

CARLOS BERNARDO GONZÁLEZ PECOTCHE RAUMSOL

Bases  
for your  
Conduct

EDITORA  
LOGOSÓFICA

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### **Bases for your conduct**

was published a little over two years after its author's death on April 4, 1963, in Buenos Aires.

Carlos Bernardo Gonzalez Pecotche left valuable unedited work which, on being published, will continue to bear evidence of a life generously dedicated to the arduous task of diffusing the science of Logosophy—an original conception of man and the universe—and to irrefutably demonstrate the excellence of a teaching system of great significance for the betterment of mankind.

This book is a part of his precious legacy. The author's generous thought flows throughout its pages and is translated into warm and precise words, this time dedicated to young people, to whom he offers in the form of fatherly advice a vast gamut of knowledge which, far from fruitlessly awakening their natural inclination to idealism, will develop their enthusiasm for self-elevation and favor their adaptation to superior conceptual values, which give shape to ethics and moral behavior.

### **Bases for your Conduct**

is an affectionate and yet vigorous message to young people: to those who, when facing the threats that make their future seem dismal, eagerly await the word that will prepare a new way of life capable of directing the fervor of their enthusiasm and of calming the inquietudes that emerge in the innermost parts of their souls.

On reading this work one comes into contact with the truths that exalt man's quality and activate effort and intelligence, harmonizing them within one's conscience. It also promotes the defense of pure thought whose triumph expresses itself in the expansion of one's mental capacity and in the awakening of the creative powers of one's intelligence.

Youth will find in this book by Gonzalez Pecotche—an expert molder of human psychology—teachings which act as true keys to unlock the doors to the secret of one's existence. To adopt them is to multiply one's life into deeds, affections, words and triumphs in the battle against evil, advancing at the same time in the conquest of good.



## BY THE SAME AUTHOR

### **Intermedio Logosófico**

(Logosophical Intermission), 216 pages, 1950 <sup>(2)</sup>

### **Introducción al Conocimiento Logosófico**

(An Introduction to Logosophical Cognition), 494 pages, 1951 <sup>(1) (2)</sup>

### **Diálogos**

(Dialogues), 212 pages, 1952 <sup>(2)</sup>

### **Exégesis Logosófica**

(Logosophical Exegesis), 110 pages, 1956 <sup>(1) (2) (4)</sup>

### **El Mecanismo de la Vida Consciente**

(The Mechanism of Conscious Life), 125 pages, 1956 <sup>(1) (2) (4) (6)</sup>

### **La Herencia de Sí Mismo**

(Self Inheritance), 32 pages, 1957 <sup>(1) (2) (4)</sup>

### **Logosofía. Ciencia y Método**

(Logosophy. Science and Method), 150 pages, 1957 <sup>(1) (2) (4) (6) (8)</sup>

### **El Señor de Sándara**

(Mister de Sandara), 509 pages, 1959 <sup>(1) (2)</sup>

### **Deficiencias y Propensiones del Ser Humano**

(Deficiencies and Propensities of the Human Being), 213 pages, 1962 <sup>(1) (2) (4)</sup>

### **Curso de Iniciación Logosófica**

(Initiation Course Into Logosophy), 102 pages, 1963 <sup>(1) (2) (4) (6) (7) (8)</sup>

### **Bases para Tu Conducta**

(Bases for Your Conduct), 55 pages, 1965 <sup>(1) (2) (3) (4) (5) (6)</sup>

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(The Spirit), 196 pages, 1968 <sup>(1) (2) (4) (7)</sup>

### **Colección de la Revista Logosofía**

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

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(2) in Portuguese

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(4) in French

(5) in Catalan

(6) in Italian

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**CARLOS BERNARDO GONZÁLEZ PECOTCHE** RAUMSOL

# Bases for your Conduct

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EDITORA AFILIADA

Burgeoning mankind!  
Splendor and cream  
of the days to come,  
the future holds in  
store for you the good  
fortune of living a new  
life, and experiencing  
wonderful things!



Note:

The first edition of this book was printed in 1965 as part of the works published after the author's death (1901-1963) by his widow, Paulina Puntel de Gonzalez Pecotche. It contains, in great part, excerpts of messages, advice, directives and teachings that the author gave to his son, Carlos Federico Gonzalez (1925 - 1964) during his lifetime.







I know very well that you and the rest of the younger generation have to live in very difficult times, partly because of the mental convulsion that affects nearly everyone in the world and partly because the future itself has become uncertain, especially for those like you who have to carve out their prospective lives. Nevertheless, in spite of this discouraging panorama I should tell you to trust God firmly and decidedly at every moment of your life, however bitter they may be.

His sole name, the sole recollection of Him, will be enough to comfort your spirit and cheer you up in difficult moments, making the anguish that torments you pass over without affecting your heart or debilitating your will. But be deserving of Him, remembering Him in your moments of happiness too. Let God always be the one who presides over your happy moments, and offer Him from the innermost part of your heart gratitude for all that you owe Him and all that you possess: in happiness, knowledge, comfort and triumphs. And as you do so you will undoubtedly remember he who taught you all these things, and in his example you will find the most edifying motives to inspire your intelligence and your heart.

Should my life end one day and you no longer hear my voice, let all that I have left on this earth fill you with blessings and animate your spirit to continue, along with my good disciples, the sublime task of placing logosophical knowledge within reach of all who need it.

When I leave this world I shall bequeath a legacy the value of which will be justly estimated after my death. This legacy is my Work, to which I have dedicated every minute of my life and which incarnates my name and my spirit: my Work, beloved and respected by all of my disciples, who—I am sure—will defend and preserve it.

**H**ere are a few words of advice which—if you pay attention to them—will spare you many difficulties and much suffering in life. Soon after you have put them into practice you will realize that they contain precise norms for the exercise and benefit of your good purposes.

In order to keep ahead of time's deadlines and to hasten the results of your efforts, you will permanently need the help of those words which, being fully aware of their efficacy, I place within your reach. Consider them as advance payments of that valuable mental capital which you will surely accumulate through your own effort.

