

INITIATION
COURSE INTO
LOGOSOPHY

THE STUDY AND PRACTICE OF
THE COGNITIONS CONTAINED
IN THIS COURSE

Carlos Bernardo González Pecotche

RAUMSOL

EDITORA
LOGOSÓFICA

With the authority granted by the work we have been carrying on as well as by live testimonials of successful experiments, we are able to affirm that the aesthetic pleasure experienced by the individual, as he realizes that he possesses inner resources which exceed all that he may have imagined about a better life, is much more intense than the one derived from the joys of material life, including short-lived personal pleasures and satisfactions.

It is easily understood that these cognitions should primarily be of interest to the young, since they are still undergoing the process of mental, psychological and spiritual formation. However, parents, guardians, and teachers should contribute with their knowledge, pointing out the advantages of conducting this authentic inner investigation meant to further man's self-improvement and to bring about the revival of his self-confidence.

Logosophy is a creative science and the holder of concrete cognitions for one's life, all of which lead to individual achievements when consciously applied to one's own psychology.

In short, we have opened the doors to an unprecedented and fruitful investigation while displaying the results obtained through the study and practice of the cognitions that make up this new and long-awaited science for man's immediate, positive, integral, and conscious self improvement.

From all that has been expressed, one will surely note the importance of the logosophical conception in furthering the reevaluation of human conditions and in achieving a thorough self-knowledge

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LATEST PUBLICATIONS BY AUTHOR

An Introduction to Logosophical Cognition, 494 p., 1951. ^{(1) (2) (3)}

Logosophical Exegesis, 110 p., 1956. ^{(1) (2) (3) (4)}

The Mechanism of Conscious Life, 125 p., 1956. ^{(1) (2) (3) (4) (5)}

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Logosophy, Science and Method, 150 p., 1957. ^{(1) (2) (3) (4)}

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The Spirit, 196 p., 1968. ^{(1) (2) (3) (4) (6)}

(1) in Spanish

(2) in Portuguese

(3) in English

(4) in French

(5) in Italian

(6) in Hebrew

INITIATION
COURSE INTO
LOGOSOPHY

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3rd Edition

Editora Logosófica
2009

Original Title: Curso de Iniciación Logosófica
Carlos Bernardo González Pecotche (Raumsol)

Cover and graphic design: Silvia Ribeiro

Graphic production: Adesign

Dados Internacionais de Catalogação na Publicação (CIP)
(Câmara Brasileira do Livro, SP, Brasil)

González Pecotche, Carlos Bernardo, 1901-1963.
Initiation course into logosophy / Carlos
Bernardo González Pecotche (Raumsol) ;
[translated from Spanish by members of the
Logosophical Foundation - For man's Self Elevation].
-- 3. ed. -- São Paulo : Logosófica, 2009.

Título original: Curso de iniciación logosófica
ISBN 978-85-7097-069-5

1. Logosofia I. Título.

08-04726

CDD-149.9

Índices para catálogo sistemático:

1. Logosofia : Doutrinas filosóficas 149.9

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www.editoralogosofica.com.br
www.logosofia.org.br
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ESSENTIAL REALITIES

FACING THE CRITICAL SITUATION OF THE MOMENT

1 We will begin this Initiation Course by posing the following question: “Why does the present culture – be it occidental or oriental – display unmistakable signs of decadence? The answer to our question is clear and simple: the present culture fails at its very base.

The causes that lead to this failure are as follows:

a) The present culture has not been able to teach man to know his inner self.

b) It has not taught man to learn about the mental world, which surrounds and interpenetrates him, exercising a powerful influence upon his life.

c) It has not taught man to understand, to love, and to respect the Author of Creation, nor has it taught him how to discover His will through His Laws and through the multiple manifestations of His Universal Spirit.

2 The fact that it has not led man to the knowledge of his inner life – full of energies and resources, that is, for those who know how to utilize them, has been the cause that has made him yield, with little resistance, to the temptation of merging into the anonymous crowd, consequently losing his own individuality.

3 Since the very dawn of the present civilization, the number of people who do not make the faintest effort to overcome their mental and volitive inertia increases day by day. Of all the faculties of the intelligence¹ only two function in a predominant manner: imagination and memory. The other faculties function only from necessity or from an immediate urgency and, when they do perform, they do so with a marked deficiency due to their habitual inertia. We are referring here to the wide majority of human beings who have not yet organized their mental system in a way that all their mental faculties function actively and alternatively in the constructive role that they were designed to perform.

4 Logosophy as a science has been created to bridge this negligence and to fill the void which has disturbed the judgment of many and which has led mankind into disorientation and into the most acute pessimism.

5 Logosophy brings a new message to mankind with words that are full of truth, encouragement and clear guidance. It is essentially a new way of life – one that will move man to think and to feel in a different way by virtue of the logosophical discovery of causal agents which, until now were unknown to man. These are now revealed and grasped by his understanding, his reflection and judgment, as well as by his sensitivity. While enunciating this in a simple manner – typical of the great truths, we are however fully aware of the incalculable transcendence that the knowledge of these factors – generators of all forms of human life – and unknown up to now, will have in unveiling the

¹ See *Logosophy Science and Method* by the same author.

mystery of man. Awakened to this reality, man will then be able to verify the truth of his existence through each and every psychobiological manifestation. Only when man is able to verify these truths will he be able to make a conscious use of his free will and thus rescue his life from the prison of cumulative errors caused by his own mistakes and the mistakes of others. He will then reconstruct his life by virtue of the laws that govern the intelligent processes of Creation, and base it upon a new spiritual and human criterion, the immaterial executor of his happiness.

6 Both a science and a culture, Logosophy goes beyond ordinary views to constitute a doctrine of transcendent nature. As a doctrine, it is destined to nourish the spirit of present and future generations with a new energetic force, essentially mental, which is altogether necessary and vital for the development of human aptitudes.

7 The attributes of this fertile doctrine include its lofty aims, its broad conception of man's possibilities, its authenticity, and the permanent validity of its essential reasons.

8 The logosophical culture is unmistakably unique: it does not contain a single element extraneous to the originality of its source, since the conception which sustains it is original.

THE MORAL AND SPIRITUAL RESERVES
OF MANKIND MUST BE SAVED

9 It would be useless to blame fatalism for the decadence of the present civilization. Only when

everything has passed through the sieve of changes that must occur in the evolution of mankind, will one see clearly and lucidly those who have been, and still are, responsible and the reasons why. What is most important now is to save the moral and spiritual reserves of mankind; more precisely, those reserves not yet affected by ideological or sectarian extremisms incompatible with the active and conscious evolution to which man has a right, and which is a prerogative of all humanity. In mentioning “moral and spiritual reserves” we are referring to the virgin zones of our mental and psychological structure that register our self-inheritance¹, that is, those aptitudes which – being dormant – await the opportunity to express themselves.

EVERYTHING MUST BE RENEWED
UNTIL THE MOST SATISFACTORY
IMPROVEMENT IS ATTAINED

10 How long will the decadence of the present civilization last? It depends, of course, on many factors, especially considering that it will require nothing less than changing many outdated concepts – harmful to the soul – as well as countless negative habits and sterile beliefs. Moreover, it is also necessary to renew man’s energetic centers, worn by time, and reorganize his psychic, mental and spiritual structure, extending its benefits to all mankind.

11 The logosophical science has opened a new route for man’s development. Its route aims at a defined and unalterable direction during which a gradual and continuous assimilation of the cognitions

¹ See *Self-Inheritance* by the same author.

that allow its extensive coverage is gradually and uninterruptedly achieved. Such achievement embraces the knowledge of one's inner self and of one's fellow man; of the mental, metaphysical or transcendent world; as well as of the universal laws coupled with the gradual and supreme advance of man towards the metaphysical heights which are the custodians of the Great Mystery of Creation and the Creator.

12 The progression in this ascending path is part of the process of approaching and gradually assimilating the cosmic designs, which are absorbed by one's spirit proportionately and in the measure of man's ability to comprehend the superior aims of this process of approximation to the unique God, Lord and Master of all that exists. The ability to interpret with precision His Will, expressed in His Laws, means that one has acquired the necessary judgment not to infringe them.

13 For Logosophy, God is the Supreme Creator of the Universal Science, because all the processes in Creation perform their function following the dictates of His Wisdom. Man's science is but a faint reflection of the latter, which is the permanent source of all his inspirations. This is the reason why Logosophy often mentions God; a God stripped of artifices who shows His earthly subjects the plenitude of His natural splendor in His *Magna Scientia* and in His Absolute Truth.

14 In charting the route and setting its destination, Logosophy constitutes itself as the guide to all those who undertake this venture. It is endorsed by the results obtained and the participation of its students, who can now contribute with their testimony and knowledge. They are consequently in a position to assist

others not only in their initial preparatory stages, but also during those stages which give access to logosophical wisdom, so that the sphere of man's possibilities expands to infinity, enabling both man and woman to find in our teaching the generating source of superior life. With such assurance, each individual will be able to fully achieve the greatest objective of his life, that is, the actualization of his process of conscious evolution. It must be clearly understood that, when we say "process of conscious evolution", we are pointing out the path that leads to penetrating the secrets of one's mental, psychological and spiritual life. This penetration reaches the core of yet another enigma, which leads man to acquire, without a shadow of doubt, knowledge of the choices which confront his existence: either to transcend the domains of evil and elevate himself to the lofty realm of goodness, or to remain in error.

15 We are sure that one's good judgment will not fail to recognize the transcendence of the logosophical conception, which establishes as a compulsory pre-requisite a fair and unbiased revision of every belief, idea or thought, old or new, intended to favor man's evolution.

DIDACTICS OF THE
LOGOSOPHICAL METHOD

HOW LOGOSOPHY SHOULD BE
STUDIED AND PRACTICED

16 Many readers of the logosophical texts, even those who have received occasional information about the new science, often raise the following question: “How should Logosophy be studied and practiced?”

17 We are fully aware that this question comes up as a consequence of the difficulties met by those who read one of our books to fathom the contents of its teachings. Such difficulties are caused by the generalized tendency to undertake studies from a merely theoretical perspective. Topics are memorized and treated as an additional contribution to one’s intellectual and cultural achievements, without deriving from such any real input to the knowledge of one’s own self.

18 The logosophical cognitions – we have frequently pointed out and will continue doing so – must not be read or listened to without special attention, nor should they be hastily absorbed by one’s understanding, for they are meant to create a new individuality. They will inevitably have to be assimilated by one’s conscience. Furthermore, in their original conception the logosophical cognitions form part of an inseparable whole. For this reason the study of Logosophy must be

one of profound investigation in order to be grasped in its totality and not in isolated fragments.

19 The great objectives of Logosophy are:

- 1) **Man's conscious evolution**, achieved through the organization of his mental, sensitive and instinctive systems.
- 2) **The knowledge of one's self**, which implies full mastery of the elements which constitute the secret of each individual's existence.
- 3) **The integration of one's spirit**, so that the individual may put to use the values that are his own, for they have their origin in his self inheritance.
- 4) **The knowledge of the universal laws**, which is indispensable for the human being to adjust his life to their wise principles.
- 5) **The knowledge of the mental, transcendent or metaphysical world**, where all the ideas and thoughts that fecund human life originate.
- 6) **The creation of a new life and a better destiny**, by surpassing to a maximum one's ordinary prerogatives.
- 7) **The development and mastery of the functions of studying, learning, teaching, thinking and accomplishing**, all of which are transubstantiated through the logosophical method into individual aptitudes of an invaluable significance for the future of the education of mankind.

20 As one can observe, this is not just another of the many existing studies; it is the most valuable of all studies. It should not, therefore, remain on the mental surface of the individual, for that would render no results. He who begins his studies of Logosophy must do

so in depth, and the knowledge which flows from such studies must be incorporated to his life. In so doing, that is, in assimilating in his inner self each topic learned, he will verify the efficacy of the creative and dynamic power of these cognitions. He will then see – through the eyes of his understanding – how these studies will remain indelibly imprinted in his conscience.

21 As we get into the subject matter, let us say that Logosophy is to be studied and practiced following the method specifically prescribed by this science. This method – essentially psychodynamic – recommends that study and practice be made individually to be then complemented by a collective practice and interaction.

A. INDIVIDUAL STUDY AND PRACTICE

22 The individual study and practice comprises three stages which extend throughout one's life, recurring in ascending progression. In its initial steps, it is thus specified:

First stage: It consists of the interpretative study of the main subjects included in the program – without the exclusion of other topics of interest. It begins with a general review of the logosophical books¹ in order to obtain a general idea of the whole conception which has inspired them. It continues with a thorough study of the topics comprised in the program, along with precise directions regarding the logosophical achievements. As the student gradually progresses in reading and delving into the topics, he will ask himself

¹ We suggest: *Logosophical Exegesis; The Mechanism of Conscious Life; Logosophy-Science and Method; El Señor de Sándara; and Deficiencies and Propensities of the Human Being.*

what he has understood, and make notes of his comprehension. This practice is highly recommended since it allows the cumulative progression of steps taken towards grasping the values contained in each cognition. This aspect of the process, which is documented for one's own orientation, also contributes greatly to the clarification of ideas and concepts.

