

THE PHILOSOPHY OF PERFECT VIRTUES

The following work treats about the nature of the man and in particular of its elections, that is to say of the moral and perfect virtues, and for the development of this study there appear the following chapters to be known:

**THE FIRST PART THE VIRTUOUS LIFE
ABOUT THE SOUL**

1-Chapter I: Introduction to the morality, the natural and emotional man, definition of the soul, the natural desire of happiness, the election as origin of the Moral Virtues, comments about the classic authors

**THE SECOND PART: THE BLESSING LIFE
ABOUT THE SPIRIT**

2-Chapter II: Perfect virtues of the Will – introduction to the spiritual man, practical cases, introduction of the basic metaphysical concepts, deprivation, genre, species, perfection, the theology, of which the Imitation of God consists

3- Chapter III: Perfect virtues of the Understanding – Integrity of the man, The grace, Resemblance to God essentially

4-Chapter IV: Perfect virtue of the Character – Formation of the Character: Fruits of the Spirit, God's Image

5-Chapter V: Degrees of Spiritual Perfection. Concept of God's Emulation.

6 - Chapter VI: Meaning of the Blessednesses. The integration Plan (The God's plan) as “ethical architecture”.

7-Chapter VII: The Wise person and the society

Chapter I

Introduction. Comments about Aristotle and Tomas Aquinas

The men to live possess, Aristotle comments to us in its work De Anima four faculties: intelligence, sensibility, locomotion and nutrition. Aristotle reports to us that the soul, is the summary and beginning of these faculties, it is the perfection of the body, it is the first mobile engine.

In the chapter X of its work on De Anima Aristotle tells to us that the locomotion is the origin of the human elections and this one consists of the appetite and the intelligence practises, that he calculates with a view to an end. From the election the virtue arises, Aristotle comments to us in Ethics Nicomachea BOOK IV, Chapter 2 about the moral virtues, “the ethical virtue is a way of being relative to the election, and the election is a deliberate desire”

The beginning of the action is, then, the election – like source of the movement and not like purpose - and that of the election is the desire and the reason because of something ... That's why, the election is an anxious intelligence or intelligent desire and such beginning is the man”

He mentions to us then in its work that the last and natural end is the happiness, and in Rhetoric he says to us that the happiness is “the Well-being accompanied by virtue”, a Rhetoric, the First book chapter V.

The virtue following its thought embellishes the man and accompanies it and directs naturally towards the happiness. The virtue is an average species between the excess and the defect clarifies to us in Ethics Eudemia that I free II.

Tomas Aquinas continues with this thought and synthesizes the moral virtues or virtues of the soul in 4, since any action needs of these: Temperance, Fortitude, Justice, Prudence.

In its work he reports to us: "that for the virtue need these things from themselves: first that knows what is done; second that chooses and that chooses for a certain, third end, which acting keeps firm and immobile in.”

The knowledge what is done implies the best reason that he wishes and that acts and this does to the prudence.

Choosing refers that we do not operate for passion and that does to the temperance.

The certain end implies a due end that is a justice.

Staying firm and immobile in acting means to strengthen us and this is to have fortitude.

We have then the following picture:

Moral Virtues

Prudence
Justice
Fortitude
Temperance

Aristotle defines in Rhetoric this way the moral virtues, the First book to us chapter IX:

"The justice is a virtue as which each one has his as the law".

"The fortitude is a virtue by which honest works are carried out in the dangers, as it arranges the law".

"The temperance is a virtue for which one proceeds, with regard to the pleasures of the body as the law arranges it".

"The prudence is a virtue of the intelligence for whose way can be debated properly about the good thing and the bad thing, which we said that it refers to the happiness".

Summing the Aristotelic though, we say then that the soul humanizes as the first engine stretches or takes naturally the man to this welfare state or happiness. The soul is the origin of the desire of happiness and this is the desire that moves the man to the virtue. And that is the happiness? The well-being of the human faculties.

So the virtues are printed naturally on the human soul, they are intuitive, easy to receive for the mind.