Devote as much time as possible to studying. Study with faith and with enthusiasm, increasing your knowledge day after day and predisposing yourself at the same time to safeguard this knowledge, which will require the attention and dedication that we must always give to things that will be useful to us.

You should study earnestly and predispose your feelings so that studying fascinates you to the point where you gladly surrender to it. But do not interpret my words to mean that you should occupy yourself only with books. No; your studies must undergo a process of permanent intellectual activity derived from the faculty of observation,

which you may exercise at every moment and wherever you are. Your life will then be a constant object of study. You will realize that no other study could be more gratifying.

The observations that you make of your fellow men as well as of everything that surrounds you will enable you to improve greatly, correcting your deficiencies and enhancing your qualities. Thus, for instance, the good and beautiful features that you detect in other people will be useful to help you reproduce them in yourself; if, on the other hand, what you observe in them, for instance their manners and behavior, seems disagreeable to you, you can make good use of this to ascertain the impression that you would have on others if you had the same manners and behavior. Therefore, try in every possible way and with strong determination not to reproduce in yourself what may have caused a bad impression.

Your observations must be generous so that the fruit they bear will be a motive that will help you and your fellow men.

Make observation become a habit for you; this is the only way to make it effective. If you exercise it today and tomorrow but not the day after, this will get you nowhere. It is better for you to practice observation continuously so that it becomes a natural feature. It will always foster happy and constructive ideas in your mind. That is the purpose of observation.

Write down methodically the impressions that you gather as well as your appreciation of your daily observations because, in time, they will prove useful in formulating valuable reflections. Besides, the act of writing will enable you to gain a good command of the language. This practice will qualify you to use those reflections later on in articles or books when your intelligence has learned to ripen the central themes that you wish to present. On doing this you should always be sure that your expressions reflect humbleness so that your writings may be considered pleasant and attractive, rather than shocking.

I want to see emerge from you the initiative of expressing your thought clearly so that you improve yourself not only in the art of writing but also in the art of speaking. You should cultivate yourself at all times; think, think a lot, and do this with joy. God will help you create original and fecund thoughts.

I hope you will consider these advices and follow them, because experimenting with them will produce valuable and unexpected ideas for your own good.

Ideas do not come to one's mind if they are not called by the only language they understand. This language is the mental effort that we make to understand that which we yearn for or want. Mental effort attracts ideas because it offers them the opportunity to be expressed, but it is essential that you accustom your will to be active at all times.

Educating one's mind requires effort and this effort must be conscious and voluntary. You should remember this often. Also remember that this effort is life, because it creates energies that totally compensate for the loss of energy that every effort produces. Furthermore, do not forget that it puts to the test your ability to produce, to do, to accomplish, all of which are for your own benefit.

The concerns emanating from your study and the training of the mental faculties should continue without detriment to the tasks that you will necessarily have to attend to for your subsistence, tasks which you should by no means neglect in order to avoid finding yourself later involved in difficulties or having financial concerns.

Strive to build a future for yourself, but do not expect to achieve it in a short time. Remember that you will achieve nothing if you do not begin to put your hands to the task.

Think carefully about the career you intend to follow, for it will insure your travel along a safe road. Choose that career for which you feel a true vocation and study thoroughly your ability to face it. Yours should be a definitive choice, because if you change your mind every day the stability of your thoughts will be in danger continuously. Think seriously about what I have just told you because it is of the greatest importance for your future.

Do not ever complain about having too much work to do, but rather about not doing more than you are already doing. This will sound much nicer, but you must be sincere and opportune.

Add intelligence to your effort and you will work less and do more.

Learn to make good use of your time, which you will value more, the more you understand its importance in life. Strive to make your time more productive. At every moment and especially after your habitual tasks, think—like I usually do—about the things you will do the next day; and do this methodically so that in the morning, as you begin your daily activities, your thoughts are ready to work. You will see that this procedure will make your work lighter and more pleasant because you will feel that your thoughts are ready to cooperate with you in the task which you are about to begin. If I did not do so, if I did not think as I went to bed about what I should do the following day, I would certainly lose much time each morning waiting for my thoughts to awaken and to shake off their sleepiness. Never let this happen because it could well occur that your thoughts, by communicating their sleepiness, cause you to return to bed. This is not convenient. Sleep with them during the night, but when you wake up have them wake up with you. You should therefore follow my example so that each day as you begin your work you find your thoughts agile and lively. When they get used to this discipline they will be happy.

You will see for yourself how they will take charge of waking you up early and inviting you to be active.

I will reveal to you another one of the strategies that I usually employ to make better use of my time. This has often allowed me to turn one hour into two or even more. Say, for instance, that I decide to write something and take note of the time I spend on this task. Suppose that after a lapse of four hours I evaluate the results of my work. If I have written twenty-four pages in four hours, I then propose to myself to write the same number of pages in two hours the next time. Consequently, I will have saved two out of the four hours that I had previously spent. Concentrating my time even more, I will try to do my work in one hour and I will have three extra hours instead of two. I have applied this procedure to other aspects of my work and was equally successful. Try it yourself and you will see how well it works even if you do not obtain exactly the same results.

Devote all of your spare time to learn what you do not know, and do so right away as if you were in need of it for the immediate future. Learn even the most insignificant tasks. You will feel gratified to know later that you are capable of doing this or that, and even more if you are occasionally called to make use of it to help someone.

You must have observed that when a task is done unwillingly it becomes difficult and does not allow you to enjoy life. How useful it is in such cases to have

control over your thoughts. When you feel weary, seek a little seclusion and think how you can defend yourself. If you are attentive to your mental states and constantly train your mind and your thoughts in this exercise, then neither this nor other circumstances in life will ever catch you unprepared.