Second stage: It is characterized by a greater intensity towards the study aiming at one's conscious formation, while closely observing the oscillations of one's temperament, the factors which influence it, and so forth. Here, the teachings are studied more in depth, adding to one's training the application of these cognitions to life in the different areas of our daily activities.

Third stage: This stage completes the cycle, enabling the mastery of cognitions and the creation of new aptitudes which are to be used for the benefit of one's process of conscious evolution. It will be easy to understand that logosophical maturity is attained when, following a technical apprenticeship, one elaborates basic comprehensions of the teachings and put them to use in the experimental field of life. The correct application of a teaching converts it into cognition. The cognition awakens one's conscience to the reality which gives it substance. Such cognitions emanate from the conscience, as acquired aptitudes, every time the circumstances require it. The regular exercise of the consciously acquired aptitudes gradually perfects them. This is how their daily use contributes to imprint with indelible traits, the archetypical emblem of the spiral represented in the new science by the psychodynamic method which Logosophy has established for the live and ultra scientific processes, destined to develop the superior qualities of the human species.

23 The study and practice of Logosophy demands a small effort from the individual, an effort which becomes steadier and more tenacious as the results offered by these stimulating and constructive endeavors grow more and more rewarding. As for the time needed to study Logosophy during its first stage, we recommend that it be at least one hour a day, and, if possible, without interruptions.

24 We are pleased to state that the time invested in the study and practice of Logosophy is, indeed, time devoted entirely to oneself, to the enhancement of one's inner energies, and to the utilization of one's life to its maximum possibilities. Being oblivious of one's self is equivalent to a gloomy psychological dungeon in which one involuntarily confines one's own spirit.

WHICH STUDIES SHOULD BE ADDRESSED FIRST AND WHICH ONES SHOULD FOLLOW

25 After an attentive reading of our bibliography, with the objective of forming, as we have said, a precise idea of the logosophical conception, a thorough and detailed study of the mental system should follow. The student of Logosophy will pay special attention, on the one hand, to the conformation of the intelligence – with all its faculties –, and, on the other hand, to that part concerning the thoughts. We highly recommend, at this point in the studies, that special attention be given to the teachings dealing with deficiencies¹, which will enable a rapid identification of those which exert a greater

¹ Logosophy uses this word to denote the person's character flaws, habitual in the normal average man and caused by the psychological encasement of negative thoughts which, in a higher or lower degree, exert a daily influence upon the intelligent and sensitive faculties of every person, thus hindering their normal operation, and affecting, by stealth, the frame of his moral perspectives.

influence over our own selves. As the next step the program sets the study of the sensitive system and its faculties – which is of utmost importance, since it contemplates the development of one’s feelings, emphasizing their quality as stabilizing factors of one’s conduct. As for the cognitions that enlighten the student on the process of conscious evolution – the accomplishment of which should be the imperative achievement of the logosopher’s life – they should be programmed alternatively with the preceding topics and studied in depth jointly with others related to them as, for example, the knowledge of the universal laws. The methodological precept pointed out does not, by any means, bar the student from reading and studying any of the various subjects expressed in the logosophical conception, since the understanding of one topic often favors the comprehension of another.

26 The daily practice of the cognition increases the logosophical enlightenment in the conscience of the person who associates it to his life. The purpose of this practice is to activate the faculties of one’s intelligence. Being fully conscious of the object that motivates their use, the student will exercise these faculties, while he learns how to utilize them according to the specific purpose. It is also recommended that a **rigorous examination be made of the thoughts which exert great influence within us**, with their well-defined consequences, extending such examination to those thoughts which have been governing our minds, and therefore our lives, up to this moment. Finally, once identified, the next step is to **classify**¹ all the thoughts in our mind which we

¹ Logosophy has established a quadruple and interdependent *classification* of the thoughts namely a) according to their origin: into one’s own or extraneous to oneself. b) according to their value: into positive and negative, c) according to their

voluntarily have sustained. Being aware now that some thoughts may be useful and others not, we shall urgently proceed to eliminate the latter as well as all thoughts which engender obnoxious habits or have a mental composition incompatible with conscious evolution.

27 All of this can be successfully accomplished if we give the objective pursued the highest priority in our studies. The best thing to do, then, is to transform this objective into an **authority-thought**². This thought will constantly remind us of what we have set out to achieve, at the same time that it will direct the other thoughts. Without this act of our will, without fixing this central thought of conscious evolution in our minds, we would not advise on committing to intense studies with the purpose of applying them to our lives as we would not be able to achieve anything. Moreover, we would be depleting our inner energies as well as misusing our best efforts.

28 Once this point has been thoroughly understood, one will be able to understand the implications of what has been expressed above. It involves taking a series of evolutionary steps, accomplished through one's endeavor to apply, as accurately as possible the directions of the logosophical method.

B. STUDY AND PRACTICE DONE COLLECTIVELY

29 We have mentioned before that our method prescribes, as a complement to the study and practice of the logosophical teaching which is done

nature into *autonomous and dependent of one's intelligence and will* d) according to their mental area of influence upon the life of the individual into *intermittent and dominant or obsessive*. (See *Logosophy Science and Method lesson IV*)

² Cf. *Logosophy-Science and Method*, the part concerning the authority-thought - Lesson IV

individually, the study and practice accomplished collectively. During the collective practice the student is able to compare his interpretations or comprehension with those achieved by other students of Logosophy, who are approximately at the same level of investigation. This enables the student to verify whether his intelligence has perceived all of the aspects of the topic studied, or, at least, the more accessible ones. Consequently, the individual study is, to a certain extent, inseparable from the collective study.

30 In the cultural centers of the Logosophical Foundation, the students are divided in two areas (male and female). These areas are made up of graded nuclei, which are formed in accordance with the students' age, aptitude, and degree of knowledge acquired. Each of these nuclei functions under a pedagogical male or female director with their respective assistants. An exchange of points of view is carried out and efforts are combined to discover the necessary element which will lead to the desired comprehension. It is here - in this environment, favorable to cultivating affection and respect -, that each student will gather the information necessary to complete his studies and to overcome difficulties that may hinder the reception of the thought that animates each teaching. In this environment, each person learns to analyze the thought which intervenes in the different behavior manifested by others, behavior which, to his judgment, is in disharmony with the typically serene tone of the logosophical word and concept. It will be easy to understand that the participation of the other students of this science also permits the observation of the progress made by others, a fact which not only facilitates the precise evaluation of one's merits but also acts as a stimulus.

31 When the student body meets, a friendly and cordial atmosphere is formed at once. This facilitates cooperation amongst the students and each participant is able to present the results of his work, his observations, his possible difficulties, or the conclusions he reached as a result of a certain event that he encountered. Consequently, all the students will benefit from the solutions that one or another may have found to resolve their problems of comprehension as well as to avoid the repetition of unfortunate experiences. This contact also helps to soothe the negative reactions of his temperament, and so forth.

32 This part of the logosophical method allows the student to appreciate how the collective study - an indispensable complement, as we have said, to the individual study - induces him to be broad-minded and generous towards his fellow men thus sharing his experience in mutual and invaluable help to the other students' comprehension. Therefore, in order not to foster egoism in one's soul it is important here to warn the student of Logosophy that the collective study must not be omitted as both forms of study, the individual and the collective, are inseparable.

33 As for the practice of the teaching carried out collectively, it is equally valuable and indispensable to verify, its efficacy when applied. It is precisely in the centers of the Logosophical Foundation, that the logosopher finds not only the kind, warm environment which furthers the perceptive power of his understanding of the logosophical conception but also a preparatory field for his experiments. This takes place along with the invaluable help which the students in the initial stage of the logosophical formation receive

from those who are more advanced. As the study of the teaching becomes more effective and the comprehensions are affirmed and expanded through the exchange of views and cooperation, one's conduct begins to progress and becomes more confident as a result of the knowledge that has been acquired. This advance is greatly due to the assistance which, in a spontaneous manner, those who are equally determined in qualifying their behavior offer one another.

34 When we refer to the logosophical environment as ideal for the application of the teaching within the collective study, we only want to emphasize it because it is the most auspicious to the person who takes his first steps on the path of conscious evolution. This environment is presided by tolerance, respect, and a sincere desire to serve a common objective of understanding and self-elevation. It is based on a methodical action capable of making effective the effort required to reach the level of accomplishment that one wishes to attain. Logosophy, however, does not impose any limitation with respect to this point; on the contrary, it insists that the practice of its teachings be extended to all the usual places that the logosopher frequents: his home, his office or any other place of work, his social environment, and so on, because logosophical cognitions should be used, precisely, in all circumstances that favor their application. These are the reasons why we do not advise the isolated study or practice of Logosophy.

THE NEED FOR AN EFFECTIVE FAMILIARIZATION WITH THE TEACHING

35 To familiarize oneself with the teaching is to receive it with the warmth we would receive a

welcome guest. This also means offering it the warmth of an affection which will gradually increase as the teaching reciprocates with its valuable cognitions.

36 By fulfilling the requirements of the process of conscious evolution, he, who undertakes such studies, is reminded, on a daily basis, of the problem of his destiny. This circumstance will consequently move him to review those teachings that most appealed to him in the course of his studies. He will therefore be inspired to speak more frequently about Logosophy, a fact that will gradually widen his own experimental field.

AN INDIVIDUAL ACTIVITY THAT COMPLEMENTS ONE'S STUDY

37 We should point out that the conscious formation of the individual involves the practice of diffusing the logosophical teaching. This practice sharpens the psychological perception of the student and allows him to select, among the persons with whom he associates, the ones who bear an affinity with his thirst for spiritual knowledge. They will first experience a curiosity that will soon be transformed into genuine interest which will lead them into an avid investigation. It is also foreseen that, at this stage, they may voice their doubts, objections or show disorientation. This opens up a new and fertile perspective within the experimental field of Logosophy. The questions formulated by those who have received basic information of these cognitions act upon the student's inner self, bringing about the reactivation of the teachings which he has already interpreted and comprehended. Here, urged by the need to expound his thoughts, he will realize how concepts that, up to that moment, may not have been well

assimilated suddenly become clear in his mind. He is now practicing Logosophy within two live realities: his and his fellowman's.

38 This training, of unquestionable value for the evolution of the logosopher, enables him to provide an important service to his fellowmen. He is now capable of leading them towards a current of goodness from which he himself is benefiting. He now feels a renewal of internal energies when expressing his knowledge on Logosophy. Such training - which generates intimate joy and satisfaction - becomes an inescapable necessity, which each one satisfies with growing amplitude of conscience. There will always be relatives, friends or acquaintances that may benefit by his word, for he is now ready to articulate the logosophical knowledge by telling them about the experience he has had since he began his studies of this new integral science. Let us reiterate that the noble and altruistic act of speech, when informing those who we are trying to interest in the study of this creative science, activates the energies assimilated through the cognitions which are the origin of such energies.

MEMORIZING THE TEACHING IS AN INEFFECTIVE PROCEDURE

39 It is not advisable to memorize studies when we are on the path of the process of conscious evolution because once the teaching is thoroughly comprehended, it must be assimilated and put into use for the purpose of one's self-improvement. This must be envisioned in a positive manner with the participation of one's conscience. All attempts at memorization for the purpose of erudition must be discarded, for it is

ineffective. As we have said previously, the teaching should be retained in the mind, worked on and interpreted if one wishes to successfully derive its energetic and functional content.

YOU MUST EXPERIMENT WITH
WHAT YOU STUDY, AND STUDY
WHAT YOU HAVE EXPERIENCED

40 Logosophy does not recommend on blindly believing or accepting what has been studied no matter how correct and unquestionable its affirmations may appear to be; on the contrary, Logosophy imposes experimentation as a firm basis for the process to advance towards the acquisition of knowledge. It also requires that each one of its students personally verify the truth that it contains, and this can only be done by testing it in the field of one's own experience. This is an assurance that has never been given by those who have manipulated hypotheses based on abstract theories. We recommend that the enormous difference between one position and the other be noted.

