent reactions, to the words that one's lips hurl sometimes like stones and to all the gestures one makes so frequently in those moments when one loses one's own control.

A giant step forward would be taken when the person begins to realize that the barbarian can be civilized and educated and who in due time will cease to be what in reality he was not. And once civilized, one will be able to set him on the lofty course of knowledge allowing one to visualize the magnitude of this achievement which can be equated to having overcome in one life all the epochs of history.

In using his common mind, man generally lives in a state of unconsciousness. And we say unconsciousness to mean that he finds himself totally unaware of the great realities that are spread throughout Creation and which also penetrate each human being. It could be said that as long as he remains ignorant of these realities he will remain in the state of "not being", of not existing or, as we said, of unconsciousness because the conscience he presumes to have of all his physical activities is not the one we are referring to here.

Common conscience is something similar to the sensation a person has of his conscience; it frequently allows him to perceive things as an apparent reality, and in the case that it does not express a reality, then it will be proportional to the sensation experienced by him but it will be very different from the real conscience. The real conscience is reached when one strives "to be" everyday something more than what one had been.

By saying "to be" we mean "to know" and to know means to constantly express in permanent activity the manifestation of one's conscience that will begin to emerge from within each human being. The real "being" surges from this conscience and becomes master of his thoughts, of his words and above all, of his own life.

This truth is one of many that must be consciously understood in order to accomplish the entire journey that lies between the states of "to be" and "not to be". In this manner, the words "to be" take on a gigantic meaning when seen by one's understanding but not by one's eyes. Furthermore, when this reality is achieved no one could still say "We are nothing", because one will already be conscious of this state of being, having eliminated the other lifeless being who lacked all the prerogatives given to the human being and whom Nature endowed with wonderful faculties.

Logosophy teaches how to use these faculties, but as it does so, it also indicates that a mere mental understanding is not sufficient since it is imperative for one to live and feel these realities; that one's mental system be made to function in perfect harmony with one's sensitive system so that true love for one's life can emerge from such a formidable accomplishment in each one. It is, in fact, with the logosophical cognition that the individual begins to desire life in a different manner and to care for it as it should be, so that from this love may surge the affection that opens wide the doors of gratitude - first toward He who created him and afterwards in hierarchical succession towards all those who did good to him.

It now becomes easy to understand that one's life must be lived integrally and not in a fragmented manner; and in the same way as the air we breathe penetrates in our lungs and extends to

our entire organism, so also must the truths be breathed in by our psychological lungs that each one has, so that this great immaterial element that our mind carries can be transformed into a real life that palpitates with the universal life.

FUNDAMENTAL QUESTIONS ON HUMAN LIFE

BUENOS AIRES, OCTOBER 4, 1949.

After listening to what the disciples had to say I see that little was extracted from the image of the boat and that its content was not consciously understood. Hopefully, by listening again to the aspects that constitute this image you will be able to reach a clearer concept of it.

In a way you all live in two periods of time: the common one, that is measured in hours, and the eternal one that is not measured in duration because it has a permanent nature. Our boat, which flies the flag of Logosophical Wisdom, sails the eternal seas of mental creation and carries everywhere its message of lofty ideals. This means that you will have to choose between these two periods of time knowing the sensations of well-being that one experiences when coming in contact with eternal values. The difference is fundamental if we consider that all that is vulgar or common is as ephemeral as physical time, that is, as the time that is subjected to the hours.

As soon as one comes into contact with the logosophical cognition one starts to perceive certain inner movements that later convert into needs or demands. These movements aim to regulate and balance the central axis of one's life around which revolves permanently the human conscience. It is therefore necessary to adapt one's life to these needs and demands so that each one can build within himself the real and great

conviction that one exist for a reason, for a cause and that this reason and cause must obey inevitably a purpose that each one must discover in the very depths of his own self. It is precisely toward this objective that the logosophical cognition and all the wisdom contained in the teachings lead to. There is a being and a life that each one must get to know and direct throughout time - that period of time which constitutes an era, a piece of the existence of each one.

The individual has a life to live and it depends on him to live it consciously or not; to choose to surrender it to chance or conduct it intelligently towards the greatest of all goals, namely, perfection. Perfection means the constant endeavor to complete the image that animated his being at the very moment it was created. Perfection also means the elimination of everything imperfect and to understand that imperfections are the result of ignorance and total lack of superior cognitions. Perfection means something more: it is the gradual improvement by the individual of his conditions while, at the same time, experiencing - as I already mentioned - a reality never felt before; a reality that moves him to direct his efforts, his activities, his aspirations and yearnings, and all that constitutes his reason for being, well beyond the confines of his own life, of that same life that he found before to be limited and circumscribed to a small radius of activity.

When man penetrates into the great cognitions that show him in detail all that relates to his life, he then perceives its value and moves to set for himself a purpose to create new possibilities to expand this life, to make it more fertile in order to experience, as he lives it, greater satisfactions than when he lived a limited, narrow and unconscious life.

The intensity with which one lives conscious moments equate to years lived outside the confines of one's conscience.

I find it truly painful to have to repeat so many times fundamental teachings that relate to self-knowledge; they are fundamental for two reasons: one because they allow the individual to conquer high level achievements in areas of

substantial cognition and two, because these teachings, after being assimilated and transformed by the individual into cognitions, allow his inner conditions to consolidate and strengthen, thus strengthening his life as he uses them to sometimes understand instantly, everything that occurs around him.

I said that each one has a life to live and another he has already lived. Each one is responsible for this life. We find ourselves in a world full of dangers created by man himself, by his ignorance and his haughtiness. Today, after thousands of centuries, since the world exists, human beings find themselves terrified by the magnitude of errors they have been committing. It is as if they were never taught to live in peace, respect each other and live one's own life rather than meddling - as is being done - in the life of others not with the intent to offer well-being or assistance but to criticize and reproach them for the errors they believed they committed. Obviously, as this behavior compounded over the years, it has generated enormous confusion because as each one meddles in somebody else's life he ends up not finding his own. This is a tangible reality that occurs all over the world. When we speak to certain people they seem to be absent from their own selves which seem to have been replaced by the lives of others; and who could say that he lives within his own life when the immense majority live externally and quite often in other peoples' mental houses? When they are invited to live in their own mental houses they are afraid of all the ghosts that exist in them, that is, of all the thoughts that torment them with phantoms which deprive them of sleep because they see that the individual is weak and lacks the courage to face up decisively to the situations that his inner government decreed.