Attention is a sign of consciousness; never allow it to be absent from your life. It will not be difficult for you to do this if you are determined. You should realize that if a man is capable of doing this it is because he was created to do so. Starting out from this logical reasoning, think of God and observe how the thoughts of His great Universal Mind, which are embodied in the Supreme Laws, all cooperate with discipline and with absolute devotion to preserve His creation. Why not follow this superior example while logically making allowances for the differences?

Do not be satisfied with the mere knowledge that God exists. You should feel Him through the conscious manifestations of your own spirit. You will be able to do this as you gradually delve into the cognitions that lead you to Him. These cognitions will help you practice a praiseworthy behavior, which will be at the same time a prayer, the only kind that God accepts: an honorable conduct forged throughout each and every day of one's life. Here you have the most beautiful of all prayers, the most effective of all pleas. Here you have the true supplication, the one which expresses a truth consubstantiated in one's own life.

Such a wonderful possibility is within the reach of all those who, like you, yearn to tread along this secure path in which you can march, always stepping where your conscience had already directed you.

Approach God, therefore, through knowledge. This is the only way you will be able to gain access to Him and discover in His own Laws the reason for the processes, which take place in creation. The knowledge of such Laws enables man to overcome his limitations and find the key to his own existence. You know now that one part of this existence is perishable and the other is imperishable. You will understand that it is characteristic of every intelligent being to struggle in order to escape the perishable, the limited, and to achieve an existence without limitations.

The process of conscious evolution which you have decided to accomplish implies recording the facts that confirm this evolution. Remember that it should be accomplished within the conscience and not outside of it. This is why it is called the process of conscious evolution. You will adapt yourself to it if, after identifying your faults, you also eliminate them.

You will gradually become familiar with the cognitions that this process offers, cognitions which will require of you exemplary behavior as a result of having modified the concepts you had before. Note that I have said "modify," which does not mean the annulment of those concepts

but rather their improvement. From this standpoint their presence is acceptable unless they have lost their primitive value and importance in this comparison.

The concepts accepted consciously as truths that favor the course of one's evolution should govern one's life from that moment on. It would be unacceptable to use these concepts intermittently and even less acceptable to set them aside as something useless. Once they are forged in one's mind they must become part of one's life and govern one's destiny.

Carry out your tasks of a physical nature efficiently and with dedication, but remember that this is not the only purpose of your life even in the best of cases. A profession, for example, may be one of the many fragments that make up one's life but not the whole of it. A profession cannot by itself fulfill life's objectives. It is necessary to avoid being entirely absorbed by it, for otherwise you will be giving more value to it than the rest of your life and thus you will reduce your own possibilities.

The exclusive exercise of a career does not give man the conscious capability which he aspires when he decides to improve his life. He should place above it the accomplishment of self-improvement, the only occupation that does not allow any speculation, since anyone who tries to speculate will limit himself.

Bear in mind that man cannot be a mere vegetative being, solely responsive to the needs of material life or to the primary impulses of instinct; he must on the contrary be the central figure of an existence which multiplies itself in deeds, affections, and words, an existence which triumphs in the battle against evil and advances in the conquest of good.

In line with what I have been telling you, you should never favor your material life excessively, since this will make your spiritual life become limited. The attention given to both lives should run side by side.

Devote part of your time to enjoying yourself without neglecting, of course, your serious tasks. But look for sound and pleasant entertainment. By doing so, you will give your mind some rest and also satisfy the natural demands of your being.

Never harm anyone and, if you can, prevent others from doing so by means of your advice. Always make an effort to do good. The best form of doing good without the risk of affecting your situation due to inexperience, is by offering your advice and orientation to those who need or ask for your help. However, remember that, in order to do so consciously, you must have previously equipped your mind with cognitions and observations that allow you to be fair in your appreciations and precise in your advice.

Every good action consciously performed is something of value that we deposit in our savings

account in the great Bank of Universal Credit, which keeps record of our debts. Therefore, every act consciously directed towards goodness not only strengthens our feelings, stimulating us and making us persevere in this conduct, but also alleviates the debts made throughout our existence.

Make an effort to be sociable. You should broaden your circle of friends. To do so, when dealing with others, you must be friendly and cordial so that you are perceived, through your manners and your conversation, as being polite, educated, and intelligent.

To be a likable person is to create a basis for happy relationships, just as it is man's moral obligation to comfort those who need solace.

Be pleasant and as a result you will be welcome wherever you go, but I caution you that this will not be easy to do if your sole intention is that of being well-received.

The thought of true and conscious love for your fellow men, and the motives that arise from the superior life, embellish in a very special way one's features, creating tenderness in one's eyes, a refreshing smile of happiness on one's lips and a noble expression of one's feelings in one's soul.

You will not find this virtue in everyone, but every individual can possess at least a small portion of it. In order to achieve this you should give affability a place of honor in your life, for it concerns the embellishment of your spirit, which is the sublime part of the individual and

manifests itself in the transparencies of the soul. The effort to attain affability links you to a force, because affability or the virtue of being likable is in itself an expression of force. No one helps someone who is indifferent or repulsive to him, but on the contrary many would help the one they like. Therefore, you should regard it as a force and surround yourself with it; it will be your protection.

Be discreet and only express your thoughts after having mastered a subject thoroughly. He who speaks about something that he does not know well debases in the eyes of others. You should therefore avoid having others form a poor image of you, since it will cost you much effort to improve that image later on.

Do your utmost for your spirit to participate fully in your life. Remember it often. Observe how it has led you up until the moment you began to follow this advice, and apply yourself from then on to actions that favor the permanence of your spirit by your side. Think, for instance, about the things that please your spirit, and from these choose five items; then, think about another five which please your physical being. Starting out from this point, strive to satisfy both, always maintaining a balance between them.

Concentrate your efforts on the enrichment of your spirit. Gather all the useful cognitions that contribute to broaden your mental capacity and the power of your intelligence. This will help you to experience many happy and joyful moments, and it will allow you to use your creative forces which, converted into fertile ideas, make

you become self-sufficient and do good to others. Here, I must point out to you that the sole fact of doing good is in itself a blessing from God. Therefore, do not feel bad if, in return for the good you do, you receive ingratitude.