41 Now then, in order to successfully apply the study to experimentation, it is necessary that the teaching chosen to be put into practice be thoroughly comprehended, that is, not even a shadow of a doubt should exist regarding its content. Let us say, for example, that the student is confronted with this statement: "Logosophy teaches man to evolve consciously". First, he must discern what is meant by "conscious evolution". We can see at once that this expression has not been known nor mentioned before by anyone; consequently, man has remained unaware of this reality. The second reflection that usually confronts

one's understanding is: Is it possible that we do not evolve consciously? Is it possible that our evolution has come to a halt? At this point each one should ask himself: In all my life up until this moment, have I for an instant been aware that this process of evolution is taking place within me? Of course not, because conscious evolution requires a constant vigil of the alternatives of this process. I must conclude, then, that I do not keep an account of what goes on within me as I complete every stage of my life. Now then, has my evolution really come to a halt? At this point it would be timely to think how often slowness gives the impression of immobility, and to keep in mind that the evolution, that takes place within a person who does not act consciously, occurs logically, in an unconscious manner, that is, without his personal control; therefore, it is dreadfully slow. Let us continue: what benefits would I attain by accomplishing my evolution consciously? Nothing less than speeding it up until it exceeds the time lost in the course of all the stages of my individual existence, whether it be in this or in other worlds wherever the spirit perpetuates us. How then can I increase the speed of my process? This can be achieved by first initiating the process of conscious evolution, and then, by carrying it on uninterruptedly. This means that, as we get to know the universal laws that rule over us, we shall do our best not to infringe them, and thus avoid accumulating our debts. It also means that we shall lighten the burden of our faults by doing good intelligently, as prescribed by the universal law of charity, whose true essence has been revealed by Logosophy. This sets in motion a parallel process of self-redemption, or self-rescue which is accomplished individually with the constant aid of the cognitions of this science.

42 Afterwards, one is able to experiment the truth stated above, ***by passing his studies to the field of experimentation***, a task which, when complemented by ***the study of what has been experienced***, confirms the benefits achieved by the teaching or enables the discovery of faults and their correction.

43 The truth is that, as the logosophical cognitions are assimilated, they generate an unending need to be practiced. But this is not all; a great and even surprising fact is that one becomes gradually accustomed to being, at every moment, conscious of what one thinks, feels, or fails to think or to feel, and this means that, with time, one will develop the habit of being conscious of all the activities that one carries out in the course of the day.

THE CONSCIOUS CONTROL OF ONE'S PERSONAL EXPERIENCES

44 In general, man is not conscious of what he thinks, does or fails to do during most of the day; in other words he is not aware *of what is happening in his inner self*. He becomes distracted very easily or unnecessarily seeks motives for distraction. On the other hand, he very often neglects several things that should merit his attention - this conscious attention which includes the study of each situation, the detailed analysis of the circumstances that created it, his responsibility in each case, and so forth. There are those who act in a hurry, as if fleeing from themselves; and those who act with leisurely slowness. There are those who dread the effort demanded by the act of thinking, and quite often confide in luck to solve their problems. Apart from periods of leisure and rest - either brief or long -, most people are apt to spend their

spare time on entertainment and recreation. What degree of conscience does a person who leads this sort of life reveal? This question will expose the ambiguous character of his behavior, which reveals not only the absence of control, but also the lack of a sense of direction regarding the course that he must chart for his life.

45 As the student puts the logosophical study into practice and to personal experimentation, it will be necessary to exercise constant attention so that whatever incident, small or large, that may occur in our inner or external daily activities will not pass unobserved. This exercise will gradually create a state of awareness of all our actions and detect any error before it occurs, since errors first originate in the mind.

46 Speaking from the viewpoint of our conception, we mean that he who acquires our cognitions applies them to satisfy the demands of conscious evolution. This should be undertaken with the purpose of attaining the elevated goals which the logosophical wisdom discloses for the student's destiny.

47 Consequently, it will be understood that all effort must be concentrated on the necessity of fully assimilating the cognition which emanates from each teaching. It becomes clear, then, that it is not a matter of merely reading the logosophical bibliography and considering oneself well informed of its contents. For this reason, we have specified that this study is an *all encompassing logosophical occupation*, an occupation which surpasses all that can be imagined in this respect, for there is nothing that attracts and furthers the personal interest more than the study and

practice of Logosophy. The penetrating effect and individual nature of these cognitions are so that one can consider it to be the most valuable and rewarding entertainment known. Not to mention the productive results obtained through its practice. This point must be repeatedly insisted upon as it must be indelibly engraved in each individual's conscience.

48 The logosophical teaching needs to be treated very especially if the person who undertakes its studies wishes to obtain a benefit from it. This will translate into the equivalent of the acquisition and mastery of an essential cognition that will be used effectively and advantageously in life. We want to repeat here what was already mentioned before. He, who commits himself to the regular study of Logosophy, must discard every speculative thought, for this alone would only serve to frustrate the purpose of the teaching which is, namely, to propel the process of conscious evolution with its assistance as proposed to man for his own benefit in his eagerness to conquer happiness.

49 It is logical to think that one cannot put a teaching into practice and obtain through its results the necessary evaluation of the system without the direct participation of one's conscience. And for this participation to occur, it is not enough to know that one is applying the teaching for the mere interest of knowing how it is done or in order to experience the joy of success, if the application is correct. The firm and voluntary contact with one's conscience must remain active, precisely to prevent self-deception. This can be accomplished by adopting the logosophical method, which prescribes that these experiences be clearly recorded, because they are at the same time the

basis for study and part of the plan for evolution, since each act of behavior should exceed or, at least, be equal in quality to the preceding one.

50 It becomes perfectly clear from the above that conscious evolution cannot be left to the whim of one's memory or to luck, since it is up to the person in question to take ownership of his own fate. This thought must consolidate in one's mind and remain operative and unchanged, so that it may take command of one's future conduct, that is, if one firmly and sincerely wants to overcome all the difficulties that might appear, and reach, one after the other, the triumphs that ennoble the conduct and elevate life to its highest expression.

51 It is essential and necessary that the student of Logosophy be perfectly aware that, from the very moment he applies himself to this study, a new life begins to take shape for him - a life which should be different, in all respects, from the one he has led up until then. This difference will gradually reflect on the individual's behavior, in a new way of thinking, in the way of doing things in accordance with this new manner of thinking, In the certainty to be working satisfactorily in a dimensional field of life which offers a horizon of broad perspectives for the conscious development of one's mental and sensitive faculties, and for the awakening of those possibilities to which man is entitled, in the transcendent sphere, as a rational and conscious being.

THE DIFFERENCE BETWEEN THE STUDY OF LOGOSOPHY AND COMMON STUDIES

52 The study of Logosophy differs from the study of other subjects in that it must be carried out

consciously, in other words, with the active participation of the conscience, and with the specific purpose of making it serve the improvement of the psychological qualities and excellence of the individual. It directs man toward a superior accomplishment which encompasses his whole life, a step he will never regret having taken. It leads him from the stage of evolution at which he is, and always through experimentation, to reconnect to the thread of his inheritance¹ and to fully satisfy the fair demands of his spirit. It differs from other studies in that it is directed towards the individual's inner self, whereas the other studies are for external use and for extra-individual application.

53 The logosophical knowledge does not have common points of reference with any of the usually studied branches of knowledge, be it Science, Philosophy, Psychology, etc. We will always repeat this assertion, so that time is neither lost in making incompatible comparisons, nor in trying to relate Logosophy with what might have been put forth by any modern or ancient author, because the wide scope and prospects of the logosophical science will never coincide with the points raised by them as an enunciation or as mere references. The logosophical science, unique in its kind and in its scope, bases its cognitions on incontrovertible truths and irrefutable facts. This is the reason why it discards all hypotheses. Neither does it theorize, since it does not need any such recourse to teach it. On the other hand, our assertions are verified daily by all those who for years have studied and practiced Logosophy and who have attained benefits in their lives by doing so.

¹ See *Self Inheritance* by the same author.

DIRECTIONS FOR THE PRACTICE
OF CONSCIOUS LIFE

54 A conscious life requires a daily, uninterrupted practice, as recommended by the logosophical precepts. Its main rule - as already mentioned - is the attention we need to bestow on an effective behavior that will enable a conscious attitude that will not cease at any time. Inattention and distraction are unmistakable signs of an unconscious state manifested by the individual. In such a state, the Faculty of Observation acts deficiently. Time goes by without our obtaining from it the highest benefit that it is possible to attain when it is used lucidly and consciously. It is necessary to remember, time and again, in the course of the day, that one is engaged in a beautiful and extraordinary task that not only reconstructs life on the basis of the sturdiest elements of knowledge, but also proves that one is building a new and bright destiny. The incentive that generates remembrance will surge from the enthusiasm with which one celebrates the ever happy experiences of the logosophical task. If many people dedicate all of their spare time to a hobby of some sort, and think about it passionately, how much more interest will certainly be aroused by the study and practice of cognitions which concern one's own happiness!

55 In Logosophical terms, 'conscious living' is composed by a series of happenings which, during the day, are linked to one another, and conditioned to the purpose of self-improvement. By doing so, everything is used in benefit of one's effort. Consequently, and in addition to the individually conceived need to comprehend the logosophical science in its fundamental aspects, one must associate to it the idea of a methodical

and conscious realization. Its study is not limited – as we have pointed out before – to the sole fact of being aware of what Logosophy teaches, since – that would merely be information which is destined to remain on the mental surface. Intellectual speculation, so common when regarding the study of other subjects, is incompatible with Logosophy. Our teaching encompasses the individual entirely and not just one sector of his intellectual activity. It comprises one's whole life; therefore, it becomes necessary to maintain a conscious attitude – preferably an uninterrupted one – concerning all that we do in benefit of our cause. Educating oneself in this exercise is to fully embrace a new life that has the potential to broaden infinitely.

56 In principle, since one of the main objectives of Logosophy is the conscious formation of the individual, achieved through the method of enrichment of his conscience, and consequently, of a permanent and rational exercise in every moment of life, the benefit derived from this new behavior constitutes one of its most valuable results. The logosophical concept of conscience, we will point out once again – differs notably from the generally accepted concept. For Logosophy, conscious is much more than a mere philosophical or literary expression. It is a reality which is unknown to the great majority of human beings. And it is unknown because it has not occurred to anyone that, to be truly conscious in every moment of life – that is, when one thinks, or does not think; when one works or does nothing – when one studies, or does not – and in all the movements that we perform during the day – when we walk, sit, eat, drink read, laugh or when we are in a bad mood – *it is necessary for our conscience to be alert*, and remind us that in order to become the true masters of our lives,

we must make life a series of happy events that will increase the value of its content. For this purpose, it is absolutely essential that nothing escapes the immediate control of our conscience. Such control functions when our faculty of thinking and our thoughts, acting under the intelligent direction of an overriding purpose, which is that of evolving consciously, do not omit any effort to reach the heights of transcendent knowledge. This is self-improvement and, at the same time, mental, moral and spiritual invulnerability. One can now appreciate the fundamental difference between the common meaning of the word “conscience”, and that ascribed to it within the logosophical conception.

DIRECTIVES FOR THE ASSIMILATION OF THE LOGOSOPHICAL COGNITION

57 The logosophical teaching - allow us to insist - must not be the object of speculation or theorization, because then it would not fulfill its great commitment, namely to penetrate the core of the individual and to reconstruct his life with elements of permanent substance. This clear definition of the treatment to be given to our teaching implies the need to have it assimilated by one's intelligence and incorporated to life as an invaluable element destined to activate one's inner energies towards the superior end which Logosophy proposes and guides to: an effective and conscious evolution in order to attain the most precious objectives through each and every one of the stages of the transcendent knowledge.

58 What has previously been said emphasizes the fact that as the student progresses in his process of evolution, and becomes familiar with the new concepts,

that he now accepts as logical and of a highly constructive force, he will discard the old ones which in many cases have been transformed into prejudices, as these will only hinder his process. This mental purification is imperative, in order to avoid unnecessary disturbances which are caused by harmful residues of ideas completely foreign to one's inner reality. The behavior that we advise to be followed is one of unprecedented efficacy and of extreme importance, since it permits a comparison of one's current perspectives, as offered by the logosophical cognition – as opposed to one's previous mental and psychological passivity.

59 There is an evident fact that will further emphasize the importance of these directives: Have the old concepts really fulfilled the spiritual thirst which each individual carries within? Obviously not, otherwise they would not be searching everywhere for the truth that might satisfy them. Now then, plain common sense indicates that if a concept, or anything else, is no longer of any use to us we should discard it. The presumption of holding on to the prejudices or mummified ideas as well as to the clear logosophical concepts would be absurd and a breach of the Law of Affinity that would make fruitless any effort towards the attainment of the maximum enlightenment of the spirit.

60 On the other hand, when the person is willing to prepare himself to face the future following the guidance of the logosophical science he then begins to experience a gradual and positive psychological and spiritual transformation. This takes place from the very beginning of his contact with this new reality. Cognitions are then valued within him as a result of the effort to assimilate its content. He

inwardly feels that these transcendent cognitions are forces that impel his intelligence and his energetic reserves to greater developments, all of which activates the dynamos of his will to increase, through successive efforts, his possibilities and perspectives of equipping life with defenses against evil, and with wisdom to forge a better destiny.

61 Everything must be done with special care to avoid deviating from the directions established by the logosophical method, which recommends constant awareness as a vital requirement: when we are thinking and when we are not. In doing so, we will ensure that the conscious vigilance of our daily conduct will be exercised automatically. Focusing our attention on everything we do and think is an indication of an active conscience. This will have to be practiced again and again, because forgetfulness usually makes us postpone the realization of our best purposes, which we constantly change. ***In order to live in conscious plenitude, our conscience must manifest itself through permanent attention***; it must watch over, and intervene in everything we think and do. Moreover, ***this exercise will energize our memory*** which is the faculty of remembering. Hence, the fear of losing it or of it becoming bland or weak will disappear.