As a result, many people lack mental defenses and become incapable of reaching by themselves solutions to their problems and thus are forced to seek them in the minds of others. Nevertheless, the problems usually come after having failed to give one's mind sufficient time to prepare the solutions that would either solve or face the problems; and

in the case that problems appear unexpectedly, the first inner movement that must be exercised is to serene one's mind, to calm it down, by controlling every activity of the thoughts that aim to distract the individual or to submerge him in despair.

I recall once that a very wealthy person described to me the serious situation he found himself in as he was going to lose most of his wealth which threw him in a state of despair. This was going to force him to reduce substantially his standard of living, in other words, he would have to live a different type of life. I told him that life was not constituted by economic wealth and that one of the positions I had adopted in my life was the following: I would never think that I permanently possess something, or something belonged to me in absolute terms, and that if there was something that I really felt belonged to me it is my wisdom and nothing else. I told him that I could live in a palace or a castle with the same ease as I would in the most humble abode. I feel that my knowledge would be demeaned if I were to think that my life would be diminished as a result of my reduced possessions. When one lives for physical things, then the disappearance of material wealth gives the sensation that life disappears as well. Conversely, what can never be lost is the value that one represents as an intelligent being, in accordance to the degree of knowledge he possesses.

I then asked this person to reflect on what was said and he left appeased. I possibly spared a life from being damaged. I made this man think about what he had never thought of, that is, that one's life must not be filled only with physical, circumstantial flattery; that one must not turn life into a fiction and live artificially, but that one must exit from this fiction in order to live in reality. Life must be given a true, permanent and eternal content. Naturally, this must be achieved consciously, that means, by making one's conscience come into contact with this reality otherwise it would be impossible to understand this conception of life.

Generally, among common people, each one is what the thought in his mind wants him to be. On several occasions this thought assumes so much power that it is able to make the person feel a premonition towards many things that are intimately related

to that thought. For example, there are certain individuals who have a dominant thought that they will never amount to anything in life because they believe they lack intelligence, will-power or other things; consequently they do not study and due to the obstacle imposed upon them by that thought, they discard any effort to improve their conditions and finally end up, in fact, amounting to nothing.

I once said that one should never think, as it often occurs, that one will die tomorrow or some day. No! It is necessary to think that one will live eternally. One must build this thought because inasmuch as we will have to die, it will cost nothing to think the opposite. But one must think hard about this and even reach a conviction that one will live permanently. I advise you to think deeply about this point, for if death comes let it come alone, let us not attract it by thinking that we will die. Let our thought be stronger than death and survive it, because such a thought generates forces while the other reduces them. By thinking that we will live eternally we will forget that we must die some day and once we adapt our life to this eternal time we will be able to live it in the absolute assurance that we will never have to die.

This thought carries an extraordinary power and an imponderable virtue which continuously animates the individual to live and breathe life consciously because in order to live forever it is necessary to breathe life being fully conscious of its significance. As mentioned a few moments ago, this costs nothing nor does it demand any work at all; and rest assured that he who does so will feel the immediate benefit of this immersion into the eternal. He will feel as if a balm is calming his bitterness, his pains, his sufferings and with the permanent presence of this thought he will better protect his life and avoid exposing it to the numerous hardships generated by his mental agitations, distortions and the erroneous acts that have always harmed him.

In this way, during the moments you are in the boat, you must always experience the sensation of living in eternal time, the time that never ends with life. But when on the ground, you will have to experience the reality of physical time, the one lived in

haste and agitation. Then, as you remember the peace, the quietude and the calm experienced in that place, you will neutralize the effects of the earthly vertigo so as not to be sucked in by the maelstrom that seems to involve all the thoughts of destruction and extermination.

Today, more than ever before, humanity needs conscious human beings who can think and think well to teach others to do the same so that the peace and happiness that was lost could be restore to mankind. We are committed and working tirelessly in this colossal and gigantic task. It does not matter that only a few participate today or that more will join tomorrow, because the day will come when all mankind will awaken as it did several times during the decisive moments or the critical instances in its history. We must think that this time, as in so many others, it will awaken from the lethargy in which it has been submerged and we hope that you will all be present at this awakening to offer each despondent mind that seeks a new life, the necessary cognition for its salvation.

To do so, one will have to observe a lot and achieve a great deal. The student of Logosophy should dedicate a few moments, outside of his daily chores, to care for his inner life by making it a little more conscious and happier than the previous day. I think that all of you, without exception, can do that and counteract the bitter and difficult moments that sadden your life daily.

Generally human beings strive to live better each day but they have to face their own daily struggles; because of that we must be determined to be present in our own selves, in our heart and in our mind so that in this intimacy we can find at all times, the voice of our conscience speaking to us as only it knows how, and give our spirit the assurance that nothing will harm it. By saying nothing, I include all the thoughts and acts expressed by the individual as well as the words uttered by him during the course of his life; and if it costs the same to do this right as it would be to do it incorrectly, let us then do good in each instant so that we do not surrender to evil when it visits us unexpectedly.

Everyone must create within himself the necessary resources to oppose the evil he could encounter; one must accumulate these reserves and make them available when they are most needed. I have here expressed the cognition that teaches how the individual must conduct himself as he goes on living his life.

THE ATTRACTIVENESS OF THE LOGOSOPHICAL COGNITION

BUENOS AIRES, OCTOBER 25, 1949.

We will continue tonight with our usual topics by addressing some particularities of human psychology.

Logosophy has always sought those who are endowed with a humble and understanding soul; by saying humble I am not referring to false humility but one that is manifested in the wholesome soul, in the purity of the heart and in the free mind; the humility that does not conceal behind its false modesty the virus of haughtiness because it is only under these conditions that true knowledge can germinate and in a constructive form spread amongst all fellowmen.

The logosophical word awakens in human beings great interest; they are vividly attracted to it because it addresses all problems, indicates norms, describes precedents and awakens the conscience that guides the individual's behavior in the world. There is, however, an immeasurable distance to be covered by each one within himself starting from where he is, up to accomplishing Logosophy internally; this will provide him immense satisfactions and gratifying joy as he covers these steps by his own efforts. Nevertheless, this cannot be achieved by just listening once, ten times, or twenty times to the word of Logosophical Knowledge because the act of listening must be followed by a sincere yearning to experience it.

Very well: the person feels attracted to the logosophical cognition because it is like a magnet whose power connects immediately to everything that is good and wholesome in the human being and it is that same good part that awakens and is attracted to it. Consequently, since it is that good part that brings you here, I am happy to address this selective part that you all have within you. This is why I consider you all to be good because I know that as this good part grows and expands every day, the other part, the bad one, tends to disappear.