Always seek forms of conduct that dignify your behavior; in other words, seek the very bases for your conduct.

You should know that dignity confers upon man the prerogative of being respected not only in one moment of his life but in every single moment of it. But bear in mind that dignity must never be debased, because no sooner does the individual respond negatively to an offensive or inconsiderate attitude than dignity vanishes, giving its place to susceptibility, which must always remain beneath dignity.

As such, dignity must possess the inalterability of the eternal. It is serene. It takes its time before reacting, and it always does so without violence.

If occasionally you happen to be the object of unfair reprimand resulting from a mistake or harmful intention, dignity will defend you, helping you to find a satisfactory response.

You should never feel delighted with the flowers offered by flattery, because if instead of a flower, a stone is somehow thrown at you, small as it may be, it will seem enormous and you will no doubt magnify the harm suffered. Such flowers lull you to sleep; they make you dizzy. Stones, on the contrary, awaken you. Which

is better, then?... Of course the stones are, because they offer us the opportunity to transform them into beautiful flowers. This is alchemy, and it is also one of the bases that support man's dignity.

You should always position yourself so as to face life squarely, for otherwise you would be turning your back to reality. Moreover, be firm in your purpose to elevate your image so that no one is able to harm it or damage it, and always remember that a good image cannot persist if one's behavior suddenly becomes reproachable.

It is also important for you to know that in the category of moral attitudes there is nothing more sacred than a confidence, and that nothing can hurt or disappoint one's feelings as much as infidelity or indiscretion, betraying someone's good faith and trust in you. How many bitter tragedies have occurred in the world on account of this! When you are in possession of a secret entrusted to you by one of your peers, think that this secret is yours and God's. If you disclose it, it will cease to be yours and God's alone, for it will then belong to the malice of others.

Concentrate the efforts of your will on the great objective of life, which is self-elevation, self-improvement. This objective is the incentive that must activate life at every moment of your existence. But do not limit yourself to being better in this or that aspect of life; to be better implies being so in every respect.

Probably you will advance a lot in this work, demonstrating this progress in your actions. In this case,

be careful that the idea of overestimating yourself does not permeate your mind, since this would ruin everything. Therefore be careful that your good deeds do not lose their merit on account of such a circumstance.

Learn to regard each admonition or correction that your behavior deserves as an opportunity to better it. If you do not make good use of it, a precious opportunity will have been missed.

You should cultivate earnestness while you are still young; this will allow you later to experience that wholesome joy that is felt when you have managed to overcome the thoughts that distort the path of life.

Also remember this: every human being must have friends. Friends are made through mutual positive feelings, as they offer each other attentions that inspire appreciation and trust. Affinity of ideas, tastes and customs greatly contributes to cementing a friendship.

Before offering your friendship to someone you should know his ideas, his morals, his inclinations, etc. The good impression that you initially receive when meeting a person must be confirmed by what you observe in him in your future experiences.

In every friendship respect must be cultivated, especially if this friendship honors us and is wholesome and pleasant. Always, at every moment, great respect must exist between friends.

If there happens to be a difference in financial position, the one who is in a more advantageous

situation should be generous towards the other. The same behavior should be observed with respect to culture and knowledge. But one must never show superiority when offering help.

Treat your friends well; you will need patience and tolerance to do so. You should show them esteem and sincerity, doing so in several ways, at times by overlooking their mistakes and at times by helping them without self-interest when the opportunity arises. What is essential is that the least number of things affect this friendship. If a friend does not call you up as usual because of a disagreement he had with you the day before, then call him up as if nothing had happened. If this behavior is not observed your friendship will be affected. When dealing with friends you should always show all your good will, for it is in your interest to keep their friendship.

If circumstances ever force you to pass judgment on one of your friends, observe if you have the uncontrolled desire to be biased either in favor of or against him. The consequences of either attitude are usually varied, and apart from a likely disturbance in the friendship they could place you in the position of having to hear, perhaps in a crude and harsh manner, the opinion of those who listen to or observe you.

Also pay attention to this other advice: you should bother a friend as little as possible, but on the other hand you should offer him your company when necessary or

when you can do so by going to the places he goes to if they are to your liking.

If you like jokes, try to make yours always pleasant so that they cause a favorable reaction. Make sure that your jokes never hurt the feelings of your listeners. But if someone hurts your feelings, you should keep as long a silence as needed until he feels that it is necessary to speak to you and apologize. Then, without resentments, let him know what you think.

There is another important thing that I want to recommend. You should never borrow things from friends. If, by necessity or for having forgotten this advice, you should do so, you will no doubt experience the truth of what I am going to tell you next.

He who borrows something is exposed to being asked the same favor. This would not be anything to worry about if it were not for the fact that the demands of the one who did the favor are usually much greater than the favor received and one is not always in a position or inclined to meet such a demand.

Moreover, also bear in mind that if you are the borrower your conscience will bother you until you have returned the object borrowed, but you cannot be sure that the same will happen if someone else has a debt with you.

The loans between friends—do not forget this—frequently bring about annoyances that should be avoided, since one is not always guarded against

being surprised by abuse or by a broken promise.

In your dealings with others avoid hurting feelings as a result of a moment of irritation or of sustaining reasons about which you may be partially right but that would probably clash with the other person's view.

The reactions that you might provoke in doing so are not always expressed in a visible form or at that very moment, but they remain in the memory of the person affected and become stronger if the circumstances recur.

You will find among my teachings those which will help you restrain the reactions of your temperament. If inadvertently you fail to contain them within yourself, do not let them last any longer than the time required to express them. Reactions should never be allowed to occupy the whole of the sensitive zone in your inner self.

Your reactions must, therefore, be short-lived. Observe them while they last, and be even more alert in observing your own reactions than in observing those of others.