The moral virtues remain this way definite to whose end they attend that it is the natural happiness desire. Now the question is: do the human actions explain these simple virtues?, let's see the following cases that appear in the following chapter

CHAPTER II

Perfect virtues of the will. Presentation of the spiritual man, Imitation of God.

2.1 What is the use of wisdom?

To understand this let's see some practical cases located in Perícopas or Passages of the Byble. It is necessary to notice the difference between moral and perfect virtues (also called Gifts).

2.1.1 The first Case: Judgment error, Joshep butler of Putifar, Genesis 39:1-23
When Joshep was taken to Egypt, Putifar – an Egyptian who was an official of the Pharaoh, captain of guards - bought it to the ismaelitas that had taken it there ... As Joseph was good-looking and of good presence, the wife of his boss fixed his eyes on him and said to him: "Go to bed with me". But he refused and answered to the woman: "Having me to my, my boss does not think already about the matters of the house, why he has entrusted to me everything what it possesses ... how am I going to commit such a serious crime and to sin against God?" ... But one day, José entered the house to expire with its obligations, at the precise moment in which the whole personnel was absent. Then she took it of the clothes and insisted to him: "Go to bed with me". But the scaped, leaving its cloak in the hands of the woman. She kept José's cloak up to the return of its husband, and then it told him the history: "The Hebrew slave that you brought us has made fun of me and he tried to violate me. But when I shout asking for help, but he left its cloak next to me and I escape". On having heard the words of its wife: "Your slave did this and this to me", ... it made to stop Joseph, and put it in the jail where the prisoners of the king were imprisoned. Like that it went to stop to the jail.

Explanation:

Let's see this from the moral values, that is to say the Justice and the Prudence. Is it a just and prudent Putifar?

It is just he imprisons Joseph to be judged and submitted to judgment. It is prudent because he takes as an end to defend its family, that is to defend his own happiness, and it takes as average the values of the allegiance and the love to its wife.

Does it do correct Putifar? Obviously Not. This demonstrates to us that the moral values are not sufficient to work the good.

What is needed then to do the correct thing?

The answer is simple: Wisdom.

Let's see then the following illustrative cases

2.1.2 Second Case: Retitude of Judgment. The tax due to the authority (Mark 12: 14-17)

They sent to him later a few Pharisees and Herodians to surprise it in some of its affirmations. They were and they said to him: "Teacher, we know that you are sincere and do not bear in mind the condition of the persons, why you do not concentrate on the category of anybody, but you teach with all loyalty the God's way. Is it allowed to pay the tax or not? Must we pay or not it?"

But, ... he said to them: "Show me a denario". When they showed them to themselves, I ask: "Of whom is it this figure and this inscription?" They answered: "Of Cesar". Of that time Jesus said to them: "Give to Cesar what is of Cesar and to God what belongs to God". And they remained surprised by the answer.

Explanation:

There proves to be this pericopa to us how it is solved correctly: How does Jesus do?, it resolves with Gift of Council (Tomas de Aquino, Theological Sum), with Exact Justice (Aristotle, Rhetoric), with Sacred Listening.

Of what does the advice or listening consist practically?

1. To listen, that is to say to perceive with attention
- 2 to meditate, with intuition and inspiration to resolve creativamente.
- 3 to decide or to answer with discernment

Then this way Jesus resolves.

2.1.3 Third Case: Retitude of Judgment. The Adulterous woman (Juan 8:3-9)

The Scribes and the Pharisees brought to him a woman who had been surprised in adultery and, putting it in the middle of all, they said to Jesus: Teacher this woman has been surprised in flagrant adultery. Moses, in the Law, ordered us to stone this class of women. And you: What do you say? They were saying this it to put itself to the test, in order to be able to accuse it. Pero Jesus, inclining, began to write in the soil with the finger. As they were insisting, I straighten up and he said to them: "The one that should not have sin that throws the first stone". And inclining again he kept on writing in the soil. On having heard these words, they all moved back, one after other beginning for the most aged.