Therein lies the secret of achievement. Every betterment must be achieved as a result of substantial changes that must occur in the individual. Each substantial change equates to a degree of achievement in self-improvement which, at the same time, eliminates impurities that constitute the negative volume of one's existence.

If I were to ask you now if you understood this or another teaching given, many would surely answer that they need more time to understand them. It is natural that some need more time than others to do so, even though this is sometime due to a lack of conscious attention; and in this case, whose fault is it? Logosophy's or he who listens distractedly? Obviously it is the latter since rather than using the ears of his understanding, he listens with the thoughts he carries in his mind at the moment of listening.

This reminds me of the humorous paradox that a person presents when saying that he is all ears and does not even suspect that he is referring to the ears of all the thoughts in his mind, because the ears of his own understanding seem to have been replaced by the ears of his thoughts.

The opposite occurs when the individual begins to know himself because having been so instructed his understanding does not surrender to the pressure of his thoughts.

I often said that by initiating the process of conscious evolution there emerges in the individual a new being who is born, so to say, under the auspices of the cognition offered by Logosophical Wisdom. Until this happens, the individual

will still continue to cling to his old being thus creating the following problem, presented here in a figurative way: on one side is the old being and on the other the delicate offspring, child of this new conception. The old being always wants to be right and the new being, small as it is and with due respect abstains from correcting him. When the latter seeks to make his point, the old being reacts negatively and puts him back in his place. Ill-treated by the old one, the new being becomes desperate and asks Logosophy for elements to defend himself which creates a problem for the teaching that is asked to make him grow in stature immediately; but on the other hand, when the new being pretends to be grown up without having achieved a process of growth, he too must be corrected.

This teaching is of the greatest importance, even though it may cause some laughter. One must always seek to place oneself in the best position which is, to think, in all instances, that a child must travel a long journey that takes him to old age. During infancy one must become an accumulator of forces and energies so that when one gets old these could serve to overcome this period, having the same energies that one had during infancy and adolescence, thus extending the enchantment of those happy days into old age. In this manner, one will avoid getting old prematurely and become like the flowers that, soon after appearing, lose their leaves, wither and become lifeless. It will become necessary therefore for each one to learn how to integrate into oneself seeking this integration by conserving all the good offered by one's life and converting it into a sanctuary of happiness. If this were not done it is because one has forgotten most of what was lived; this is the reason why most people feel an inner emptiness and live a desperate and agitated life that impedes one's conscience in putting order in one's life.

Human beings have inner values that allow them to multiply their energies and above all their mental power in order to achieve, as they grow, the indispensable cognitions that elevate the species they belong to. These values are formed by the conscience of one's life that is summarized in one's own experiences and by knowing how to observe intelligently the experiences of others in order to modify and

improve one's conduct and directives. We must therefore observe the effects of our experiences, their results and what they teach us, as well as observe, with equal interest, the experiences of others which undoubtedly will help sharpen our reflections. For example, if we were to observe the failure of those who do things by depending on chance rather than depending on one's own judgment, we will be able to think on the advantages of making sure that every project we undertake receives from our part a thorough study of all the situations surrounding it in order to avoid surprises and eventually failure. Conversely, by observing ourselves we will discover in each experience not only the errors that could be eliminated but also the ability to improve our conduct by using the observations extracted from previous experiences that would have been forgotten otherwise.

By indicating to the individual the importance of extracting elements from the experiences he lives and enabling him to maintain alive the moments of joy and happiness throughout his life - in a way that he could dispose of them when needed - one will see how great is the Wisdom that places a point of light in each mind to illuminate everything that surrounds the individual. This point of light is one's intelligence that must never be clouded or diminished by egoism or by the spasms of passion; rather, the potential of this light must be increased by one's inner forces that surge from a life that is being led to its maximum accomplishment and made to experience the reality of being conducted consciously which is the real and unique motive for man's passage in this world.

I urge you to always strive to practice and experience inwardly, in every circumstance, the teaching offered by Logosophical Wisdom in order to ascertain that it really contains the force you felt when it was heard; a force that is truth because it keeps within it a vital content that each person can use to his own benefit.

I want to state that I do not hold any particular preference for one or the other; I hold everyone in high regard and nurture a great affection for all. But I seek to ensure that the affection within you

carries the same nature as mine, that is, generous and sincere. By saying so, I have established a great and indisputable principle of humanity. Once this principle is understood it will represent a key for one's intelligence to adjust one's behavior in this new type of activities and always in compliance with the Law of Correspondence. Logosophy does not and never has excluded anyone; those who nourish themselves with it acquire great prerogatives and have everything at their disposal; but one must march along its path with integrity and honesty without any exclusivity of any sort. By doing so, each one will achieve a broad understanding of human principles as well as experience the reason for this generous hospitality offered to all by Logosophical Wisdom and of which no one must abuse.

OUTLINE OF THE PROCESS OF CONSCIOUS EVOLUTION

BUENOS AIRES, NOVEMBER 29, 1949.

It is well known that people around the world meet each other or just cross each others' path. To me it seems as if the world moves around me and I experience great joy when I meet people here and there who link their life to mine as do old friends or old acquaintances. When I shake their hand, I never think of saying goodbye forever but maintain them permanently linked to my life, to my affection and to my remembrances.

People around the world do not meet by chance; there is something that brings them together, that binds them together. Few know the reasons of these encounters and links; and so, by not knowing the value of these facts, the majority continue on their way, after these encounters, going in opposite direction never to meet again.

When I think about all those who follow my thought, I do not consider them as strangers or outsiders to my life but as members of a huge family; I feel great joy when I meet with them, the same joy I felt in previous meetings, as if the time spent giving my teachings has never passed. I imprint in my mind the face of each one in a manner that, during my work, I have them all present

working around me and helping me in every movement my mind makes.

Most of those who first come in contact with the logosophical teaching cannot clearly express their true yearnings and real aspirations; I do not try to investigate these because they are of secondary importance. Something that is of far greater importance than yearnings and aspirations is the work to be achieved by each one in his own mind in reaching for the broadest and most positive comprehensions.

If the human being is physically complete, he is not so psychologically; he lacks many fragments that are needed to complete his true psychological image. I once said that man has been losing many parts of his psychic entity along the way, making everyone experience unconsciously the need to seek these lost fragments in order to complete this image - but the vacancies left by these lost fragments has been occupied by defects and psychological imperfections.