Some incidences in life can produce unpleasant effects which are bound to last a certain period of time. Once this short time has elapsed, all intention to relive such occurrences in your memory should cease at once, preventing you from accumulating hatred and rancor. I am referring to those incidences

which produce offense and grievance. If you indulged in reactivating the effect of these unfortunate events, you would foment resentment within yourself, which is not a sign of an elevated moral condition.

Remember grievance, because man must not forget what is pleasant or unpleasant, since pleasant events cheer up the spirit and unpleasant ones enlighten one's judgment; but you should lessen their effect on your soul by striving for your mind and heart, overcoming the crisis, to remain free of any harmful consequences.

In line with this advice, let all that happens to you in life be the object of your thorough analysis, for this is the only way to benefit from your experiences.

When in a social gathering always have interesting stories or pleasant tales at hand. Everyone is grateful when offered a moment of entertainment and the one who exercises a pleasant influence on the feelings of others is always likable.

You must also learn to play games, including cards. But never gamble with strangers because it is dangerous. Remember how many people have been brought to ruin because of gambling. When you play games do so occasionally with friends just as a pastime. Never place your trust in gambling, whatever kind of game it may be, because after the pleasant moments it brings, comes the bitterness that you will learn to avoid.

If you are offered the possibility to set up a business or to undertake a business transaction, study it first and seek the advice of those who have experience in this field, observing, at the same time, whether those who advise you have been successful or able to place themselves in a position worthy of trust.

Never let yourself be influenced by those who propose a business to you if they lack moral and financial solidity. Always shy away from any proposal that seems excessively profitable; it is quite possible that deceit lies behind it. In monetary matters you must be very cautious. Just think how distressing it would be to lose all of your assets and just how much it would cost to replace them.

The caution I recommend to you should not go so far as to lead you to abstain from undertaking any activity that may please you, but you will no doubt tread on firm ground if you have complete—or at least partial—knowledge of the field in which you intend to perform such activity.

If one day you decide to go into business for yourself, attend to it personally without ever neglecting it, while getting acquainted with it in all of its details. Do not ever leave your business in the hands of any middleman however friendly he may seem, because it might be the case that the one who takes charge of it does so for not having anything of his own to attend to. This speaks eloquently of his inability or lack of solidity, for who would take charge of someone else's responsibilities if he has his

own? No one takes better care of a business than the owner himself. If you forget this you will be putting your money at risk.

It is logical to infer that, apart from your yearning to elevate yourself spiritually, you should aspire to a comfortable economic position. In both cases you will look without haste for the opportunity to fulfill your aspirations, or else the opportunity will pass you by.

I would also like to tell you, that each opportunity is a fraction of time that has a lot to do with our life. Be ready to seize opportunities, because if you fail to do so they will silently pass you by like a shadow and you will lose them irremediably.

While you seek a comfortable position which will enable you to live free from the tormenting distress produced by economic needs, meditate on what I am going to tell you now: it costs a lot of work to build a comfortable economic position. You will have to struggle and suffer, often having to bear the effects of uncertainty about the contingencies of your daily struggle, especially when you have not yet built a solid economic basis nor are sustained by the certainty of knowing how to keep what you already possess.

Be cautious, then, and take care of what you have, preserving it as something sacred, because your struggles and the pains suffered in order to achieve what you have are also sacred. Should you ever want to undertake an activity which might risk all or part of your savings or

assets, you should resort to the advice of my good disciples if you have any doubts. If you think that you do not need their advice, this would be the precise moment when you would be left helpless and at the mercy of circumstances.

See that your expenses do not exceed your income so as not to unbalance your budget. Let your earnings amply cover your needs, and if by chance you have to face any economic difficulty, leave aside the idea of resorting to a friend for help, because apart from showing him your situation—which is not always a wise thing to do—you would be harming your image and would probably not obtain his help.

Remember that all that one possesses, be it a little or a lot, is worth being preserved. You will, therefore, take care of your assets, of your wife, when you have one, and of your friends. Also, take care of the position which you may occupy in accordance with the destiny which you devised for yourself.

Always remember that the greatest of all the assets you can possess is your own culture, in other words, your ascension to the superior peaks of knowledge. Strive to achieve vast cognitions and see that your intelligence remains a permanent guardian of such assets while you watch the movements and acts of your will. No one will thus be able to surprise your good faith or exploit your feelings.

Keep things well-organized so that at all times you know where you stand regarding them and how to better conduct your life.

As for your activity, whether at work or when studying, devise a plan in addition to your objective and follow it as though someone imposed it upon you as an obligation. If you interrupt or alter this plan very often you will debilitate your will and lose the support of your own decisions.

Yearnings originate from a necessity, an obligation or a cognition, and once they take form in your mind a process begins in which the laws that control its alternatives are activated. My teachings will offer you a full account of the participation of such laws in that process, and as you progress you will experience on your own that yearnings fructify into knowledge, which in turn favors the achievement of other yearnings.

Why should there not exist in you the good disposition to mold a new psychological structure? You will soon verify your progress as you begin to feel the force of this advice acting within you. It is essential that you experience this reality, which will constantly refresh your inner self with its expressive force as it activates your enthusiasm and—without constraining in the least your spirit—always impels you towards greater efficiency in your mental activity.

You must be well aware that I am awakening your mind, awakening within you the yearning to feel the pulse of your inner life.

By adapting yourself to my advice and by strictly following the discipline that I point out to you, you will, by your own effort, ease your march and even enhance your qualifications. You will see the favorable repercussion this will have had in you. There is nothing more stimulating than obtaining success as a result of effort, earnestness, constancy and enthusiasm wisely directed.

Always try to be useful, but you should do so according to your actual possibilities.

Be methodical. I have mentioned before that you should be orderly with your possessions so that you can find them when you need them. You should also be orderly with your studies. Avoid being meticulous in either one, since this is not advisable.