Explanation:

How does Jesus resolve? In a similar way to the previous one, that is to say the first it perceives the situation with attention, then he meditates with intuition and inspiration and then he answers with discernment. But this case presents something particular, they are still to stone a woman any minute now,

it is a situation that can end concerning seconds, it is a rapid but meditate answer.

2.1.4 The fourth Case: Retitude of Judgment. The Wisdom of King Salomon to judge (Kings 3:16-28)

Once, two prostitutes were to appear before the king. One of the women said to him: "Please, sir! I and this woman live in the same house, and I gave birth being with her in the house. Three days after my childbearing, it was she who gave birth also. We were together, there was no stranger with us in the house, out of us two. But one night the son of this woman died, why she had a short rest on. Then I get up in the middle of the night, take of my side my son while your server was sleeping, and he put it to bed on its breast; on the other hand, he put its dead son to bed in my lap. On the following morning, I got up for breastfeed to my son, and saw that he was dead. But when I should observe it with major attention in view of the day, I warned that he was not my son, I had." Another woman protested: "Not! The one that lives is my son! And this way they were discussing in the presence of the king.

The king said: "This woman affirms: My son is this, which is alive, which is dead is yours. This other one says: No, your son is the dead person, which is alive is mine. And immediately it added: Bring to me a sword". They presented the sword to him, and the king arranged: "Divide in two the living child, and deliver a half to one and a half to other one". Then the woman whose son was living spoke to the king, why the entrails shook him for its son, and exclaimed: Please, mi sir! Give him to her the living child, do not kill it! Other one on the other hand, he was saying: It is not even me or you! That divide it! But the king took the word and said: "Deliver to him the living child the first woman, do not kill him: she is its mother!

The whole Israel heard to speak about the judgment that the king had pronounced, and they felt for a big respect, because they saw that there was in a divine knowledge to do justice.

Explanation:

How does Solomon to solve?

- 1)Listening to the women
- 2)Meditate with intuition and inspiration, but realizes he can not discern because of the conflicting testimony.
- 3)So he resolves one strategy. Pretend to make a decision. "Let him depart in two" answer.
- 4) He listens to the women again and with what they answer he can discern.
- 5 It resolves or decides with discernment.

Salomón gives five steps instead of three for the complexity of the problem. Since we see each of the cases has something of individual.

Classes of persons opposite to a problem:

Since we can observe Salomón and Jesus they possess a skill to solve correctly that obviously Putifar the Egyptian does not have.

Putifar is a virtuous man, that is to say, he has a problem and: what does?

He looks for a just solution, a prudent solution and when it found it with that it resolves.

Salomón and Jesus think differently, they do not look for a just and prudent solution, they look of between all the possible just and prudent solutions for the best, and this is the correct solution.

Is it observed then, that a just solution is not the same as a correct solution?

We have then 3 classes of persons opposite to a problem:

- 1 - The virtuosos, who practise the Art of living (Prudence and moral values)
- 2 - The wise persons, the spiritual ones, who live through the art of listening
- 3 - The perverse ones who practise the astuteness and the trick.

For the analysis of these cases let's bear in mind that the intuition and the inspiration belong to the spiritual sphere, on the other hand the imagination and the fantasy to the sphere of the soul. "I am prudent because I imagine that it can happened something to me."

It is important to emphasize that the wise person and the prudent one opposite to a problem use different faculties from the mind, the prudent one the faculties of the soul (imagination and fantasy), the wise person the spiritual faculties (intuition, inspiration, creativity).

Let's see more practical cases.

2.1.5 Fifth Case: The justice and the Mercy. The son regretful and excused (Luke 15: 11 – 32)

Jesus said also: "A man had two children. Their minor said to its father: ' Father, give me the heredity that corresponds to me'. And the father distributed its goods. A few days later, the younger son gathered everything what tapeworm and it went away to a distant country, where he waste its goods in a licentious life. It had already spent everything, when many misery supervened in that country, and he began to suffer deprivations. Then it put itself to the service of some of the inhabitants of this region, which sent it to its field to take care of pigs. Then he wished to calm its famine with the acorns that the gluttons ate, but nobody was giving them to himself. Then I reflect and he said: ' All the day labourers of my father have bread in abundance, and

I am here dying of famine! Right now I will go to the house of my father and will say to him: ' Father should sin against the sky and against you; I do not deserve to be called already your son, treat me as a labourer '.So he left the place and returned to the house of its father.