THE ASSIMILATING PROCESS OF THE TEACHING

62 We have already mentioned that the teaching of Logosophy cannot be treated like the teaching or cognition of other subjects, because it would impair its enormous constructive force, and its assimilation would be merely superficial. We recommend that the

person who studies Logosophy maintain a strong desire to consubstantiate himself with it in order to attain a clear comprehension of its transcendence – not only for he who cultivates it but also for all mankind. This comprehension is reached when the logosophical teaching begins to be felt as an indispensable reality to life.

63 It is at this point that the noble aspirations of good sustained by us join forces: the purpose to attain self improvement, the need to know why we live, where we are going and what we will do afterwards. Until these noble and human aspirations of the spirit are not awakened, the teachings will remain only in the surface. Hence, the individual's failure to assimilate the teaching is an inevitable consequence of having treated it coldly and as mere illustration. It will never be sufficient to reiterate the warning against this erroneous form of treating our teaching since it would not accomplish any constructive purpose and, consequently, any effort would become fruitless.

64 The logosophical cognition is valued and fruitful when it is assimilated inwardly, and lived intensely in all propitious circumstances. Surely, life changes by merely changing the thoughts that sustain it morally, psychologically, and spiritually. If, however, someone believes that the life he leads does not need to change and is content with it, let him do as his sensitivity and understanding see fit. Nevertheless, we must advise, that the person who does so is missing an invaluable opportunity: that of coming into contact with a new reality consistent with another way of living and of evaluating life, in dimensions far superior to those already known.

65 In the new life that is developed in the logosophical world, thoughts and ideas take on a different magnitude. They cease to be mere verbal expressions, to become imponderable psychological forces.

66 The level of penetration and sharpness of the faculties of the intelligence are also enhanced when they are applied to the realization of the Process of Conscious Evolution. The logosophical cognition reactivates these faculties, permitting each one of them to accomplish important tasks in the course of life. This is a reality that every individual experiences, as he cultivates our science. For the first time he begins to enjoy the destiny he is forging because it becomes an inseparable part of his life. As one experiences, in anticipation, the execution of the plans which make this destiny the ideal goal of his aspirations, the mythical presumptions give way to effective realities.

67 While incorporating the logosophical teaching and learning the revolutionary technique that moves the individual to discard the old concepts upon which his former life was based, a conscious awakening occurs. It consists of a precise and extensive mastery of this new dimensional field which is now within reach of his possibilities, and which were unknown to him up to this moment. The alternative here, a very clear one to be sure, is whether to remain outside the transcendent world, which offers abundance of mental and spiritual riches, or to live in it, appeasing all the inquietudes of the human feeling, and satisfying all the demands of the spirit.

68 We recommend once again that, until it becomes a deeply felt necessity, the student of Logosophy

become intimately familiarized with the teaching, not forgetting that Logosophy aims, among its fundamental objectives, to radically modify the causes that threaten human right to self-redemption. In fact, as the process of conscious evolution cleanses the individual of the wrong accumulated during his periods of ignorance, it enables him to restore his moral and spiritual claims before himself, his fellowmen, and God. This is one of the reasons why everything becomes virtually new in the vast experimental field offered by Logosophy. Everything in it is attractive and rich in useful suggestions that facilitate the work of one's intelligence. Similarly, with each step taken, each day that is lived consciously allows one to receive the fecund stimuli which sustain the yearning for an eternal existence.

69 We have outlined a position concerning the behavior to be adopted towards our teaching, from which, surely, nobody should deviate so as not to damage the positive results that can be obtained from Logosophy through such line of conduct.

PRELIMINARY TEACHING ON THE BEST USE OF TIME

70 When some people learn about the singular conception of Logosophy, about its extraordinary method to attain knowledge of our inner being, of the universal laws, of God, the Creation as well as the need to undertake the process of conscious evolution, they declare, that in spite of their interest, they have no time. Some use the excuse of too much work, while others give the impression that they are caught up in all sorts of commitments. This is the drama of many who no longer have any control

over themselves and whether they like it or not are forced to comply with such commitments. It is understandable that under such circumstances it doesn't matter how high the position in life, man will never experience happiness.

71 The truth is that man is not always aware of the way he unconditionally subjects his life to the tyranny of time, which takes possession of his will because he does not know how to make the best use of it. One of the teachings of Logosophy which is most beneficial when cultivated is precisely that which deals with time, since one learns, through this teaching, how to administer time with surprising results.

72 In principle, the study of Logosophy requires of the student only that part of time he normally wastes during the day, in other words, time spent uselessly. This statement intends to point out that it will never require that part of time which the individual uses to attend to his customary tasks.

73 The expansion of one's own time is one of the many benefit obtained from the study of Logosophy. The person who through our cognitions frees himself from the hands of the clock and gets ahead of them, gains control of time, expands it at will, and feels as if life had suddenly advanced towards broader horizons. Of course the dimension and value of this teaching are appreciated when the scope and the significance of our cognitions are comprehended. In this respect, we can assure that as it has occurred to hundreds of Logosophy students, that only an amusing recollection will remain of that "hour" which, in

principle, the student was asked to devote to our studies because, after making some progress in the practice of the logosophical cognitions, this period of time gradually increases – out of the student’s own free will – to two, three, or more hours. This proves that everything is possible to achieve when it is steadfastly desired. It also proves that one is inclined to spend more time where one’s life is more pleasant especially – as in our case – when one discovers a happiness that is very difficult to find and enjoy elsewhere, because the urge to hasten time prevents it.

74 It is important to know that time presses when it has been wasted, and it is wasted when one does not think. It follows from this that the proper utilization of one’s time runs side by side with the function of thinking. What to think about? We need to think about all those things that, directly or indirectly conspire against the promising purpose of integral self-elevation. In fact, the inconveniences and problems of everyday life – whether pertaining to the family environment and to one’s occupation or profession, or those occurring in one’s inner world – are the insatiable time-eaters. And they will continue to be so for as long as man’s life remains confined to the narrow limits imposed by them. In this instance, the function of thinking represents the opportunity to free the individual’s life from that imprisonment by creating solutions capable of happily opening the doors to his psychical liberation. This is how time and energies can now pass into the hands of their rightful owner, for the use determined by his good judgment and his urge for knowledge.

75 In summary, time is squandered and lost when one does not think. It is however, gained and even recovered, when one learns to think and exercises this function every time adversity – whichever form it may take – interferes with the individual's conscious advancement.

REFLECTIONS THAT
STIMULATE THE REVISION
OF SOME CONCEPTS

BELIEF AND KNOWLEDGE

76 Let us examine the concept concerning the word *belief* since it is one of the concepts which has greatly hindered the evolutionary course of man. In fact, the practice of inculcating the notion that, in order to satisfy any query or inner inquietude all man had to do was to simply believe, has led him to accept, without previous analysis and without any reflection whatsoever, even the most improvable things. This passive attitude of the intelligence has been responsible for the submersion of the individual into an extremely deplorable disorientation. The state of moral and spiritual chaos in which mankind find itself is more than eloquent and speaks louder than any substantiation in order to appreciate how serious the mismanagement of man's evolution has been.

77 Logosophy has instituted as a principle that the word *belief* must be replaced by the word *knowledge*, because it is by knowing, and not by BELIEVING, that man becomes truly conscious of the management of his life; in other words, of what he thinks and does. On the other hand, the fact of believing—as we know—produces a certain degree of mental inhibition which obstructs and nullifies the function of reasoning. This leaves man exposed to deceit and to the ill faith of those who will take advantage of such a situation.

78 Beliefs can dominate a mind in a state of ignorance but is inadmissible in every intelligent person who sincerely yearns for the knowledge of truth. People of narrow mental scope are inclined to credulity, because no one has ever duly enlightened them about the benefits brought to their lives by the fact of thinking and above all, by the fact of knowing. Unfortunately, it must be acknowledged that the greater part of mankind is still found in this state and suffer from the same propensity. This is the reason why their naivety has been exploited from time immemorial, and why they have been kept within the most regrettable obscurantism.

79 No one should ever venture to justify – under the penalty of being considered unbalanced – that, in order to be happy, man has to be barred from knowledge. Without being fully aware of what his life and destiny require of him to know, how can he fulfill that which is expected of him as a free, rational, being? How will he be able to satisfy the anguished longings of his spirit, if he is deprived of the only possibility to fulfill them: the source of knowledge?

80 The only possible concession to the act of believing – and this will not invalidate in the least what has been presented above – is that which emerges spontaneously as an anticipation of knowledge; in other words, one will only admit initially something of which one does not yet have knowledge and does so only for the time needed for one's own reasoning and sensitivity to verify it.

PREJUDICE

81 It is of paramount importance to warn the person – who impelled by aspirations and by a spontaneous impulse, makes the decision to undertake our studies – that one of the greatest obstacles in attaining full comprehension of the teachings is caused by prejudice. As a matter of fact, which faculty of the intelligence is able to fulfill its analytical and selective role if it is blocked by one or more prejudices? No one could answer this affirmatively, because there is abundant evidence to invalidate this affirmation at once. The person dominated by prejudices is under a kind of spell which usually lasts his entire life. It frightens him to think that what has been inculcated, or what he has admitted in his naivety, may be contradicted.

82 The truth is that Logosophy must perform a deep and dynamic, purification process with these people in order to eradicate the prejudices rooted in their minds. It is, so to speak, something like a surgical operation of a psychological nature that must be carried out in order to free the normal patient from such disturbances which often affect the course of his life.

83 Had we not in our hands the testimony of hundreds of cases to support this finding, we would not be speaking with such conviction and certainty. We have seen many people enjoy –once they have been freed from their prejudices – the delights of a well-being never experienced before, and we have heard them admit how greatly tormented they had been by the oppression of this paralyzing deficiency. How bravely man fights for his freedom! And to think that inwardly he is so much a slave...

84 Curiously enough, many prejudices come from questionable sources, in most instances because man has “believed” mere suppositions; believed in good faith, without thinking that in some cases his own imagination may have deceived him, and in other cases, the imagination of others. This is the origin of many prejudices. Notwithstanding, – and here lies the paradox – he who accepts deceit is also the most distrustful when truth itself is submitted to his understanding and reason, so that he may examine it and study it and exercise his judgment over it. Fortunately for him our science is the ideal remedy for the distrustful person because it declares in one of its principles that no one should blindly accept the new, unless he has proven it to be better than that which he already has. Obtaining first the proof of a truth is, therefore, law in the process of conscious evolution.

85 Without going any further on the subject, we shall mention that religious prejudices and those of an intellectual nature are the ones that most harden the minds and hearts of the individuals impressed by them. Notwithstanding, Logosophy has, in many cases, succeeded in uprooting entirely this psychological disease which, unaware to the individual, causes him so much harm.

86 From what has been said, one can appreciate that it is imperative to rid oneself of prejudices because they disturb the correct functioning of the faculties of the intelligence, and furthermore they hinder, as we have already specified, the normal development of the superior aptitudes. Therefore, the elimination of prejudices is indispensable to every human being who wants to successfully undertake the

process of conscious evolution. The possibility of enjoying, right from the start, the prerogatives offered by the logosophical knowledge greatly depends on that eradication.

THE CONSCIOUS
FORMATION OF MAN'S
INDIVIDUALITY

87 The title of this chapter may seem somewhat incomprehensible to the person who is not familiar with the logosophical conception. And this is logical, for neither Philosophy nor Psychology, nor has the modern branch of science called Psychosomatics envisioned, up until now, any of the fundamental cognitions concerning such reality which is formative of the human conscience. Consequently since the scientific investigation lacks this basic knowledge, it has had to remain outside the limits of such an important question as is the one regarding the conscious formation of man's individuality. This explains our initial statement when we referred to a possible attitude of the reader towards the topic treated in this chapter.

88 The conscious formation of individuality responds inexorably to the lofty objectives of man's evolution. No one would refuse to acknowledge – and this is an irrefutable evidence of our thesis – that man has concerned himself exclusively with his personality, which is his physical being, his aesthetic figure, his manners and culture conditioned to outward appearances, always seeking to exalt his personal image in the eyes of his fellow men. Ambition, vanity, haughtiness, ostentation, pompousness and superficiality are some of the heterogeneous ingredients which make us the personal entity. Many people mistake the term “personality” for *dignity, moral authority, a prodigy of letters,*

of arts, or even of knowledge, without realizing that the greatness of the soul could never fit within the unbearable smallness of man's vile personality.

89 Individuality, on the contrary, is the result of a constant cultivation of moral and psychological qualities which are latent in the human being. But, above all, it is the spirit – when formed consciously – that emerges from the very depth of man's existence¹. This is the reason why Logosophy leads man to the knowledge of himself through the conscious formation of individuality, since no other road exists, nor is there any other way to seriously undertake the achievement of such a noble objective.