You must undoubtedly have observed how I insist again and again on certain points. This is because I consider them of great importance so as to assure the utmost protection for you. I urge you to control your thoughts for this will help you avoid affliction and anguish, especially if you keep in mind how they influence our inner self, forcing us to abandon our good judgment. This can happen in our moral and sentimental life as well as in our profession. Do not forget this.

Never allow yourself to be affected by things which have only secondary importance. If you risk your mood and your good disposition over petty things, you will be hurting yourself in every respect.

You should consider each failure as the beginning of

a triumph, provided that you draw from it the element that you lacked in order to succeed.

There are many who feel disheartened when failure occurs, many who feel demoralized and become inert on account of this. Life is, however, constant activity; nature itself shows that. Why, then, should man's mind remain passive when it has within its reach so many useful thoughts to enhance its ability and to overcome obstacles?

You know very well how prone man is to let himself be dominated by the sad, bitter, violent or unpleasant emotions that he feels. This alters his nervous system, affects his health and also embitters his character. In order to avoid such effects, you should exercise yourself intensively in the use of this great counter-emotional element or neutralizer of emotions, which my teachings offer you. A pessimistic emotion should immediately be replaced by an optimistic, joyful, stimulating one; a violent emotion, by a sedative one. Do this being fully conscious of its efficacy.

When the struggles, which life presents seem harsh to you, soften them. Do not make them still harsher by becoming pessimistic or by letting your fortitude dwindle. You should always turn the battle into a teaching. Make the battle sweet when it seems bitter to you. You will see how the observance of this advice will lead you to triumph.

You will not help yourself in the least in feeling afflicted by the setbacks of life. You should follow my example: in the midst of my battles I have always

worked with great enthusiasm and earnestness, fulfilling my duty to those who have during their lives trusted my words and whom I have never disappointed.

You should infuse your life with that force called valor because you will need it to face difficult situations with integrity and understanding. Man needs valor even to face success, because success can cloud his reason and make him lose merit for not having been able to avoid the excesses of personal vanity. You will need valor even to enjoy happiness if you do not want to see it vanish due to a moment of weakness or of plain fear of losing it.

Valor is an extremely stimulating force because it widens man's mental field and gives solidity to his way of thinking and acting. Fear, on the contrary, is depressing for it afflicts, tortures, distresses, saddens.

Man needs a great deal of valor to live and even more to die. As a matter of fact, everything in life should be done with valor, a serene and firm valor.

If I were to give you a motto I would sum it up in two words: be valiant. In order to aid your comprehension I will tell you that being valiant does not at all mean the blind exaltation of one's inner force, because this force should be ruled by one's responsibility. No valor is shown by one who cruelly strikes another on the head with a strong blow. No. This is why I have told you that valour must be founded on individual responsibility, which becomes firmer and ampler in proportion to the number of cognitions that one has. Do you think that valor could be

conceivable where there is no knowledge? In such a case there would be temerity, audacity. It is not my purpose here to talk about physical valor but of the moral and the spiritual one.

Banish fear from you forever, for it is a negative sign of human existence. Be sure there is more valor in your thoughts, in your words and in your deeds each day than there was the day before. You will then understand that to be valiant is to show self-assurance. It is precisely from self-assurance that true valor arises. This will be the best assurance of the faith that you gradually develop in yourself, a faith that always needs valor as it grows, the only valid faith because it makes man conscious of his duties to himself, to his fellow men, and to God, his Creator.

You will eventually get to be so valiant that you will be able to infuse valor into those who lack it; into those who are permanently frightened under the influence of the daily news brought forth by a convulsed world full of dangers; into those who need it to defend their most sacred freedom, the inner freedom, threatened by the ones who intend to dominate man even in his inner forum.

Everything in this century seems inclined to become somber, denying present and future generations that innocent happiness enjoyed by those generations that preceded us. Nevertheless, the last thing that the human being should lose is his valor, because where there is valor there is life and with it the hope that the scenery of existence may change at any moment. When valor is lacking and

man is a prey to despondency, he will be living that passage which silently leads him along death row: a slow death, a lifeless living, without orientation, without stimuli, without anything to hold on to in order to support the burden of his difficulties.

If you seriously intend to improve your life, do not leave any of its parts unchanged. Change life completely. Replace fear—if there is any—by valor and you will feel the joy of life.

At your age, many think that life is fully enjoyed when it is dissipated. But it is not so for this is ephemeral. Life is well-lived when it is broadened, and in broadening life one generates the energies that make up valor. It is as though new portions of life were added to life itself. If you undertake this task you will gradually become conscious of your own existence, govern your life and make something useful of it for you and your fellow men.

You should never dissipate your life; do not waste it. On the contrary, safeguard it because you will be able to make use of it when you reach that age in which the passions of youth decline. This will allow you to feel young at any age, because the accumulated essence—this youthful essence which is the life of your spirit—will have been extended throughout your existence. And how wonderful this existence seems to us when we think of the great assets that it is capable of accumulating! Never-ending assets, provided one knows how to use them, for otherwise they will end.

Remember that life cannot be lived in half measures or partly lived, as often happens to those who, from time to time, remember that they are alive and activate themselves only to sink again into inertia, disheartenment or indifference. Be aware that inertia plunges the individual into immobility, making him carry his own spirit on his back as a dead weight.

To become interested in new things helps us live in permanent youth. Let us be like rivers which constantly renew their waters.

Live life to its fullest. Enrich your conscience and open your mind, because when mind and conscience are enriched, life gains vigor, enthusiasm, movement and greatness. A greatness which, small as it may be within each individual, allows whoever may desire it to increase this greatness indefinitely as he gradually expands his knowledge.

Consider yourself fortunate if you succeed in activating within yourself the purpose of achieving such a goal. Later on you will understand the meaning of having been baptized by the fire of experiences in the religion of the work that fertilizes and dignifies life; in the religion of sacrifice which permits one to understand man's great drama; in this religion which sets up its altar within one's own self, and before which each one confesses to his own conscience and performs happily the sublime ritual which the human soul gratefully and respectfully offers to the Giver of

its existence. This altar is where in intimate communion the errors of the flesh are reconciled with the wise deeds of the spirit; where repentance sheds truly-felt tears, fertilizing the tree of life; where man makes a promise to himself which incarnates the whole ideal of perfection, a promise of returning to the altar freer each day of the contaminations of the world, and where he receives from his conscience the compassionate solace of hope, of profound faith, conscious and sublime, which announces to him the fulfillment of that promise.