When it was still far, its father saw it and shook deeply; it ran to its meeting, embraced it and kissed it. The young man said to him: ' Father should sin against the sky and against you; I do not deserve to be called your son'. But the father said to its servants: ' Bring immediately the best clothes and dress him, put a ring to the finger and sandals in the feet. Bring the fattened calf and kill it. Let's eat and let's celebrate, because my son was dead and it has returned to the life, it was lost and it was found'. And the holiday began.

The elder son was in the field. On having returned, already close to the house, it heard the music and the choirs that were accompanying the dance. And calling one of the servants, I ask him that it was meaning that. He answered him: ' Your brother has returned, and your father made to kill the fattened calf, because it has recovered it healthily and safely'. I get angry and he did not want to enter. Its father went out to ask him to enter, but he answered him: ' It has been years since I serve to you, without never having disobeyed not only one of your orders, and you never gave me a kid to do a holiday with my friends. And now when this son of yours has returned, after having spent your goods with women, you make to kill for him the fattened calf.

Explanation:

What is saying this parable to us?. Sometimes what is stupid for the reason is intelligent for the heart. For what does the faithful son ask? He asks to solve with Justice (moral virtue), that is to be proportionality in the dealing, this is the justice definition to give and to receive in a proportional way; and what does the father? With what does he resolves?

He resolves with more, resolves with the best election, resolves with mercy (perfect virtue), that he answer. Then in this case to resolve fairly means to resolve, if, but the minimal thing and resolve with mercy it is to resolve with the best thing, with more.

2.1.6 - Sixth Case: Continuous improvement. The White hair weddings. (Jhon 2: 1-10)

Three days later there were celebrated the weddings of White hair of Galilee, and Jesus's mother was there. Jesus also was invited by its disciples. And since wine was missing, Jesus's mother said to him: "They have no wine". Jesus answered him: "Woman: what do we have that it sees? My hour has not come yet". But its mother said to the servants: "Do everything what says to them".

There were six earthen jugs destined to the rites of purification of the Jews, who were containing approximately hundred liters each one. Jesus said to the servants: "Fill with water these earthen jugs". And they filled them up to the rim. "Extract now, added Jesus, and take the manager of the banquet". This way they did it. The manager proved the water changed into wine and as he was ignoring its origin, although it was known by the servants who had extracted the water, called the husband and said to him: "The good wine always makes use first and when they all have drunk good, that of low quality is brought. You, on the other hand, have kept the good wine up to this moment"

How does Jesus solve this problem?

Let's see, he does a new wine that improves the previous wine, that is to say does the best wine, it is not simply a wine of equal quality to the previous one (if the moral virtue of the Fortitude was this way). Jesus "resolves with the best thing", resolves with continuous improvement (perfect virtue). And that is a Continuous Improvement? It is to do and small progress settles, but in a constant way, and measurable in the time. It is a Perfect Virtue or Spiritual Gift. This is also what the Japanese call a System Kaizen.

2.1.7 - The seventh Case: Prudence or Agape. Expulsion of the sellers of the Temple. (Jhon 2: 13 – 17), (Matew 21:12-13, Luke 19:45 – 46)

The Easter of the Jews was approaching. Jesus raised Jerusalem and found in the Temple the sellers of oxen, sheep and pigeons and the money changers sat in front of the tables. He did a ropes whip and threw all of them out of the Temple, together with its sheep and its oxen; he spread the coins of the money changers, knock down its tables and he said to the pigeons sellers: "Extract this from here and do not do the house of my Father a commerce house".