These imperfections give the human being the impression that he is complete and sometimes makes him even feel comfortable in such a situation. Being unable to assess the value of each lost fragment he believes that a deficiency is naturally a part of his psychology and hence need not be eliminated.

But as the person penetrates the logosophical cognition, he discovers the importance of each fragment he has reconquered and it is then that he tries to accelerate his progress in order to complete his psychological image as soon as possible. He also observes that his previous attitudes, laden with defects, do not satisfy him any longer.

As individuals study the logosophical cognition, they start building the archetype of their future psychology which will begin to resemble the image that created and animated the human being. This is the position that the disciples must take, resulting from the substantial cognition, in assessing their deficiencies and virtues, and striving to be fair in their judgment. In undertaking such a great and noble task of

self-improvement, they obtain great satisfactions in observing, within themselves, the positive positive results obtained from the application of the teaching to their lives, of being able to control their thoughts, mold their behavior and weaken their defects and deficiencies until their total elimination. Every effort made by the person to improve himself must aim toward this objective and convert this effort into a constant surveyor of all the movements that occur in his mind, and later, of all his acts. He who forgets this instruction and accepts to be led by thoughts that oppose his nature, his will, his aspirations and his yearnings, will later have to bear the consequences of his acts and of his moments of inattention or unconsciousness.

A reality that emerges from the soul of everyone is the difficulty to orient one's life with the certainty that one is on the right track; to do so, one must have achieved first a conscious process of mental organization capable of projecting intelligently one's inner vision in order to illuminate the path to be followed and by knowing beforehand that this path will lead him to his goal - not to common goals known by everyone but to the ones that crown human aspirations within the superior confines of self-betterment.

By not doing so, an emptiness is often produced in one's mind and by the time the person remembers that he must do something, that he must achieve his lofty objectives in the area of a great ideal or some lofty aspiration, life would have already passed him by without having even felt it and as if he had not lived it at all. This is why the logosophical cognition prods continuously one's understanding in order to keep it awake so that it does not fall asleep, psychologically or spiritually speaking. And when the person becomes accustomed to remain awake, psychologically and spiritually, he then feels as if he is living a double life as a result of the breadth of the sensations he experiences while his mind, now expanding into broader realizations, fulfills its lofty evolutionary ideals.

When man begins to experience the reality of conscious living, when his mind is actively working on his self-improvement,

he develops a different perspective regarding human beings and things and discovers that they are no longer indifferent to him. He would never think of evil, of doing wrong to others or ever harm someone else's mind because he has so much work to do on his own. He acquires with this attitude something very important - that of not doing anything evil. He would also have gained something even more important: in his effort for self-improvement he would be benefiting a human being, his own self, whose benefit will be enjoyed by others later, because by being more capable, more integral and by possessing far more knowledge, he will become useful to his fellowmen.

If one were to look down from the immaculate heights of thought and contemplate the immensity of space and then turn one's vision upon human beings, one would clearly perceive one's own cosmic smallness. He would also see imprinted in space, as a huge interrogation, the following question: What are human beings doing on earth?

Each one acts according to his knowledge and science; and although human beings can judge each other, these judgments are limited and can never be the total, complete, integral and definitive judgments that are equal to those dictated by He who created all things, including the human creature. Each person uses his reasoning and acts according to his thought, his heart or his conscience; and each one will harvest the fruit of his seed because human beings live a certain period of time but, before and after them, Creation and time continue to exist as permanent witnesses to what happens on earth and in all other places.

How much more valuable it would be if the whole world were to witness the rebirth of the things that seem to have died out, namely, tolerance, respect, indulgence and all the beautiful qualities that embellish man's soul, so that their comprehensions would flourish unanimously to welcome a general reconciliation that would, like a watershed, fulfill the hopes for a better future and a constructive peace worthy of the generations to come.

One must work hard within oneself toward achieving this goal and cultivate in constant effort these qualities that so much enhance and enoble the human spirit. I have continuously helped the disciples in this endeavor by giving

them valuable elements and making them experience by themselves, the improvements they have achieved and the heightened consciousness that grows as new cognitions are integrated into it.

I think that, after having listened to me so many times, you all have a lot to meditate about in the future. Before you do that, I have one advice to give you : let your activity be conducted inwardly and, if possible, exercise it as a constant training; do not slide into a psychological and spiritual sleep. During all your timely moments, work on the teachings you have heard, build with them intelligent movements so that each cognition you extract from them is applied to your life or wherever it can be useful; always maintain clear the lens of your observation, for if it becomes blurred it will darken the mind and overcome you with sleep.

Although my words are simple I am only understood and comprehended by those who want to understand and comprehend me; and one does that because, in addition to wanting to understand and comprehend me, one feels true affection toward he who is speaking. By doing so, I receive a part of this affection that I have shed over you since all my words, without exception, are not cold but carry something of my own life. And this is why, by speaking to me and returning these words, I experience the superior emotion of he who is able to create thoughts full of life and goodness that are felt by those who receive them in their hearts.

I have been told and have personally observed everywhere I go that many people remember me with affection, with gratitude and many also wished they could see me more often to receive more teachings. I do recall all of them and to all send my thoughts and ask them to use my teachings and not to ask me for more. I know what I must give each one and also know that my teaching is received by all in a particular manner as if it were specifically directed to each one who listened to it. This is what you all must experience: when listening, each one must feel as if the teaching received was meant for him. Consequently, if I happen to correct a disciple, all the others must take the correction as

being meant for them because it is meant for all. The disciple is the motive not the cause; the motive manifests a sense of precision and opportunity that Logosophy uses to express its cognitions. The generous gesture of he who gives the teaching extends even to the point of caring that no one feels sad as a result of a reprimand.

Finally, I want to congratulate all of you for the progress achieved and wish you well being and success. Let those who are present today, be also present tomorrow and always; let not one seat remain vacant so that you may always enjoy great disposition and be, like today, surrounding me and listening to my word permanently.

UNDENIABLE REALITIES OF THE LOGOSOPHICAL TEACHING

MONTEVIDEO, DECEMBER 2, 1949.

I am once again here in this beloved House, seat of our Institution in Uruguay. My latest visits have truly allowed me to experience an emotion that differed from the previous ones. I would even say that I must struggle sometimes to bear calmly the feeling that attracts me so much to this land where the tireless work done has allowed you to reach a prestigious position among all other branches of the Logosophical Foundation as a result of the solid progress achieved and for the ever growing and effective understanding of all its disciples.