90 The reader will most certainly wonder how one's individuality can be consciously formed. In case his sagacity has not yet discovered the procedure, let us consider the following:

91 The process of conscious evolution, established by Logosophy for the development of man's potential energies, defines the formation of his individual entity as an imperative accomplishment in order to have it triumphantly replace the personality, which, by virtue of its psychological impermeability, blocks every endeavor to attain the positive and transcendent changes that tend to annihilate it, on one hand, and to strengthen on the other, the individuality which is ultimately the real human and spiritual entity of our species.

¹ Cf. *The Mechanism of Conscious Life*, chapter. X

92 The conscious formation of the individuality will only be accomplished when a revision of concepts is carried out in the light of reason. Thus, a thorough examination of such concepts and their fundamentals – if there are any – is to be carried out: What are they based on? Why have they been accepted? The following example will help one to identify the difference and to consider the choice between one attitude and the other. Say, for instance, that a person lives in a humble house (accepted concept), in which nothing seems to be lacking, and to which he has become accustomed to the point of cherishing it. But at a certain moment he is offered an opportunity to change it for a bigger, more comfortable house (new concept), in which he will be able to live a better life and also enjoy a happy and warm environment. All that is expected of him is to adapt himself to this change and consequently, to behave in compliance with the new perspective.

93 Many would prefer to remain in their old dwellings, in other words, continue to sustain their old, inconsistent concepts, because it would seem to them as though they form part of their lives. Nevertheless, when these same people see their relatives or acquaintances who previously shared their opinions but now evidence a new type of life as well as inner conditions that are far superior to the ones possessed before, they start thinking of the advantages of changing their own concepts. In these instances, Logosophy has always chosen to allow them as much time as needed to choose the conduct they wish to follow.

94 The conscious formation of man's individuality begins the instant he realizes that his life has had a mere external character, and decides thereafter to live

it inwardly in accordance with every logosophical cognition that he acquires for this purpose. This is the only way to reach one's own conscience, and get to know what it contains, that is, what we were capable of accumulating in it in the form of knowledge, of experience, and of moral values.

95 It will be easy to understand that our object and aim is to have each human soul become conscious of his inner reality and to know what resources he can count on. If someone discovers that his inner resources are insufficient to enable him to undertake the enterprise of his self-improvement, nothing will be more gratifying and auspicious to him than the certitude that Logosophy will supply that lack of foresight by generously providing him with all the elements that his intelligence needs so that he, in due time, can achieve the full development of his superior aptitudes.

96 We must, however, alert the students once more against possible reactions of the "personality" which, upon sensing its gradual annihilation, will launch a thousand objections aimed at sustaining the authority of its cunning figure, so carefully disguised for outward appearances only.

97 As you have seen, "personality" is the opposite of individuality. Therefore, the psychological anthropogenesis begins with the individual who thinks, acts, and moves impelled by his inner energies. We must be aware that personality has gained power, as civilization advanced in its cultural refinements, causing the eclipse of "individuality", which was replaced by appearances, that is, by the concept of one's

high opinion of oneself. Since then, no one has ever been able to discover a formula capable of permitting the resurgence of the inner being, of the individual consciously resurrected to the reality of an existence that may reach its maximum expression in the transcendent sphere of his imponderable destiny. Logosophy is, precisely, the scientific and methodological specialty which makes possible the conscious reactivation of the individual.

LOGOSOPHY'S PRONOUNCEMENT
ON MEN'S MENTAL DEFENSES

98 Never before has the knowledge of mental defenses been as useful, necessary and instructive as in present times. Each individual can establish them at will in order to preserve himself from the evils that are constantly threatening his physical, moral and spiritual integrity. Such evils end up in most cases by subjecting the individual to the will of others and to influences of the environments, whether they are political, religious, ideological, or of any other kind. Furthermore, this lack of knowledge will prevent him from establishing his own mental defenses and turn him into an insecure, fearful, and vacillating person every time he is confronted with the many situations that emerge in the course of life.

99 The picture we have described shows clearly and repeatedly that a person in such conditions lacks the mental resources required to address with determination, valor, and courage every act, problem or situation that demand of him immediate solutions or decisions. How can a man in such conditions develop his own life? How reliable can his word or opinion be, if it has been alienated or subjected to other opinions? Is this not perhaps the decisive factor, the real cause that makes a great number of people yield helplessly to, and become absorbed by the "masses", which agglutinate them in exotic ideologies or in the fascinating dialectic of demagogy? To doubt

this is to choose rash naivety or to turn one's back on a recurrent fact that will greatly affect the destiny of the indifferent person.

100 Before revealing the pronouncement of Logosophy on Mental Defenses, we would like to state – so that there may be no doubt- that the causes that determine the lack of psychological stability, that is, as we have pointed out, this state of mental helplessness in which a vast number of human beings are in.

101 Such mental helplessness, which is first experienced in childhood, continues into adolescence and adulthood. There has never been either in elementary or secondary schools or in universities any teaching capable of instructing man, from his early years, on how to protect his psychological, mental and moral integrity. He has not been taught how to seek and find the imponderable recourses, contained in his mind and, in particular on how to acquaint himself with the use of his mental defenses. Had this preparatory training been introduced into the regular curriculum, mankind would not have reached the dangerous and regrettable crossroads in which it finds itself today. There has been, no doubt, an unjustifiable indifference on the part of those responsible for man's educational program, or else a total ignorance of the human possibilities with respect to their own mental defenses.

102 Apart from what we have just pointed out there is something that must be examined, observed and reflected upon with comprehensive rational and humanistic criteria. We are referring to the treatment that children are given in some sectors of the human community, especially those of a religious kind. For

centuries children have been inculcated beliefs that are incompatible with Reason with the intention of turning the child's mind into a mold, something like a trademark imprinted on their souls, which will be difficult for them to erase as they grow up later. Some inculcate the fear of God, but naturally making them believe that they will be assured salvation by professing their cult. Others tell them that, if they deviate from traditions, rites, and practices, they will be persecuted forever, and will suffer a cruel destiny. Other sects and pseudo-spiritual currents have conducted themselves more or less in a similar manner.

103 The communities that follow rigid, extremist ideologies use the same method – though this may seem paradoxical – because, like religions, they also contravene the Supreme Law which gives man the most extensive freedom to think, feel, move, and act pursuant to what has been determined by the universal pronouncement that *has created man free and sovereign of his own life*.

104 The fact is that this question has not been examined with the necessary seriousness and awareness of its vital importance. It behooves us to justify, in a way, such an oversight on the part of tutors and parents, since they themselves have been subjected – in a considerable number – to similar proceedings in their childhood. Therefore, how can they discover in their children or in the students this peculiarity which has been previously embedded in their own lives? It is logical, then, that in order to observe with an unbiased judgment the anomaly which we have pointed out, the blockage that impedes such observation must be eliminated first, which is too difficult an

accomplishment for a person who does not even suspect the existence of such an impediment within himself.

105 Logosophy, which penetrates deeply into the root of the causes – even the most hidden ones – and, drawing them from the darkness of the abysmal depths, reveals them to man’s intelligence, declares that it is precisely in the mind of children that *psychialysis*¹ occurs, i.e., the paralysis of a zone of the mind, which alters the faculty of understanding, the very same faculty that man must use in order to discern the extremely delicate problem of his spiritual inhibition. Our vast experience in this type of investigation has enabled us to prove the following:

1) That without the aid of the logosophical cognitions, the minds with psychialysis are unable to react and to free themselves from this spiritual prostration as a result of the moral pressure exerted upon them during childhood.

2) Those who avail themselves of the logosophical cognition succeed in emancipating themselves from this mental slavery after waging an earnest and courageous battle against the dogmatic virus which they had been inculcated with in their childhood.

3) That the happiness and joy of those who free themselves from psychialysis is such that they cannot find the word to express it. No one can, in fact, imagine the sensation of relief felt by the child, the adolescent, or the adult after recovering the free determination of their mental faculties and of their thoughts.

¹ Logosophical neologism; it applies to the paralyzation of a zone of the mind, affected by dogmatic prejudices.

106 We want to make perfectly clear the humanitarian purpose that guides us: the purpose of modifying a state of affairs which deeply affects the human soul and which is the origin of most of the evils suffered by man. Since his childhood man has been inculcated an abstract faith at the cost of the faith in himself. Logosophy, with its insuperable method, allows man to regain his faith, the real faith, the one that emerges from his own conscience, free from any moral, physiological, or spiritual pressure. This fact alone is of an unprecedented value in the history of human psychology.

107 Logosophy restores this faith through a realization that is based on self-confidence, that is, leading man to exercise a conscious dominion over his possibilities, over his inner resources, and over his thoughts as well as the organization of his mental, sensitive, and instinctive systems, etc. To this effect it has instituted as the unique way to achieve such an imponderable objective, the process of conscious evolution, crystallized in the rational, mature, and systematic development of the conditions that define the superior life

108 Let us now highlight, as one of its results, that which we have very specially denominated “mental defenses”.

109 We have seen, in the preceding paragraphs that the individual lacks mental defenses because he does not have an exact notion of his defensive ability (we are referring here to mental ability). He lacks such defenses because he does not know how to create them and how to put them to use effectively.

110 We have also pointed out, as one to the principal causes that assail the mental defenses of human beings, the beliefs – whatever their origin or nature may be – because they invalidate the faculties of Reason, Thinking, and Understanding. When these faculties operate free of hindrances, their functions activate the will and permit man to judge and decide on his own.

111 The error of many people lies in the fact that they believe that they know how to defend themselves from external agents, from attack, intrigues, temptations, and so many other intentional entanglements to which they are exposed by the wiles of others. Logosophy teaches the individual how to organize his mental defenses, and does so by starting to establish such defenses in each individual's inner self. But, above all, he must get to know a reality that will help to substantially change all possible appreciation he may have made previously on this subject. We are referring to the thoughts' deficiencies, and so on. The person who remains unaware of this reality, and has not become closely linked to it by means of the logosophical cognition, will lose the opportunity to create his mental defenses in the short-term, and therefore, will remain exposed to the contingencies of adversity, which his own ignorance continuously attracts. We do not deny that there are those who can create such defenses without the aid of Logosophy, but at the expense of many experiences, painful ones at times, and especially when life has come closer to its decline. What matters, what must really matter, is that not only a few, but many should enjoy the benefits of these cognitions on 'mental defenses'.

¹ Cf. *The Mechanism of Conscious Life*, chapter IX, and *Logosophy-Science and Method*, lesson IV.

112 Man will come into possession of the key that will give him full control over his mental field and establish his mental defenses when he learns to know his thoughts and is able to locate them in his mind; when he is able to select and make use of the best ones; when he knows how to create his own thoughts instead of making use of someone else's and when he exercises his faculty of thinking. But man must still achieve a thorough knowledge of his psychological deficiencies and fight them in order to overcome and eliminate them so as not to leave vulnerable spots in his physical, moral, and spiritual person.

113 One may think that the mastery of a science, a profession, or an art is sufficient to protect oneself against all the adverse contingencies of life because there will always be at hand a recourse for self-defense. Nevertheless, it cannot be said that this recourse is sufficient. Eloquent proof of such insufficiency is given by the repeated failures of those who, notwithstanding their qualification, do not know how to adequately face the difficult situation that confronts them. The fact is that, apart from the common cognitions it is necessary to equip the mind with certain recourses of a positive and instantaneous effect, and must also be trained in handling them. These are, precisely, the mental defenses, that Logosophy teaches one to create. It is a kind of mental fencing which requires daily training to keep the mind agile. Experimentation is, therefore, the natural vehicle in which each one will have to verify the efficacy of our method in this important aspect of its application.

SOME NOTES ON TRUTH AND ERROR

114 It is a proven fact that it is difficult to convince a person, who has identified with error that he is living outside of reality. To identify oneself with error is to live under the power of a permanent suggestion which twists or distorts everything. The field of politics offers an eloquent example of this. A great number of people have let themselves be deceived by statements of totalitarian leaders who proclaim themselves paladins of democracy, of liberty, and of the law! Consequently, not even after people verify the contrary do they decide to withdraw from their error; such is the obstinacy and the mental disability that dominates them. In the field of religion, the errors are based on the preaching of absurd happenings or deeds which the parishioners accept without reflection or judgment. The believer's blindness is a serious handicap, since his intelligence is unable to discern between the true and the false. He is satisfied with the mere belief that he is right, and rejects every idea meant to emancipate him from his unconditional submission to the dogma, because the very thought that he might be mistaken terrifies him. In the social field, as well as in the political and religious fields, an ideology is embraced fanatically, and although it is constructed upon falsities and discloses despicable delusions, one meekly believes that it contains the truth, falling under the magic spell of its promises, just like a bird trapped in a cage.