In nature there are two different worlds, which are within man's reach, both equally real. In one of them—the common world—one lives, though illuminated by the sun, in complete darkness with respect to the reality of the other. Man's sight and understanding are completely unaware of it. Superior knowledge opens to man the doors to that world unknown to him—the transcendent world—and places him in contact with its reality. There, the signs of knowledge conjoin and express themselves through a unique language which is above all of the known idioms; it is the language which the Supreme Intelligence uses so that man, detecting it first through intuition and adopting it later, may become familiar with the Great Spirit who animates Creation. This language is combined and articulated within one's spirit, and man has to learn it.

In order to achieve this, nothing could be better than to open one's mind to its influx, preparing oneself to assimilate its elixir.

Now I am going to tell to you about happiness—always and eagerly pursued by man. As you can see, I move from one idea to another, as if I were chasing butterflies.

Happiness is something granted to us by life through small portions of good. Usually it is sought with one's eyes set on only one goal. If that goal fails or that objective disappears, then life is affected and brings forth grief, skepticism and disappointment.

If you actively focus your sight on many goals and try to approach happiness this way, you will become immune to those depressing effects, dissipating the bitter plights or making them more bearable, because those defenses created by the small portions of happiness which you have been able to gather will act in your favor. On the other hand, you should bear in mind that if sometimes you are overtaken by failure, at other times success may be waiting for you.

Happiness sweetens life, filling it with hope and beauty, but if our conscience remains unaware of it, the presence of happiness in our heart will be a fleeting one and the recollection of the good which it offered us will soon fade away.

Happiness withers like the flowers, but just as the good gardener has at hand new flowers to replace them, he who possesses the cognitions can also constantly replace the motives which give happiness permanence in life. Knowledge makes happiness last, makes it stable and allows the individual to feel in it the expression of eternity.

You will understand that happiness is not that which is enjoyed on one, two, or three occasions as we feel this something that attracts and pleases us. Happiness must interpenetrate our whole life. Man must experience happiness just as he would experience life itself. Only then will he be able to say that he knows what happiness is. That happens when, facing this immense horizon of possibilities that knowledge opens up before his eyes, he discovers within himself a greater capacity to achieve his noble yearnings.

Only superior knowledge can place man in contact with these small portions of happiness which life offers him, and once they are attained he can no longer lose them for they have been integrated into his life.

You will find in my teachings a multitude of signs indicating how to discover here and there in an infinite number of places those fragments of happiness, and in time you will be able to accumulate large quantities of them.

I am now going to refer to another important point. The day you decide to get married and set up your home, see that this home be as intimate as

possible; let it never become a meeting place favoring the liberties of your friends. This home will have to be sacred to you. There you will find loving care, consideration and relaxation that you will not find anywhere else.

Whoever you choose to be your wife should know all of these things. If she does not, you should make her aware of them. If she does not listen or does not take them into account, you should correct her in time by helping her understand the situation. If she obstinately insists on opposing your advice, you should be strict about it and call her attention to the seriousness of her attitude. If, despite all this, she still insists on not giving importance to this matter, then do not take too long to realize that this woman is not worthy of your affection or respect. Show her that you are deeply affected by her behavior; reprimand her for her lack of affection, tact and respect, and make her feel the rigor of your indifference. If, finally, she does not fulfill the duties inherent in her capacity as a wife, you will have no other choice but to seek a legal separation to safeguard your name and peace.

You should never yield to the whims of the woman who comes to be your wife, nor should you ever be tyrannical towards her. You will take good care of her, relying on the certainty that her honesty and fidelity will at every moment make her deserving of sharing the home you have offered her.

May your discernment in the choice of your life's companion allow you to have in your home an understanding woman whose heart will be able to detect your moral agitations, when you have them, and induce her to fulfill her duties as a wife and mother, behaving affably towards you and showing in her actions her esteem for you. May she be able to rectify her conduct if necessary, always mindful of her dignity, which is what upholds a woman's authority in her home. May she be able to discover in all those things that demand her effort an invitation to penetrate more deeply into this universal life whose secrets my teachings reveal so that the individual, his eyes on infinity and his head held high, may understand how small one's problems become when one breathes that happiness which can be found wherever one goes.

This woman will surely know how to restore affection and harmony in her home should they be absent for a moment, and she will be the first one to offer conciliation, for otherwise nothing will save this home from collapsing over time.

She will seek you with her heart and not with an aggressive disposition. In order to please you she will respect your word and teach your children to understand you, and she will considerate of you in your daily struggles and in your bitter moments.

If your heart's choice resembles that someone who understands your feelings and is sensitive to your concern in offering her an honorable home in which

nothing is lacking, then look upon her as the true companion of your life and regard her as the woman who will never fail to be faithful to her duties as a wife, a mother and the mistress of her home.

You should let this woman share your worries and allow her to help you with all those things within her reach. This will bring you closer to each other and promote a better understanding of each other's concerns and aspirations.

Usually, men and women only seek mutual affection through their feelings, rarely through their mind. However, if they march along the same path and nourish themselves on the same transcendent cognitions, then they will relate to each other in another way, spiritually, which in and by itself means full moral assurance. By saying this I mean that a good attitude in marriage will be determined by this spiritual affinity, which I consider so important since both parties will understand each other better, respect each other, and feel a true devotion to this ideal which they are preparing to fulfill. This is a directive which leads one to discover in a natural way the development of a new manner of behaving, through which man and woman can prepare themselves to share their way of feeling and their way of thinking. Like everything else in life this requires preparation, and particularly in this case, this preparation is a path made of flowers upon which human beings can walk on their way to happiness.