Your merit is even greater because even though I am not present among you permanently, you have continuously followed the orientation given and experienced immediate results after my last visit here.

Everytime I am amongst you it is as if nothing passed through my life; this is natural if one considers that I do not communicate to anyone the intensity of my efforts and sacrifice and the determination in upholding this task in the midst of difficulties that must be neutralized with great spiritual serenity.

Quite recently I spent a few days in a northern province of

Argentina. Among the things I had to do there, one in particular was of great significance to me, and that was to meet a person with whom I had made a special appointment. Absorbed as I am by the activities of my own intensive and laborious life, I had somewhat forgotten about him.

When we met, I even had the impression that a reproach was due. But it was not to be. We talked about important issues and he asked me not to delay so much our next conversation to which I promised to do it more frequently. I asked him how he was and he said that he was alright although I noticed on his face signs of great sadness. When I asked him if he needed anything, he said that he did not. We discussed several other things and then we parted until next time.

Disciples, the person I met in this place was myself.

Some would say that this is unlikely; nevertheless it is as real and true as is the totality of the teachings I have given you.

How many times have you not conversed with yourself on many things and yet how rarely you did so in a serious manner! To do so seriously one must provide for an adequate place where nothing can disturb the serenity of the monologue.

Many people think that not doing anything evil is sufficient to have complied with the demands of one's conscience, even though one has not done anything good.

At the place I was staying, having overcome the indolence that such surroundings offer, I recalled and examined all the things that, due to my intense activity, were practically impossible to analyze. I thought of the new building which is near completion that you are earnestly preparing to inaugurate shortly. I visualised you in full activity and having now seen the progress made, I am sure I was not mistaken. A task undertaken with so much eagerness and enthusiasm will undoubtedly become a symbol of effort, of good will, of unanimous sacrifice and especially of love from all of you.

Your efforts have not been in vain; while you have been working so hard, many people have taken an interest in our Institution and were highly complimentary about the building, admiring and appreciating it. The construction of this building has obviously given our work more value.

This means that the logosophical teaching is progressing every day in a gradual and positive manner; and it should continue this way in the future in order to gather around it human beings of good will, of wholesome intentions, of honest attitude and conduct and also of positive inspirations who want to receive the benefits of this imponderable cognition.

And while, on one part, you exert efforts in the humanitarian task of diffusion, on the other, I work intensively to provide, in the near future, valuable elements to reinforce this diffusion and clarify even further the broad and universal concept of Logosophy.

I am currently writing several books - these are not common books because in writing them I do not aim them exclusively at our present generations but at the future of all humankind. Consequently, I must consider many things, contemplate several diverse aspects and dedicate my utmost attention to ensure that each teaching is presented in its universal scope.

When all this has been done and a great part of this journey has been covered, a new journey will begin which will be the most transcendental of all. Already many of you here consciously know that your lives experienced fundamental changes as Logosophy made you aware of profound truths, whose reality you have proven to yourselves innumerable times; you have also experienced many happy moments that constitute promising signs of new, fecund and more happy moments to be lived in spite of the bad times created by man such as, mental agitations and of everything that darkens the uncertain horizon in the future of the world.

I think that at one point the light of Logosophy will destroy all these shadows and illuminate the long awaited day - expected confidently by all human beings - when one will be able to breathe freely not only with the lungs but with one's mind, with one's heart and one's conscience.

As good navigators we must all be able to face hurricanes and great storms because everything passes and the only things that remain is what is real, what is eternal. And we must all anchor the best of our lives to this eternal part, to what has remained. What is eternal and permanent is the part of God that each one carries within oneself, the part that allows one to hope for better days to be forthcoming, in spite of the most bitter moments. This part is immortal and He who created life and endowed it with breath will never destroy it because it is His own Work.

From the moment the human being was created and given life, naturally each one becomes solely responsible for his own; it is his duty therefore to always strive to animate it, to take refuge and seek comfort in it while strengthening the sublime link that unites him to his Creator.

By your own experience, each of you know how it was possible to create, in this part of the world, an Institution like ours with such deep affections and a generous, wholesome and pure altruism, that, not being known before, would have seemed impossible to predict. And if we take as future examples the disappearance of misunderstandings, of mutual contradictory reactions, of disagreements and of intolerances, and all being replaced by human understanding, tolerance, respect and affection; if we see that all this is possible amongst a group of people, why should it not also be possible throughout all mankind? What then is missing for the logosophical work to expand and fulfill its objectives if the experiment has already been done? What is missing is simply for other human beings to embark on the same path of achievement that you have taken, offer their best yearnings for self-improvement and accomplish a process of conscious evolution; in so doing, the logosophical cognition will become a craftsmanship that rebuilds, shapes and perfects everything that needs to be perfected in the human being. Do not therefore resist the modeling blows of the hammer that aims to shatter to pieces the useless parts, all the while it imprints in one's life the archetypical traits of the superior human being.

PROCESS OF ASSIMILATION OF THE LOGOSOPHICAL COGNITION

MONTEVIDEO, DECEMBER 3, 1949.

An acute observation was made today by a disciple saying that the Author of Logosophy usually repeats the same topic in such a way that it seems to be a different one. He is partly right since the transcendental cognition cannot be seen from only one angle; hence it becomes necessary to express all the aspects that constitute its nature so that it can penetrate one's understanding and one's intelligence can identify itself with its true content.

I convey the cognition in fragments; each fragment, even though it seems to be the same, complements the rest so that the sum of all fragments come to form the cognition.

A few moments ago another disciple also expressed how difficult it was for people who were not students to understand a logosophical concept and that he himself had to undergo a process of assimilation that later led him to comprehend such unique concepts. What this disciple said is very much linked to what the first one observed. This link means that for one to reach the understanding of a cognition it is absolutely necessary to accomplish a process of assimilation. This explains why I feel obliged to address the same cognition from different angles in order to facilitate the task.

The disciples study, meditate on the teachings and exchange their comprehensions with others but a fixing element is needed to prepare in one's mind a free space for the cognition to manifest itself and fulfill its mission.

To this end, the logospherical word, orally given, is of immense assistance because it allows the student to understand, assimilate and feel the teaching more easily than when he hears it from others, reads it, studies it or meditates it. As he vaguely remembers one of them another surges to revive it thus allowing all the teachings to be relived in the soul of he who follows the logospherical orientation.