115 Conscious evolution allows man to defend himself against deception, wherever it comes from, because his defenses are based on the knowledge of the causes that generate it. Thus he knows, for instance, that anything that does not reflect reality and eludes personal verification, which everyone is entitled to, is an imposture. Truths, when they are so, neither hide nor impose themselves. They unfold in the light of man's reasoning with the purpose of making him conscious of them and of permitting him to use them in order to emancipate himself from ignorance. Whatever is imposed as a truth has but one end: to enslave the human being and convert him into a passive instrument of those who exploit his credulity.

116 Logosophical wisdom offers the option between living in error, which enslaves, or in truth, which makes man as free and as strong as his destiny requires.

LOGOSOPHY ILLUMINATES
THE FIELD OF PSYCHOLOGY

THE INEFFECTIVENESS OF THE METHODS
ADOPTED BY PSYCHOLOGY IN THE UNIVERSITIES

117 Before enumerating the advantages that the undergraduate obtains as he takes on the study and practice of the logosophical cognitions, it is absolutely essential to point out some important observations about the common methods used in teaching Psychology.

118 Let's overlook the mistakes and the contradictions found in textbooks, and direct our attention to the obligations assumed by the student to comply with the requirements of the curriculum. He is obliged to cram his mind with accurate references of all the hypotheses and theories presented in such texts. Notwithstanding the clearly erroneous concepts contained therein, one can observe, that several of the books contain sediments of psychological erudition; but this erudition, however, is incompatible with the real and positive knowledge which every human being must have of his own psyche. We have often seen many students who believe that they master Psychology just because they can quote correctly what has been said on the topic by some authors of renown, or because they can shift ostentatious terms around, as if the whole matter were limited to elucidating questions concerning one's fellow men, excluding entirely one's own destiny.

PRACTICAL AND CONVINCING RESULTS
WHICH THE UNIVERSITY STUDENT
OBTAINS FROM LOGOSOPHY

119 Let us now consider to what extent the position of the undergraduate changes as soon as he decides to adopt our method. No sooner does the student begin to delve into the arcane of the Logosophical Science that he realizes that there is an enormous difference between the current Psychology, which lacks definite contents, and the logosophical conception, which leads man to the exact comprehension of the intricate psychological topics, especially when the individual has to face the requirements of his own inner needs.

120 Logosophy leads man to investigate and analyze his own psychological structure, in his inner self. It is as if the doors to his inner world were opened to him, a world unknown up until now, no matter how much he believed he knew about it. He is now more attracted by the truth that he discovers about himself than the truth he believed he knew about others. He comprehends and consequently admits the error into which psychologists have fallen as they conduct their investigations outside of themselves, without the slightest support of their conscious inner experiences. To these initial results other results follow progressively. Through the initiation of the process of conscious evolution the undergraduate is able to perceive the influx of a new current of energy flowing from this reality which he has set in motion within himself.

121 We have stated that a reality which so far had remained static has now been set into motion

within his inner self and due to it, life attains a new significance because its incentives are now quite different. In fact, when the undergraduate is informed that he has a mental system, a sensitive system, as well as an instinctive one, his interest is aroused, and gradually increases as soon as he verifies that thoughts are autonomous entities which usually act independently of the individual's will, and quite often exert a despotic influence upon him. However, that interest soon turns into emotion and amazement when he gets to know the reality of his conscience and comprehends the fundamental importance of the process of conscious evolution which is advocated and taught by our science. A second change takes place here, that is, another positive result is obtained through the logosophical teaching. The undergraduate verifies, with absolute certitude, that all that he has been taught - and is still being taught - in the educational institutions is mere intellectual information on theories and opinions put forward in the course of various periods of time, and has nothing to do with the true knowledge of psychology which every individual can discover inside himself as soon as he decides to seek such an important objective.

122 Having reached this conclusion, the student will respect his professor's words, when they talk to him about Psychology, and he will not argue with them because he knows that the two are completely different conceptions which have no relationship with each other. He will hence, observe a prudent approach. He already knows what to abide by, with respect to the usually accepted views, bearing in mind the vital pronouncement of Logosophy. It is needless to say that all those who experience these truths will never turn

their backs on them; on the contrary, they will pursue their conscious evolution with renewed enthusiasm. They now know that when they talk about Psychology, they do so equipped with an accomplished knowledge of their own psychology, a point from which those who teach this subject should begin.

LOGOSOPHY TRANSFORMS
AND ENRICHES LIFE

CHANGES THAT OCCUR IN THE WAY
OF THINKING AND FEELING

123 When we say that the study of Logosophy differs from all others, we are basing our affirmation on the fact that the logosophical study is eminently formative and the basis of a new culture, whose great pedagogical virtue is being active, constructive, and reformative. The person who learns Logosophy knows that he must not speculate with it nor apply it externally as a mere factor of erudition as is the case with the current culture and education. He knows this, because all the teachings - from the first to the last - are permeated with this basic cognition. Keeping this in mind, it will soon be seen and verified that changes of an extraordinary importance gradually take place in the psychological and mental configuration of the person who cultivates Logosophy. To begin with, one learns to consciously use the faculty of thinking. When we say "consciously", we mean that instant in which the individual prepares to use this faculty - the faculty of thinking - for a definite purpose, which he does by being fully in control of his will. For example: I decide to create a thought or an idea. This purpose becomes the "leitmotiv" of my will, until it reaches its culmination. I want its mental composition to be one of a constructive nature. In compliance with the objective which impelled me to create it - say, for instance, to better my

financial conditions - I then survey the resources that I have on hand to elaborate the mental image of the thought which must bear the attributes of being achievable, useful, and licit. I may already possess some of the elements that are to be integrated into its mental composition; some will have to be searched for, or even created. To that effect, and always attentive to the purpose which impelled me to give birth to this thought - the root of which was, in this case, a material need - I have to resort to my will so that it may, with the necessary diligence, provide me with the three volitive factors which must inevitably rule and promote all the creations of man's intelligence: effort, perseverance and continuity. Setting in within the mind as a purpose in which the thought is to develop, I begin to collect the elements akin to it, extracted from other thoughts or ideas existent in my mind and which gradually appear to my inner perception, attracted by the function of thinking. If, however, all of this were not enough, in other words, if my reason has not yet found achievable the cultivation which gives form to my mental cell, I will seek new components - whether from someone else's experiences or advice, or from study, observation, or from my own reflection, etc., - until the composition of the thought finally satisfies me. The next step now is to set the thought in motion, that is, to make it fulfill, in real life, the objective which impelled me to create it.

124 We have presented this image because it is perhaps, the most accessible to one's understanding. Let us now transfer it to the field of logosophical accomplishments - assuming that our intention is to lead our lives on this course - and consider the conduct that is to be followed:

With this objective in view, I begin to seek and select the elements that are to integrate the mental cell which I want to create. Let us suppose that its final constitution is as follows:

a) The study and comprehension of the logosophical teachings and their application to self-knowledge.

b) The analysis and study of the Work of Logosophy and its influence upon me in my capacity as a living particle pertaining to it.

Equipped with these elements, I mobilize all of my inner resources, just as in the preceding instance, but it is here that Logosophy points out the rigorous vigilance and control that I must maintain over my mind, if I really aspire to achieve the objective that I pursue. Therefore, following its precepts, I must establish in my mind another thought, a thought capable of safeguarding the achievement of my objective which is, namely, to evolve consciously. We are referring to the authority-thought, regarded by Logosophy as the direct representative of one's conscience. From now on, this thought will be in charge of protecting my steps, summoning me back to reality every time I deviate from it or run the risk of doing so. I will thus avoid any interruption caused by discouragement or slackness, or any other interference alien to the motive that guides me, because I am assured by the excellence of the results I seek. Since I have been constantly enriched with the living elements which my intelligence and sensitivity extract from the accomplishment to which my purpose leads me, I realize how this fact generates everlasting links that unite me, more and more firmly and gratefully, to the teaching which nourishes my spirit and my life, to the task of human remodeling of which I am a part and a witness at the same time, and to the author who directs, encourages, and enlightens it.

125 It behooves us to add that the changes that take place in one's way of feeling, through the process of conscious evolution, broaden the extent of one's mental and sensitive fields to superlative dimensions, as feelings of a superior kind are incorporated to them. Here, the faculty of feeling¹ plays a fundamental role, for, as the individual experiences the sensations produced in him by virtue of the changes that he gradually accomplishes, his feelings become ennobled.

126 Finally, the changes in the way one thinks and feels elevate one's aims and introduce into life a variation which has an exalting effect on one's conduct and character. Evidence of this is given by the image gained by the individual in the eyes of his fellowmen; in demonstrating his knowledge, with simplicity and assurance, he gradually awakens their eagerness to attain self-improvement as well.

127 Even more noteworthy is the confirmation that each one obtains, as proof of this reality. A life of slavery has now been left behind - a limited and external life, seemingly impossible to be changed - to be reborn in another life full of essential contents, a life of infinitely superior dimensions. One no longer entertains the egoistic idea of satisfying personal tastes, wishes, and passions which are, by nature, insatiable. Once life is elevated to higher levels, evolution itself leads man to experience the most exquisite sensations of pleasure, when he combines his task of inner improvement with the noble endeavor to share such concerns with his fellow men. If, under these circumstances, man offers, and makes effective, his psychological and spiritual help to a friend, all the better for him; on the other hand, if he is the one who receives such help, let it be well received.

¹ See "Logosophy-Science and Method", page 75

RESULTS OBTAINED FROM THE
LOGOSOPHICAL ACHIEVEMENT
IN THE MOST OUTSTANDING
ASPECTS OF HUMAN LIFE

IN THE INDIVIDUAL ASPECT

128 We are going to outline the results obtained from the study of Logosophy in the most important aspects that make up human life. In the individual aspect, we want to emphasize the efficacy of the method regarding the accumulation of advantages that each individual credits to his personal achievements. Let us proceed, then, to the complete specification of the benefits which the individual gradually receives when, turned into a logosopher, he undertakes the process of conscious evolution. It goes without saying that such benefits are the positive results obtained as he follows, earnestly and constantly, the directives which come to his aid from Logosophy, results which can be summarized as follows:

1) He learns to conduct his life consciously. This gives him a vast range of advantages, for he knows what to expect from each circumstance, or when he confronts any special situation. He acts in all cases without haste, bearing in mind the significance of his life and the use that he must make of it for his future happiness.

2) He learns to become the master of the thoughts that play in his mind, and controls every external thought that tries to influence it. He knows

how to increase, through the selective function of his intelligence, the number and quality of the thoughts that favor his evolution, and how to eliminate those which hinder it.

3) He changes his conduct, his character and performance. The opinion which the members of his family, his friends or chance acquaintances had formed of him improves in a relatively short time.

4) He fully satisfies his spiritual inquietudes, sets at rest those of a psychological nature, and successfully manages his financial ones.

5) He acquires self confidence in his way of thinking and behaving.

6) His character - formerly unruly, irritable, bitter or sad - becomes serene, happy, and optimistic.

7) He enriches his conscience with transcendent cognitions. These cognitions allow him to delve within and explore his inner world. In so doing, he comes into contact with the metaphysical or transcendent world, the source of the eternal conceptions, since its powerful and fecund force is of a mental nature.

8) He consolidates faith in himself, a fact that makes him independent from any kind of faith based on the abstract which does not withstand the analysis of reason. Faith in oneself is an evident sign of moral and spiritual integrity, and gains categorical strength in the free decision of the individual's will.

9) Finally, he attains his self-redemption, a prerogative granted to him by the law of evolution¹. It is precisely in the process of conscious evolution - which runs parallel to self-knowledge - that the individual finds, as if embossed, the error committed and the debts he contracted during the course of his existence. Such

¹ See *The Mechanism of Conscious Life* - Chapters IV and XIV by the same author

errors can be amended to a point where total freedom from such a heavy burden is attained. This is accomplished by means of the acquired logosophical qualification; as to the debts contracted, they can be definitively canceled by doing good, consciously, as prescribed by Logosophy, in such a quality and volume as to more than offset the totality of the errors, mistakes, and whatever evil he may have done up until the moment of initiating his process of conscious evolution.

IN THE PSYCHOLOGICAL ASPECT

129 The ignorance of one's inner reality reaches, in each individual, proportions of despair as he gets older. Unless he accommodates his life to a resigned acceptance of his inability to acquire superior aptitudes since he lacks the cognitions that would develop them, he will seek everywhere, with growing inquietude, the luminous word that enlightens his understanding and defines the query that takes shape in his mind when facing the enigma of his destiny.

130 It is in the psychological aspect, which is *the mediator between the physical and the spiritual*, that the results obtained from the logosophical cognitions become more evident.

131 As the individual makes contact with his inner reality, and focuses his observation on the unknown zones of his psychological and mental structures, he undergoes a series of changes in his manner of being, especially in his way of thinking and of feeling, which broadens his life. Of course, this broadening of life expands, in turn, the scope and

prospects of his mental and sensitive systems¹ and stimulates his efforts towards greater achievements in the field of the transcendent knowledge.