Explanation:

This case shows us how a person for Love can act Imprudently. The reason and the love can have opposite desires. The money changers were in absence violating the Law and Jesus might have acted with Prudence (moral virtue) denouncing the fact, and wait for a legal ruling, who knows when; but he acts as moved by the Agape (love to God, perfect virtue) and its Devotion to God or Serenity (perfect virtue).

2.1.8 - Eighth Case: Serenity or Temperance? The announcement of the treachery of Judas (Matew 26: 20-25).

To the evening, he was at the table with the Twelve and, while they ate, Jesus said to them: "I make sure them that one of you should deliver me". Deeply upset, did they begin wondering one for one: "Will be I, Teacher"? He answered: "The one that finishes of making use of the same source that I, that one is going to deliver to me. The Son of man goes away, as it is written of, but: oh of that one for whom the Son of the Man will be delivered: more it would cost not to ha him been born!" Judas, which was going to deliver him, asked: "Will be I, Teacher?". "You have said it", answered to him Jesus.

Explanation:

How Jesus faces the situation?: With Temperance?, the temperance is a moral virtue of the appetite, it is the moderation of the passions, normally this moderation or virtue can be accompanied in many cases of anxiety, of affliction, of sorrow, of pain. But this not happen in Jesus he understand his destination "without affliction", "without anxiety", "without hate". The low passions are extinct, that is to say he faces the situation with Serenity (perfect virtue).

2.1.9 - Ninth Case: Fortitude or Perseverance? The first Text that we use: The flagellation and the coronation of thorns (Jhon 19: 1-11), Second Text that we use: Jesus's crucifixion (Juan 19: 17 - 22).

The first Text: (We use only a part of the Pericopa)

Pilatos ordered then to flog Jesus. The soldiers wove a crown of thorns and put themselves it on the head.

Second Text:

Jesus, loading if the cross, it went out of the city to go to the called place "of the Skull", in Hebrew, "Gólgota". There they crucified him;.

Explanation:

Let's see. Jesus has Fortitude (moral virtue)? It is said about the Fortitude: "It is the moral virtue that assures in the difficulties the steadfastness and the steadfastness in the search of the good."

Clearly there is "more than fortitude", they flog Jesus to debilitate it and to do that it does not load with the Cross, Jesus resists the enclosed pain when it is prolonged (it loads with the cross during long stretch), "it bears the extreme pain" to realize the task and this is the main characteristic of the Perseverance (perfect virtue).

Part II: Basical Methaphysical Definitions:

Concept of Perfection:

From the metaphysical point of view, see Aristotle's Metaphysics Book V, Chapter 16, is called perfection to the following:

- 1) That out of which it is impossible to find any part thereof, for example, full time is that everything outside of which is impossible to find a time that is not part of this time.
- 2) What in terms of excellence and goodness can not be surpassed in its kind, for example, a physician and a flautist are perfect when they do not need anything for their own excellence...And excellence is a type of perfection, everything is perfect and a substance is perfect when on its own kind of excellence is not lacking any part of its natural size.
- 3) Of the things that come to an end and it 's good, are said to be complete and perfect, because they have reached their end. So given that the end is a type of extreme...

Application of the concept of perfection in Summa Theologica

Tomas Aquinas in Summa Theologica (Part I) states in Article 2 item 4 the following:

“In God are the perfection of all things” And is said to be absolutely perfect because it lacks any grandeur that is in any genre.

That is there perfection in the creation and attribute a divine origine, so the perfection are spiritual gifts. He argues that there are different degrees of perfection in the universe and that is the desire of God shine his perfections to the creatures.

Examples of Perfection:

- 1) The feelings are a genre, there are many kinds of feelings, what is the feeling that can not be surpassed on its kind? Invariably, the most excellent feeling is the love perfected by the nature of good. Love the good, also called Agape in the Gospels. For this we say that the Agape, the law of God, is Perfect Virtue.
- 2) In the sciences. What is the most perfect? That which is about the ultimate principles, as Aristotle says in Metaphysics, that is wisdom. Therefore wisdom is a spiritual gift, a perfection.
- 3) When the virtue is greatest in its genre we say it is a perfect virtue. Examples: Wisdom, Mercy, Understanding, Serenity.