Understanding the teaching would not be possible if one were left to one's own means unless a huge and continuous effort coupled with a great dosage of good will was exercised. This is the scenario presented by those who only read, study or meditate on the teachings and do not listen to them. Let me point out that the opportunity, the privilege of constantly receiving the live teaching from its very source represents an inexpressible value and this value rests on the fact that it accompanies the student during a certain period of time allowing all his mental movements to be more agile, more free, and encompassing a much broader scope; all this makes him happy to know that his mind has now an agility, a lucidity and a freedom of movement that he did not have before.

We already know how the minds of most people are agitated by thoughts, worries and all kinds of problems. The freedom of movement does not exist in those minds on account of the agglomeration in them of undisciplined and useless thoughts. Under such conditions, people become unable to solve their problems with serenity and good sense, and so the problems always develop complications and difficulties.

And when people cannot resolve the problems in their life or when they become agitated by unmanageable passions they do not control, a general unrest is produced which marks the human face with traits of violence. Although this may be tolerated among common people, it usually takes on serious and even catastrophic characteristics when it occurs in the

minds of those who are responsible for leading their nation. The world has been a witness to this on many occasions, has seen it during the last war and still continues to show evident symptoms of the contamination of thoughts that annul human intelligence and the broad concepts that are required to envisage human life and morals.

The evil lies in that people cannot find any refuge in themselves because they do not know how to penetrate their inner world nor do they even know that this refuge exists and in it one can find one's own peace, tranquility and calm.

I have given many teachings on this subject but obviously not everyone was able to assimilate them. Nevertheless, each teaching leaves a sediment behind that everyone accumulates in his inner self, although done unconsciously. Later on, as the teachings that were heard help the person to adopt, in a circumstance, a favorable conduct or resolution, it is then that the cognition is best assimilated as it is applied to that circumstance. But even in this case the teaching is used inadvertently due to this same cause on account that the teaching was dormant in the mind of the person who used it. In many cases, when the teachings are needed they suddenly produce, as if by magic, unexpected and unthinkable solutions. This is one of the great results offered by the logosophical cognition that you were able to experience frequently over time.

It should also be noted that in addition to the teaching that was heard, the image of its author, at the moment he uttered it, becomes inseparably associated with it. This is, precisely, what makes it easier to remember.

All of you march along a path in which an important stretch has already been covered and did so without any sign of fatigue; on the contrary, I think that you all feel as if you have just started the journey in which you now advance feeling free from the oppressive weight that you carried on your shoulders. I lead the way by opening for you a path in the midst of an infinite amount of obstacles and difficulties

so that, when you pass, you do not even find a small stone along the way. All the stones found in my path have been thrown over from the other paths that are laden with them and do not know where to put them. Instead of throwing them back I smooth them out in small waves so that my disciples can pass over them without noticing the bump. And if a particular mound appears to be somewhat elevated, you will have to climb it having now sufficient strength to do so. Once on top, it will be easy for you to climb down needing only half the effort as you are helped by the decline which will make the descent so simple that you could even do it sitting down.

I think that you all must have experienced the following well-known inner sensation: the one that approves or disapproves a conduct, an episode or a thought you had; it is the same one that usually reproaches the person for having acted in one way or another. These are remnants, that are still quite alive, from other manifestations of far greater significance and understanding to human intelligence.

When one's sensitivity becomes so eloquent that it can detect instantly the good or bad in one's conduct; when it is possible to experience this inner sensation of approval or disapproval without the intervention of one's reasoning, this sensitivity can establish contact with other sensitivities and even with universal sensitivity. This, however, will take on a different character and present itself with a clear and comprehensive language and above all with complete assurance because it would have shown realities that each one would have experienced, felt and lived.

Human beings have distanced themselves so much from the Universal Thought and live so cloistered in and limited to their personal things that this sensitivity folded; and it is only every now and then that one, as I said, experiences this remnant of sensations that represented, way before, a far greater and eloquent factor to the human soul.

Nevertheless, the person who studies the logosophical cognition today is already capable, during timely, adequate and favorable moments, to raise an interrogation about his own self and even go beyond, if he predisposes his spirit by leaving his mind

entirely free from any other idea or prejudice. These students will be able to experience such sensations, if not in the first attempt then in future ones. In this way, it will be possible to understand, once one's intelligence has been prepared by means of the process of conscious evolution, the manifestation of universal language, that is, the creative word that animates the Universe, Creation.

It is then, in response to these internal acts, that one will see how quickly appear the solutions that one had been seeking to resolve the difficulties presented in his life and how many counsels will emerge as if extracted from the depths of oneself but in reality are the result of the mental change that fecundated the thought.

At a cost of great effort and determination, the logosophical cognition leads the individual to this superior inner state and frequently insists that these words, that are so important to one's soul and heart, are not forgotten. Each one will therefore observe on a daily basis the improvements achieved in his inner state of mind and how his life becomes endowed with enchantments that he did not have before.

All this is the result of unlimited patience, of tenacious work that, whether visible or invisible, I accomplish in all those who accompany me in our march along this path. I think that all of you, once a day at least, will have me present with you and also ask you to continue marching ahead, to make the journey easier and thus allow me, during the march, to continue giving you teachings to entertain you so that you do not get tired but always be happy and reach the objective you yearned for without ever yielding to fatigue or indolence.

LOGOSOPHY REQUIRES AN EFFICIENT PREPARATION

MONTEVIDEO, DECEMBER 4, 1949.

It is my constant concern to ensure that those who profess the high logosophical disciplines improve themselves in a real and positive manner.

All logosophical teachings must be transformed internally in those who receive them and must come to represent to one's conscience fundamental values stemming from original roots. Hence my great concern regarding the psychological instability often observed in those who have only an incipient logosophical preparation.

It is necessary, therefore, for the minds of the disciples who yearn for self-improvement to constantly familiarize themselves with the logosophical cognitions. Just today, as I gave a teaching, I observed how everyone understood it nearly instantly, something that would have been impossible had they not reached the necessary degree of preparation prior to receiving it. That teaching constituted the culmination of many others that had been partially understood and achieved before. As I gave the teaching, the disciples observed that I was giving them a key that made them feel, deep within themselves, as if I was explaining a mystery to them.

Logosophical Wisdom possesses a huge wealth of cognitions that cannot be understood by minds that are yet unprepared to receive them. Let me illustrate by taking the

image of an ignorant person. If someone tells him a truth that is inaccessible to him, would he understand it? No; and the result would be that as soon as the first moment of perplexity passes, he would laugh at it or show contempt toward it. Indeed, if this same truth was presented to an intelligent person who is unaware of the superior conception it contains, we would also see how he would laugh at it or scorn it unless he was able to understand it instantly.