132 The study of the thoughts, when complemented by the study of the deficiencies, gives effectiveness to the individual's effort to uproot from his life all harmful influence producing, as a result, a positive advance in his evolution. The psychic forces which sustain the dynamic potential of his mental energies increase and the individual, thus strengthened, attains the most lucid states of his intelligence. Additionally, other accomplishments must be achieved by means of the logosophical method, of course, so that the *psychic entity - which has remained static due to the lack of stimuli to develop it* - may surge in all its plenitude.

133 Here, we should also mention the sensation of a psychological and mental balance experienced by the individual, as well as the sensations of cheerfulness and well-being that accompany him every moment of his life.

134 As can be seen, the constructive influence of Logosophy over the psychological part of the individual is a powerful and decisive one, since it fulfills the high purposes of the conscious phase of evolution.

135 Returning to the thoughts: these are precisely the ones that receive the first impact of the organizing, selective, and fertilizing action of our teachings, since the constructive and purifying force that flows from the logosophical method is directed towards them.

¹ See *Logosophy Science and Method* - Chapters III and V by the same author.

136 The only alternative left for outdated thoughts is for them to withdraw from the mental premises of the person who initiates the process of conscious evolution or otherwise end up disintegrated and annihilated by the accusing finger of reality. If such thoughts have not been, up until now, capable of promoting any happy idea within one's mind, nor of contributing in the least to solve the problems of one's day-to-day life, to a far lesser extent could they be expected to help in the development of the transcendent possibilities of the individual. This is why it is imperative to displace them, so that other thoughts of a superior nature may occupy their place. This in an experiment of extraordinary proportions for the mental, moral, and spiritual equipment of man. This experience which has never failed proves the efficacy of the method in this important part of its application.

137 We must clearly bear in mind that, ordinarily, man does not confer any importance at all to thoughts, so much so that he never takes them into account and mistakes their functions with those of his faculty of thinking. Moreover, he is also unable to say positively whether the thought which he expresses at a certain moment is his own or extraneous. Therefore, to have attained the command of one's mental field and become the lord and master of the thoughts - be they one's own or extraneous - which will surely be placed at the service of the cause of man's self-improvement, is to have accomplished an achievement of an imponderable value to life. At this point, we need not emphasize any further the significance of the knowledge and dominion of such an extraordinary and fecund reality for man's destiny, a reality which will certainly illuminate the best days of his existence in this world.

IN THE MORAL ASPECT

138 In the domain of morality, the decline of human behavior observed in the midst of large communities is really depressing, especially among the youth, who are most affected by the neglect of the adults. This negligence originates from causes which we have mentioned and with which we will deal again when we study the spiritual aspect. Parents and teachers can hardly instruct youth on this matter, especially when these very causes exist within them, having come from the remote past and having always been so harmful to man's morals. It is an unquestionable fact that the orientation offered to children and to adolescents lacks real moral incentive. Neither the child nor the adolescent is led to form for themselves a clear concept of their responsibility as intelligent beings and masters of a life whose dignity they must elevate through the example set by their will, placed at the service of their aptitudes. In other words, they are not taught to become conscious of what they think, do, and feel. The cold pedagogical method adopted in both the official and the private educational institutes lacks efficacy to penetrate the depth of each student's psychology. Quite to the contrary, this method remains on the surface of the student's psychology and causes the defective formation of his personality. Every moral teaching, not condoned by the example set by the one who dictates it, has a contrary effect on the soul of the person who receives it. This fact is so evident that no one can deny it. Logosophy declares that morals arise in the individual from the excellences of his innermost feelings. It is necessary to cultivate these excellences, and be conscious that they are an imponderable force when placed at the service of the superior goals of the spirit.

139 After having allowed evil to reach such an alarming stage, such as it is found today, it is not enough to speak from a dais or the likes, every once in a while, to point out, with sententious postures, the deviation observed. What mankind needs is to be taught, and infused with, the true knowledge of its evolution. It is necessary to give man the elements that he lacks in order to guide his life with assurance through the paths of the world. This is, precisely, what Logosophy offers in order to penetrate the great pedagogical-moral problem, whose solution is demanded by man's conscience.

140 Youth, for instance, lacks a basic preparation for life. They do not receive precise directives that determine the advantage of following a good behavior, which must be illustrated by clear images in terms of the responsibilities assumed by each individual, both in the family and in society. It is necessary for young people to be able to understand, in depth, that every offence against the moral and social principles of human relationships brings about a disturbance in their lives, and belittles their image in the eyes of their fellowmen. The logosophical teaching meets all of these requirements, and goes still further: it teaches young people to be conscious of all of their thoughts and deeds. Thus, it points out to them that their aspirations for success in life will have to be conditioned to a line of behavior that does not invalidate their legitimacy.

141 The increase of juvenile delinquency has, for the most part, its origin in the failure of the pedagogic systems employed up until now. The minds of young people are assailed by thoughts which lead them to commit all sorts of errors. The Logosophical Pedagogy

includes for these cases a most valuable element: the mental defences, which act upon the negative thoughts like repellents that are used to eliminate insects. The knowledge of one's mental system and of the thoughts that reside in the mind, in addition to the elimination of the bad or useless thoughts, while increasing the good or useful ones, are factors of paramount importance in mental defense.

142 We must insist, however, that morals are taught by setting a good example, and not by words. Morals are nourished and strengthened by an attitude that emerges from the inner self as an imperative of one's conscience. This attitude is respect; the self-respect that each individual must have towards himself, so as not to damage his image with thoughts, words or deeds that may debase it; the respect for one's fellowmen, which entitles the individual to an equal consideration from others; the respect for God, by clearing the mind of every thought or idea that does not favor one's approach to Him by way of knowledge and perfection; and finally, the respect which we owe to everything that, by a natural feeling, commands our respect.

143 The environment in which the logosophical teaching is cultivated - environment where respect and affection are practiced in addition to the common endeavour shared by all to evolve, morals are a congenital norm turned into habit. This is why, here, the child and the adolescent do not suffer the spiritual destitution manifested by those who live, and are educated, in other environments.

144 When young people are not tutored about the dangers that threaten their lives, during their early

stage as rational beings, they are easily caught in the net laid by extremist ideologies to trap them and make them serve the obscure objectives of such ideologies.

145 By protecting the child and the adolescent from all kinds of intentions aimed at deviating them from the good path, ***Logosophy offers to all the possibility to preserve their freedom.*** And they preserve it by not being owned by anyone but themselves in order to become the absolute masters of their own life and directly responsible for managing it.

146 The individual who has experienced the torture of discredit, due to poor self-esteem, finds, by means of the logosophical knowledge, that his conduct and his manner of thinking gradually attract esteem and respect, a fact that allows him to feel comfortable and at ease no matter where he may be, whether among friends or just acquaintances. In other words, he learns to be pleasant company, and is well remembered wherever he goes. This is a moral credit of great value.

147 The enumeration of these results and benefits permits us to emphasize the enormous value of the process of conscious evolution which – in purging from the individual all that is evil and useless and afflicts his existence – gives him the advantage of acquiring all the good and the useful that he needs, making this series of changes the basic principle upon which his self-redemption is sustained. This is something everyone can do without the need to seek assistance from any officious intermediary. No one can usurp this power at someone's expense because God has endowed each human being with the possibility to consubstantiate freedom, duty, right, and responsibility within himself, as a live and inalienable essence of his existence.

IN THE SPIRITUAL ASPECT

148 This is one of the sectors of human activities most penalized by the deviation which, in the course of time, has gradually fomented disorientation and skepticism in a great part of mankind.

149 Judging from the state of inquietude, dissatisfaction, doubt, and desolation manifested by the majority of those who seek, or have sought, the aid of our teachings, we can, with good reason, infer that western civilization, that is to say, its culture - which is its content - finds itself on the verge of an inevitable collapse. For centuries, it has not improved its concepts which have remained shackled to what has been called "tradition", without consideration to the fact that man's great possibilities concerning his evolution must not be severed because this would disqualify him for the complete fulfillment of the highest objective of his existence. With millenary obsequiousness, man has been inculcated with ideas and beliefs which have served only to harden his feelings, and to immobilize certain zones of his mind, those which respond precisely to the inner dictates of approximation to his Creator, his God. This is exactly what we have seen emerge to the surface of man's individual world no sooner is he led to examine, with lucid judgment, upon what reality his blind faith is based on, and whether he has ever paused to reflect upon the need of being certain about a question of such transcendence. We have found in almost every individual the same obstinate resistance to carry out such an examination of conscience. And in every one of them - without exception - we have seen the manifestation of the fear of being shown the error in

which they are living. As if this error, which they have unconsciously adhered to, would miraculously be converted into a truth in compensation for their blindness and for the sole fact of having believed it.

150 Nevertheless, in spite of this inconvenience, we have been able to verify the efficacy of our method, as it successfully acts upon the mental and sensitive systems of those who, in such conditions, come to the logosophical source to be thoroughly informed about its essential contents. For truth's sake, we must point out that it took quite a lot of effort to bring back to reality those who had been strongly inculcated with ideas and beliefs of the religious type. It is easy for the expert logosopher to discover the predominant characteristic of this class of individuals who, in their majority, have been subjected, from their early years, to the process of fixation of certain rigid, and therefore static, images concerning their spiritual education. We have also witnessed their awakening, and their manifest emotion of happiness, as they experience for the first time the sublime sensation of thinking and feeling with complete freedom, a possibility which, deep within their souls, had already manifested itself as an intensely felt necessity.

151 This proves that the prohibitions, established by certain communities with respect to childhood and which last throughout the believer's life, are entirely harmful to the spiritual and evolutive development of the human being.

152 The issues raised by Logosophy are so clear and logical, and the guidance of this science is so fundamental to solve them, that only those minds

obsessed by prejudices reject its truths which free and benefit each one individually. This reminds us of those southern slaves who, during the American Civil War begged to continue under the domination of their classy masters because they felt that they were incapable of being free, of fending for themselves and of becoming self-sufficient in the struggle for life. Nevertheless, as they gradually exercised their freedom, they learned to behave just like everyone else, and they were surprised to see that the difficulties - which they had believed insurmountable at first - disappeared one by one as this new struggle for existence became more interesting day after day. They gradually overcame the inhibition that had, up until that moment, prevented them from feeling life as their own and from turning it into a permanent source of happiness and stimuli. Now then, this same experience - with slight variations - is felt by those who, liberated from religious or ideological slavery, instead of serving blindly a master, now serve the purposes of their own destiny and the cause of mankind which is its pursuit of conscious evolution towards the lofty goals for which it has been destined.

153 This is, undoubtedly, one of the most appreciable results obtained through the application of the precepts from the science of Logosophy. In most cases, such results act as a generator of the mental energies that the individuals lost during the sterile passivity produced by the inculcated faith in the abstract, to the detriment of the faith in themselves. Logosophy, as we have mentioned previously, restores this lost faith, enabling man to learn about the true fundamentals that support each idea or act, and prevents him from accepting these fundamentals without any reasoning at all, for the sole fact of trusting someone else's word.

154 This solves the problem which has afflicted mankind from time immemorial. It is about time that man emancipates himself from all superstition or deceit that obscures his faculty of reason and face resolutely and courageously the reality which his intelligence can only assimilate through a lucid cognition for the good of his spirit and of his life.

IN THE FAMILY

155 The practice of the logosophical cognition and the conscious training of one's mental and psychological aptitudes bring about rewarding results in the heart of the family. Homes where discord reigns caused by disagreements, antagonistic manners, likings or differences in tastes and opinions, and where there is a lack of will to seek conciliation, start to gradually change through the harmonious and creative action of the logosophical teaching. This will occur as the golden concord is reached when the benefits of comprehension, respect, and affection have been welcomed in the barren home, converting it thus, into an oasis. The fact is that, as the student of Logosophy devotes his spare time to the actualization of the process of conscious evolution - which implies a constant improvement of his aptitudes and conditions, he fosters an effective and pleasant relationship at home. Generally, these appreciable changes, which are observed in the person who begins to live logosophically, induce the other members of the family to follow the same path, and finally turn the home into a bulwark of peace and happiness. Everyone will then talk about and comment on, with renewed glee, the incidents of the

process which they are carrying out, and relive with pleasure the moments of high psychological and spiritual experiences which take place in the immense field of study and experimentation of Logosophy.

156 The logosophical concept of human conduct, which each logosopher makes his own, for considering it indispensable in his relations with others, leads one to understand, without a shadow of doubt, that the ethical formation of a person depends on certain factors and, very specially, on the development of his moral and sensitive qualities. Ethics would have no purpose or, better still, would not fulfill its true social objective, if it failed to contain the basic elements that make it possible, namely: loftiness of aims, tolerance, patience, sincere politeness, natural spontaneity of behavior towards others, affability, prudence, and tact in judging others. To summarize our statement on ethics, we would add that, above all, courtesy should preside as an expression of affection and respect, as should the thought of conciliation, which assures mutual consideration and understanding.