One day when life leads you to the woman who in her dreams awaits her Prince Charming—this Prince Charming whose role you should make every effort to personify—I hope that you find her awake. May she not be the Sleeping Beauty who lives in the illusory world of youth but the Wide Awake Beauty who, in her very youth, strives for the achievement of virtues which will make her happy all her life. And may both you and her be able to experience that wholesome and everlasting joy which is felt by those who equally understand and yearn for the elevation of their lives.

I should like to add something to this particular topic. Love must possess the aroma of perpetuity. If it does not, it is a mere illusion. When it suddenly emerges in your heart you should make sure that it contains all of those elements which will endow it with perennality, and you should also see that such elements are found in the love that you are being offered in return.

One of these elements is constancy; another is patience. If we add tolerance to them we have put together the three basic elements of love.

Love is the first step towards starting a family. Consequently, after the wedding love must be firmly sustained by the three elements just mentioned, for this love will bring forth children whose upbringing and good moral and spiritual rearing will require their parents' warm affection and a home harmoniously constituted.

You must have often heard me say that most human beings do not think. It is true, in fact. This is why so many people have been trapped by ideological currents which at present run through the world from one end to the other.

The cold war unchained in the world is nothing but a mental war in which the most daring prevail. This happens because man has not been educated in the high science of conscious thinking. Consequently, he does not know how to counteract the dissemination of these degrading ideas that invade the world.

When mankind learns to think consciously and elaborates that great element capable of detaining the progress of such currents, then peace—so much yearned for—will begin to emerge in the world. Meanwhile, do not ever impose limits on your life by letting yourself be trapped by the fear of a possible disaster that may occur to mankind. You should work with growing enthusiasm and more valor each day, and if some day something happens that might affect your life seriously, then hope that it finds you working for the good of mankind.

Man must belong only to himself. This is a fundamental principle which you should never forget and which will be your best defense against such thoughts that govern the minds of unwary individuals who rapidly become their slaves.

I did not want to omit this advice from the many that I am offering you because I consider it very useful at your age when you begin to penetrate into this convulsed world of today, so full of risks, despondency and disorientation.

You should strengthen your self-confidence to a high degree. The cognitions contained in my teachings provide you with the means to reach this confidence. Self-confidence creates valiant and upright individuals because it allows the increase of one's inner assets, complemented with the values of this rich heritage which is only within the reach of those who are capable of becoming its owners.

Dedicate one more minute of each day to learn more about your life, about your own self, and then you will be able to contribute to the welfare of mankind with that portion of wisdom allotted to you as the trustee of the eternal assets contained in my work. According to the good you do, you will own an ever bigger portion of such assets. However, if you act selfishly, you will lose even that portion which you already possess.

There is a great stimulus that moves human life. This stimulus is life's purpose, its goal, its entirety. This stimulus is what continually incites life to seek wisdom, to seek knowledge.

Knowledge is the *raison d'être* of man's existence on earth, the first and last of his tasks. Let the stimulus to acquire knowledge be your permanent inspiration because in it lays the true purpose of your life.

The essential knowledge, the transcendental knowledge, that is, the logosophical knowledge, gives man the most ample freedom. When the thought which will assure your dedicated effort to achieve this knowledge presides over your mind, you will then witness the development of strong mental defenses within yourself and will begin to fully enjoy the freedom that such knowledge provides. You will realize that nothing could be offered to you as great or as noble as the act of incorporating a fragment of knowledge into your life. You will then know that this act contains a reality which is infinitely more beautiful than the most beautiful of all illusions.

Thereafter, no one will be able to disturb you, stop you or offer you something better, because you will know that no such thing exists. This conviction alone will be enough to chase away all thoughts which justify strange ideologies and that, today, are intended to disturb and enslave the human mind.

I want you to persevere in the study of my teachings because they will protect your life. They will allow you to penetrate into that immeasurable region which, starting from the individual's inner self, extends far beyond your physical life and unites the earth to heaven in a superb apotheosis of love.

Man will be able to attain long-cherished peace only if he faces with courage the difficulties found in this path

as a heroic means to conquer the treasures covered by the sands of Providence for centuries. He will then be able to behold the most splendid and radiant aurora that his saddened eyes will ever contemplate.

Maintain eternally within yourself a thought of reciprocity for the good you receive. It will lead you to cooperate in my work and become more efficient in diffusing it. This thought, which will be the representative of the Law which determines such reciprocity, will assist you at every moment and become a permanent support and an incentive for you.

There are many who, having cooperated intensively in my work, must in due time relinquish their position to others. Be amongst the intrepid ones who receive the logosophical torch from their hands and who advance resolutely to the next relay to place it in the hands of those who will have to carry on this great humanistic race.





**A**ll things change, assuming different aspects or forms according to the circumstances that surround them.

A rose, being equal in beauty to all roses, becomes even more beautiful when it is offered to us as a present. It has taken on a new value and a different perfume emanates from its petals.

By virtue of which element has this change occurred? By the element of affection; the rose is now a token of affection. It is the gentle messenger of a tender thought that has united with ours. The eyes only see in it an image. It is no longer a rose. It is a symbol, a memento.

Create in your mind the image of a rose and pretend that I am offering it to you as I place this book in your hands. Keep it in your memory and maintain it permanently fresh.

When you are able to know the magic of a feeling, you will also be able to measure the magnitude of the affection that I have placed on these pages. From that moment on, my image will have been clearly delineated on them and your heart will have come closer to mine with a deep-felt yearning to come to understand my thought.

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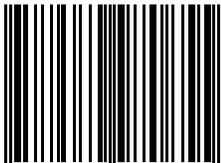
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# Bases for your Conduct

Happiness withers like the flowers, but just as the good gardener has at hand new flowers to replace them, he who possesses knowledge can also constantly replace the motives which give happiness permanence in life. Knowledge makes happiness last, makes it stable and allows one to feel in it the expression of eternity.

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