This clearly demonstrates the need for a preparation prior to receiving a cognition or a truth of transcendental origin because it is the only way to benefit from it, to assimilate it and associate it to one's life, in sum, to make it useful, otherwise it will be useless to the person who receives it.

Throughout the ages, preparation has been an indispensable requirement to access knowledge. Even in ancient Egypt, the aspirants to knowledge had to submit to the disciplines of preparation. When the high authorities faced the aspirants, they talked amongst themselves using signs or gestures which nobody, except them, understood their meaning. A sign was considered as the synthesis of an intelligent thought and so it was necessary to learn this language in order to dialogue with those who expressed their thoughts in this manner and kept the oral word to be used on other occasions.

We have insistently repeated that in order to understand the teachings of Logosophy, which are expressed in simple words, the individual mind must undergo a preparation, reason being the natural tendency of the mind to submit to inertia that makes it forget them frequently; and everything that is forgotten ceases to exist in the mind as a live remembrance of something that was alive and should continue to be alive.

After giving logosophical teachings, I often notice that these were partially understood or were forgotten, being obliged to give other similar ones that have the virtue of awakening the previous ones. They seem to be the same and that makes one's mind seek to connect them and in doing so, relive them in one's remembrance. And this is how, after several attempts and with great patience, one finally succeeds in fixing them in one's mind and explain them in one's conscience.

I know quite well that, during the day, most peoples' minds spend long periods of time without thinking about anything or at best, thinking about unimportant things. We already know how hard it is to educate them in the superior tasks of the spirit, that is, in the logosophical activity. It is truly hard but it is also true that all that is hard to achieve is appreciated, valued and desired. The contrary occurs with everything that is easy to obtain and to which nobody gives any importance since it lacks value and serves no purpose.

Educating one's mind must, therefore, cost some effort and this effort must be done consciously and voluntarily. In doing so, one will always have to stimulate one's will with the basic conviction that the logosophical activity represents the disciple's real life.

Then, baring the normal duties and the daily activities that one must fulfill with utmost care, each one will strive to adapt to the superior norms of conscious evolution and dedicate all available moments to the lofty purposes of goodness that it inspires. Any loss of time is a part of one's life that slips into indifference - one neither feels this part nor lives it.

When the logosophical teachings are read or heard in an isolated manner, even though they carry life and content, they do not fulfill their function as when they are all united and impregnate the life of the person who is nourished by them and allow them to build within himself a better destiny.

Effort is life; it is a constant endeavor to prove one's capability to produce, to act, to accomplish. When the disciple is active, the volume of his difficulties is reduced and flatten out. Most people do the opposite: the volume of their difficulties increases.

You have all been able to observe, frequently, the immense joy, the unlimited pleasure and happiness produced by the exercise of what Logosophy called "the power of giving". The reason is that, in addition to feeling able to do so intelligently, one notices that what was given does not leave the generous heart of the giver, but remains tied to his life, to his memory, to his remembrance and to everything. This is truly great and beautiful because it completes the image, so often distorted, of that noble, generous and wholesome gesture.

All this occurs as a consequence of having reached an

effective level of understanding that emerges from the dignifying imperative of human conscience. And fortunate is the person who can experience, in concert with his realization, the happiness of associating to his conscience that which is most valued by his spirit: the fact of linking his own life to a great and immense work, such as the one we are accomplishing, which aims to return to human beings the values they have lost, and to let them know what they ignore of their own self, so that they can enjoy the sublime moments that can be lived due to the influx of such great and noble thoughts.

Sometimes when I am alone I recall my most cherished thoughts - those that have accompanied me during many years and which I named "my good and loyal thoughts". These were my messengers that carried to my fellowmen all the good I yearned for them, and it was them also that many times brought back to me messages full of promises and affections.

You too, according to your possibilities, have had thoughts of a similar nature. Don't you often send a letter containing a thought and receive an answer to it? And what do you experience when you open the envelope and find in a few lines that which you previously hoped to receive and read?

I can tell you that I have a kind of invisible mail that does not require paper, envelopes or stamps but is as effective as the other one because each of my messages flies on the wings of my thoughts that, sure enough, later bring me the answer. This is the same kind of correspondence that occurs among all those who, by pursuing the logosophical ideal, feel and experience similar motives of joy, enthusiasm and happiness. Such effective spiritual closeness among people, produced by the positive bonding of their yearnings and thoughts, allow for a greater development of their inner aptitudes which is further enhanced by the exercise of conscious observation and the interchange of viewpoints on everything that vividly interests one's own evolution.

As you grow stronger in this transparent and grateful ambience which fosters around you such an intimate

correspondence of thoughts, attitudes and yearnings, your process of self-improvement will continue to develop; and as you all advance, without stopping and moved by a common effort, the logosophical work will achieve more brilliance in each step. And may the day come when this march becomes a nuptial march in which each one of you can advance hand in hand with your own spirit that even today remains a divorcee or extraneous to the individual's feeling. One will, then, be able to appreciate quite clearly the difference between living in permanent darkness with one's inner lights turned off, and living in full clarity and joy after having known the mysteries of one's life and everything that belongs to it.

You must always be assured that, although you spend many moments of the day without feeling the bond that links you to our common aspirations, I am always watching to ensure that this link gets stronger over time, that the force in the individual be the force of all and that this force comes to mean, at the same time, health for one's body and splendor for one's mind so that this force never weakens when facing difficulties or any obstacle. After acquiring this assurance, your sleep will be calm and your awakening happy.

MARCHING TOWARD THE FUTURE

MONTEVIDEO, DECEMBER 31, 1949.

I feel great satisfaction today in being amongst you as we all together step, in a few hours, into the last year of the first half of this century. With it comes to an end a journey filled with intensive work, with great fatigue, with great concerns but also with great accomplishments.

My presence here is a result of the natural gravitation of events - since it had to happen this way - that led me to be with those who worked so hard during this year to offer me an accomplishment that is worthy of the greatest praise.

During these past days, I received many attentions from those who bond to my Work, as well as thoughts of indelible affection that deeply moved me. Nevertheless, the thought that such attentions may have demanded from you even the slightest sacrifice has given me great concern. You all know that you have never had any obligation whatsoever toward me.

He who speaks to you only aims to see the work accomplished in you and in all those who want to experience the good offered so generously by the Logosophical Wisdom. In it, is deposited the cognition that emancipates one's conscience, that cleanses one's mind and that shapes the human archetype. The Work cannot however be accomplished by just giving or receiving the teaching. So that it can become reality,

so that its great objective - which is perfection - can be accomplished, he who teaches must have the power to correct - as said before- and he who learns must have the moral valor to accept the correction.