157 It will now be easier to understand why Logosophy can perform this beneficial work in the heart of home life, as it fundamentally transforms the mental and psychological environment in which the family used to struggle formerly because parents and children lacked these precise directives which boost one's anima, soothe the agitation of one's temperament, and oblige one to be more and more conscious of one's own moral responsibility.

IN THE SOCIAL ASPECT

158 Logosophy has maintained, and still does, that all processes of social betterment will inevitably fail if the problem of the individual is not envisioned first, that is, if the individual's formation is not based on an inner discipline capable of educating him psychologically. By doing so, he may lend his service to society without being absorbed by it, and thus avoid the annihilation of his independence of judgment which is reflected in his moral and spiritual freedom. The *follower of masses* – as we well know – is an unable person who must obey blindly the directives of his guild, or union which, in turn, obeys – as seen everywhere – political directives. In such conditions, how can this mass of people, attached to rigid norms, better themselves if, individually, they do not have any possible perspective for self-betterment? Their only hope is placed in what the mass may conquer through violence, rather than through the effort which regulates production. The fact is that the indiscriminate betterment of all of those who make up the masses discourages the more capable individuals, the more earnest ones, who desire to build a future for themselves. Naturally, the leveling of wages instantly causes a decrease in the conscious effort of the best workers, a fact that causes a higher cost of labor which increases as a consequence of the workers' demands, through which, under an illusion, they intend to escape from the hell of inflation.

159 Let us now address the results obtained through this new culture. Logosophy begins by leading man to the conquest of his own freedom and independence. How? By strengthening the weak points of his psychology, making him understand that there

exist within him resources which are more than sufficient to increase his earnings and diminish his expenses. It is true that the individual can depend on his own strengths and capability when he decides to make up for the devaluated currency and seeks to increase his income through additional jobs or by acquiring technical improvement. But it is worthwhile to know that all of this can be greatly facilitated through the actualization of the process of conscious evolution - the results of which we have already treated extensively - since through this process he will find adequate solutions to give life a broader scope which would never be attained through the massive increases in salary that the mass-men achieve through arduous struggles, for they remain caught in a mass that absorbs their individuality.

160 When the human being enjoys the prerogatives of his freedom, and is conscious of this fact, he feels strongly inclined to extend this benefit to his fellowmen. Logosophy, within its vast scope, stimulates this noble gesture, by virtue of which the moral, spiritual, and economic assets that this achievement affords are extended to, and offered to be shared by every component of the anonymous mass with the objective that each one of them may, in turn, recover his lost independence and freedom. One may object that the results depend on a slow process. We agree; but no one would venture to ignore that through this procedure we are progressing towards the real and effective achievement of a promising future for man, whereas the other procedure leads in the opposite direction. Social conquests are so ephemeral that workmen are obliged to struggle incessantly, always for the same reasons, without ever achieving through their triumph a stable balance of their budget. On the

contrary, the man who is instructed in our cognitions and comprehends that within him lie the means to improve his condition, a benefit which was previously expected of the massive action of the unions, wastes no more of his time with such an expectation and soon improves his financial situation, feeling, all of a sudden, as if he were living in another world. In fact he is, for he no longer lives in this world of anguish, nervousness, and frustrated hopes. He now only trusts his own forces which are trained in the conscious use of his inner resources. From an employee he turns into his own employer. He himself increases his own income through his private effort directed towards his integral emancipation.

161 The day that this basic comprehension of what each man can do for his own benefit is widely disseminated, we shall see how the example germinates in everyone, and the social problems, insoluble up until today, cease to exist as such. Man will have obtained, thus, something more than mere transient solutions; he will have secured at last the true social peace, which every man must first attain individually, in order to extend it to the group afterwards. To intend to accomplish this in the reverse order is to consent to an error which will block any stable solution.

162 The science of Logosophy differs entirely from the various philosophical systems, which are reserved for those persons who venture to add them to their mental assets as a means of keeping abreast of the problems they pose. Logosophy does not bring forth problems, **but solves them individually**, because each man is an Individual entity who needs to solve his own problems; in doing so, he places himself in a position to

help others solve for themselves the problems which confront them. This means that the sources of Logosophy are within everyone's reach, since Logosophy's powerful and beneficial influence extends to others through the generosity which it develops in those who cultivate its teaching. The logosophical cognitions, as already stated act in the individual's inner self ridding him of human deficiencies; for this reason, altruism soon occupies a prominent place in the life of the student of this science, banishing forever egoism, a psychological fault that, in and by itself, is enough to frustrate every prospect of individual and collective betterment.

163 The science of Logosophy also differs fundamentally from all the political conceptions and ideologies, because these are all based, without exception, on a disguised or manifested domination of the human masses. Not one of them has ever concerned itself in helping the citizen to develop his individual integrity, nor taught him to become self-sufficient in the acts of his life and to be truly conscious of his responsibility as a member of society or social group of which he is a part, without losing, of course, his own identity, his freedom, and independence. In summary, Logosophy demonstrates that positive results will only be obtained when we start out with the betterment of the individual in order to achieve the improvement of society, instead of proceeding in a reverse manner.

IN THE ECONOMIC ASPECT

164 It is worthwhile to point out that many people who begin the logosophical process of conscious evolution manifest a totally undefined frame of mind

concerning their economic status. In fact, aside from not being satisfied with what they have, increasing their income is, in many cases, an obsession. What is not taken into consideration is the fact that one's mental capacity must first be increased in order to manage one's assets - as well as whatever else may be added to one's possessions - correctly. If not so, money will soon become a tyrant, and he who possesses it, becomes a slave to its hallucinating power which will make him live in frequent uneasiness and in constant unrest.

165 No sooner does the logosopher encounter the greatest stimulus of his life as he takes care of his process of conscious evolution - which offers him the opportunity to supply his inner being with the valuable cognitions that flow from the logosophical wisdom - than he adjusts his conduct and his activity to a superior goal which displaces the simple aims of his former ambition. As a result, the field of his current activities, previously a restricted one, is renewed and broadened, and he thus obtains, with far less work, a higher income than he had ever expected. This is due to a new and very important factor: the changes which have occurred in his psychology, and the elevation of his conduct, an achievement which has a decisive influence in his favor. In becoming more deserving of trust, he, in fact, gains for himself a moral credit, which is implicitly granted to him by those with whom he has economic dealings, be they in commerce, industry, banking, or in whatever profession he may be engaged in. On the other hand, it is a well-known fact that, before coming into contact with Logosophy, people usually spend a lot of money on superfluous things triggered by reasons of a personal nature. Quite often, money is squandered in satisfying childish needs or in

social obligations created on the spur of the moment, by exceeding the limits of prudence to satisfy one's whims or of treating oneself to entertainment.

166 When man organizes himself in another way; when he duly appreciates the new values which he brings into his mental coffers and finds in the task of his evolution an extremely grateful pleasure which exceeds the common ones, this, indeed, brings about a control of his superfluous expenses. Economy is thus automatic. And this is not the only result in the aspect of individual economy. The gradual enlargement of one's field of activities permits, without much effort, as we have said, an increase in the production of everything that one does. Naturally, those who benefit from the assistance of the Logosophical knowledge never forget this circumstance, it is here that, stimulated by their own conscience, they offer their cooperation in the work that the Logosophical Foundation is carrying out, thus favoring its development. In this way, one complies with the universal law of Reciprocity, which Logosophy has made known, among others not less fundamental, and this is another one of the results obtained by those who dedicate part of their time to the cultivation of logosophical cognitions.

THE EFFECTS OF
LOGOSOPHY ON THE
HUMAN TEMPERAMENT

IN THE INDIVIDUALS WITH
A NERVOUS TEMPERAMENT

167 In the majority of cases, the over excitement of the nervous system stems from the lack of mental control, but this excitement also manifests itself as a result of certain deeply rooted psychological deficiencies which must be the object of a constant and strict repression on the part of the person who experiences their harmful effects. The mental control prescribed by our teaching, coupled with the decline of the strong influence exercised by the deficiencies, whose annihilation is generated by the mental control, produces a gradual soothing of the nerves. On the other hand, experience has confirmed that Logosophy, in stimulating the person who cultivates our science, acts as a balm upon the nervous system which ceases to be a factor of disturbance, to become a source of energy that boost one's anima, and fills one with happiness.

IN THE PERSONS IMPAIRED BY THEIR SHYNESS

168 The mental training, promoted by the study and practice of the logosophical teaching, relieves this mental zone which is in crisis. Inhibition gradually disappears as the individual realizes that he is just as capable as anyone else to express what he thinks, and to maintain his views with intelligent prudence,

without experiencing the fear which used to inhibit him. His self-confidence recovered, and now free from this uncomfortable oppression, he notices that he gradually achieves a respectable position in the environments where he performs his activities. His word, far from being disregarded, arouses interest and is taken into consideration. Thus, his inferiority complex is overcome, and this allows him to perform all of his activities with ease.

IN THOSE WHO ARE BITTER AND SKEPTICAL

169 From the beginning of the work of self-elevation that the student carries out within himself, his optimism resurges as he perceives a happy exit from the siege laid by his discouragement. No sooner does his conscience awaken to the reality unveiled to him by the logosophical knowledge than a healthy enthusiasm emerges within, an enthusiasm which makes him experience life in a different way, as he projects himself towards a luminous future which he will gradually achieve, patiently and intelligently. The progressive knowledge concerning the possibilities of his intelligence, unknown to him up until now, induces him to perform the feat of his moral and spiritual emancipation with the joy of a true awakening. From the accepted state of apathy he shifts to an attitude of growing interest to learn everything related to his own psychology. Each small finding reinforces his convictions on the needs to advance in this extraordinary investigation. Thus, his dedication increases, and so does, consequently, the joy which characterizes the achievement of a benefit. He soon becomes familiar with the logosophical language, as an indispensable step towards the effective application of

the technique of perfecting, through constant training, the mechanism of the mental, sensitive, and instinctive systems, since these are the preponderant factors within the framework of human perspectives.

170 Bitterness has thus been replaced by the sweet pleasure that accompanies every constructive action, especially if this action is directed towards the inner self, with a view to establishing a rhythm of activity capable of fully satisfying the aspirations of one's own spirit. It is a sensation very similar to the one experienced by the person who recovers his health after having suffered an illness which he believed to be incurable. Optimism prevails within him now, and makes him experience an extraordinary sensation of comfort, a sensation which strengthens his energies and permits him to successfully initiate new activities, or improve his habitual ones.

THE PURPOSE OF THIS COURSE

As it can well be appreciated, the purpose of this *Initiation Course into Logosophy* has been to permit the reader to obtain a broader and more methodical comprehension of the logosophical knowledge.

On the other hand, the creation of this Course is intended for those who begin to study these cognitions, in order to guide their steps along the great path which we are building on behalf of human perfection; a path that will have to be traveled by the generations of today and tomorrow, free of all fears and prejudices that hinder the traveler's steps, slow him down and condemn him to an obscure anonymity.

This *Initiation Course into Logosophy* not only facilitates the assimilation of the new concepts but also illuminates the first stages of the process of conscious evolution, giving access to the knowledge of oneself, of the transcendent world, of the universal laws, of Creation, and of God.

As the reader peruses the pages of this Initiation Course, he will appreciate the importance of putting into practice all that he has learned in the different phases of its study. This will permit him to verify the truth contained in each logosophical teaching; and it is a proven fact of how great a stimulus is generated by this verification. The more often these verifications occur, the more they strengthen the will to carry out

experiments of greater complexity, and obtain results that exceed the previous ones.

The student's correct use of our teaching permits him to make useful observation on the originality of the logosophical method, the fertility of its seed, and the quality of its fruits. As a consequence, the values and advantages of this new and promising integral science of the spirit are incorporated into the conscious assets of the logosopher, this being the reason they become deeply-rooted convictions.

By this we mean that the person who employs the logosophical cognitions for the lofty ends of his self-improvement, begins by uprooting every faith other than the one in himself, restoring to his soul his own confidence or faith which he should never relinquish to deliver naïvely and meekly, into the hands of strange absolutisms.

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“THE COGNITION AWAKENS ONE’S CONSCIENCE TO THE REALITY WHICH GIVES IT SUBSTANCE. SUCH COGNITIONS EMANATE FROM THE CONSCIENCE, AS ACQUIRED APTITUDES, EVERY TIME THE CIRCUMSTANCES REQUIRE IT. THE REGULAR EXERCISE OF THE CONSCIOUSLY ACQUIRED APTITUDES GRADUALLY PERFECTS THEM.

THIS IS HOW THEIR DAILY USE CONTRIBUTES TO IMPRINT WITH INDELIBLE TRAITS, THE ARCHETYPICAL EMBLEM OF THE SPIRAL REPRESENTED IN THE NEW SCIENCE BY THE PSYCHODYNAMIC METHOD WHICH LOGOSOPHY HAS ESTABLISHED FOR THE LIVE AND ULTRA SCIENTIFIC PROCESSES, DESTINED TO DEVELOP THE SUPERIOR QUALITIES OF THE HUMAN SPECIES.”

ISBN 978-85-7097-069-5