I said this on other occasions and I repeat it today because the more my word is understood and applied to one's life, the better and faster will be the individual progress and more accessible will be the truths it carries: everything that obstructs, creates difficulties and delays the progress of those who follow my thought are their deficiencies, their defects and finally all that which directly or indirectly threaten the process of conscious evolution that is achieved under the auspices of the logosophical cognition.

There is no doubt that much has been accomplished; you can all vouch for the improvement of your qualities, and for your noble struggle in eliminating such deficiencies with the resulting satisfactions that greatly compensated the effort. Nevertheless, this task must always continue and become docile to the creative thought that is shaping the new human figure, the new image, the archetype that all previous generations before ours has so much dreamt of.

All of you have many good qualities and conditions; why should I not be saddened then when I see in you certain thoughts and attitudes that, even though do not erase these qualities, seem to conceal them by impeding their manifestations?

I know perfectly well that as you remember many teachings, you also forget others that may be the most useful ones to remember for one's self-improvement, for one's superior education that is gestating in the spirit of each one. This preparation, that must be continuous if you opt for greater cognitions, must excel in self-vigilance because it should be remembered that within the harmonious sum of the inner movements of each one, the imperfections expressed often impede the task of others, and by so doing, they create difficulties for the work of the creative thought already mentioned above.

I once said that a healthy and noble mutual respect must prevail amongst disciples since all come here with an

eager yearning to overcome their negative conditions, to self-improve, to perfect themselves, and this attitude alone makes them worthy of the greatest respect. I insist that this be always taken into consideration. Everybody has deficiencies and defects and nobody therefore has the right to point them out, except for he who teaches how to correct them. This recommendation is made to everyone and from my part, I have always aimed for each one to work discreetly within himself to eliminate them. I help directly or indirectly, and offer elements that will help him correct his defective parts; and it would never occur to me to point out this or that part with the intent of diminishing anyone. I think that, without exception, everyone should follow this behavior. You should also remember what I said on another occasion: he who points out someone else's errors is pointing out to his own same errors. One must therefore be docile to the word that corrects while it teaches to self-improve without violence, and that by alternating suavity and firmness, it can persuade and convince until achieving its objectives of doing good.

Nobody comes to the source of Logosophical Wisdom attracted by material wealth; nobody comes to it in search of common things that can be found anywhere else. You should always remember this for it is a truth. And since no one comes in search of material and common things, each one, by experiencing the reality of being present in this ambiance that seems to be another world, should not then behave in it as one behaves outside of it; this will be better understood once the demands for a superior conduct moves one to express it.

I am referring in principle to basic concepts that one should not deviate from, especially when one realizes that it would not be possible to receive anywhere else cognitions as those offered by Logosophy. Such cognitions are not things that can simply be taken lightly and used as one would like to or have them subjected to this or that person's whim. No. Each cognition obeys to a law; in order to use it one must necessarily always be in accordance with this law. As this is not possible to all those who study, the creator of Logosophy himself teaches how to use each cognition in accordance to the law that governs it.

This is why I insist sometimes to revive one teaching or another that seemed to have been left dormant deep within the disciple's subconsciousness. Conscious feeling must permanently be present in the evolutionary process of the individual otherwise he would act most of the time in an unconscious state which is not recommended by Logosophy. And if all of you aspire to transcend the material, the common plane in order to experience the happiness of rising toward your set objective, it becomes necessary to accustom your will to a constant and regular effort in communicating with your intimate yearnings, with the aim to facilitate the development of your superior qualities.

The reign of the spirit blossoms in the Olympic heights of the Creative Thought; and in order to ascend to it, one must learn to submit to this training which will allow one later to penetrate in this reign which has been so much yearned for. It is therefore absolutely necessary not to confuse things in order to avoid losing one's way as a result of this confusion.

Conscious evolution is characterized by the continuous effort toward self-improvement, and this effort must include all the intimate aspects related to the individual process. One must therefore examine one's daily actions and thoughts that are usually active in one's mind. If one is attentive, if one exercises vigilance over these acts and these thoughts, then one will be able to significantly improve the many attitudes that harm one's psychological nature and which occur, sometimes, as a result of external factors and other times due to inner causes.

I want to repeat once again how immensely happy I feel to be amongst you on this occasion. When I submerge myself in the intimacy of my world and caress in it the Work I am accomplishing, even in the midst of so many difficulties, problems and hardships, I feel assisted by titanic forces that allow me to face with great valor the fiercest struggles and the harshest tests. And when I experience the reality of such forces, which are the faithful expression of the universal source that generates them, I distribute my thought, laden with powerful stimuli, amongst all those who follow me so that all

may benefit from it and acquire new energy, new impetus and greater enthusiasm to face each day as if it were the first without feeling the fatigues of the past that have overburdened so many and made their state of mind decline definitively.

We are approaching the end of this half century with great happiness. Conversely, mankind approaches it in the midst of all kinds of agitations and disturbances. It has been dragging behind it very heavy burdens, and as it approaches the top of this hill overburdened by enormous fatigue, suffering and pain, it remains unaware that what is gravely impairing its advance is human incomprehension and intolerance.

Let us hope that, in the second half of this century, the light of the logosophical cognition allows human beings to discern with more common sense on their destinies, facilitating their march and freeing them from these incomprehensions that can only lead to extermination, desolation, terror and misery. And by saying that the light of the logosophical cognition can illuminate, during the second half of this century, the minds of human beings, I mean that it rests upon you to maintain a permanent activity in diffusing this cognition so that many people, in all parts of the world, may benefit by it.

As this day comes to a close, we must all have confidence in a better future, in a tomorrow that is more worthy of the human species; but this tomorrow will have to be built with your efforts, with your intelligence and with the sublime aspiration for a superior destiny.

Let the upcoming new year be to all of you a motive for joy, happiness and reflection, because the years are becoming each time harsher, colder and shorter, as human incomprehension has wanted it to be. We must fight so that future years become once again warmer, longer and happier for everybody. This here is my yearning.

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To the person who yearns for self-betterment nothing facilitates investigation more than the clarity, preciseness and accuracy of an exposition that guides him firmly and unambiguously towards a free examination first, and later towards the full cognition, of that which has been the object of such a noble aspiration.

Bearing in mind the above, the author has considered to be of essential usefulness the publication 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.

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