Definition of essence:

Is the distinctive characteristic of being, is what gives being to something.

Examples: the essence of the rational man is the reason, the essence of God is wisdom. The essences can be grouped by common characteristics in genres.

Definition of genre (Metaphysics Book V, agreed on XXVIII)

1 - If there is continuous generation of things that have the same species; for example, while exist human genre it means while is continued the generation of them.

2 - A genre is that one from what the things come, what first moves them towards its being ...

3 - I generate to the way in which the surface is the genre of the flat figures and the solid thing of the solid ones ... The genre in this sense is what sublies to the differences.

4 - The first component of the definitions that is formulated in the quidditas is the genre, and its qualities are called differences.

And so, one speaks about genre in all these senses: according to the continuous generation of the same species, according to the first engine belonging to the same species of the blurred thing, and, finally, like matter, since what has difference and quality is the subject, which we call a matter.

Different in genre it is said of the things which first subject is different, and that not even the one are solved neither in other one or both in a common subject; for example the form and the matter are different for the genre, and also this it is quite what is preached according to figures different from the category of the Being.

Definition of part (Metaphysics Book V, Chapter XXV):

Of that one in what it is possible to divide the form to the margin of the quantity it is said that it is a part of the form; hence we say that the species are parts of the genre.

Definition of Deprivation (Metaphysics freed V chapter XXII):

1-If there is not any of the attributes that by nature are possessed, even if the subject in question is not suitable for nature to have it; for example we say that a plant is deprived of eyes.

2-Si the thing if or its genre does not have an attribute that for nature corresponds to him; for example a blind man and a mole are deprived of sight in different senses; this one with regard to its genre, that one for himself.

3-If, although one is suitable for nature to possess something, it is not had at the moment when for nature it corresponds; the blindness is a deprivation, but one is not a blind person at all the ages, but only if sight is not had at the age in which it corresponds to take it as a nature.

Examples of Perfection:

The election is a genre: which is to the perfection in this genre? We have the good, the evil, the regular thing. The perfection is the good.

The feelings are a genre: which is the perfection?

	Love to good (in greek Ágape)
Love	Love of friendship (in greek Philia)
	Love of the lovers (Eros)
Indifference	
Hate	

The perfect feeling is then the Love to the good or Agape

In the genre to give and to receive we have:

Mercy
Equity
Justice

The justice is to give and to receive in a proportional way, it is the widespread friendship, the equity completes or perfects the justice for example when the payment of a rent wins in holiday, the mercy on the other hand is superior to both two (to see given definition further on), it is the ethical friendship, that's why we say that the compassion is a perfection.

Definition of Spiritual Gift:

We say that the gifts are perfections, that is to say we observe perfection in the creation, in the universe and attribute a divine origin to him. Hence we say that the God's desire is to radiate its perfection to the man.

2.3 Analysis of the practical cases

Let's see the cases I, II, III and IV presented ones to the beginning of the chapter, we have the prudence and the listening: which is better solution in its genre?, the listening, that's why we say that the listening is a perfection.

In the case V, we have Justice and Mercy: which is the top virtue in its genre? The compassion, that's why we say that the compassion is a perfection and therefore a gift.

2.4 Definition of Perfect or Complete Virtue

We say then that the perfect or complete virtues are the maximum virtues in its genre. That's why the perfect virtues are particular gifts. All the perfect virtues are gifts but not any gift is a perfect virtue.

2.5 Analisis of Perfect Virtues of the Will: Consider the following table:

Moral Virtues		Perfect Virtues
Prudence		Rectitude
Justice		Mercy
Fortitude		Continuous Improvement
Temperance		Serenity

Definition of Rectitude:

It is to do the correct thing, in the correct moment, in the correct place with the correct means to obtain a correct end. It is the definition of the Good.

In practical terms is rectitude of judgment (cases 2,3 and 4) and right action that is to say to act for ethical beginning, the golden rule, “do for the others what you would like that they were doing for you”, the silver rule, “do not do him to the others what you would not like that they were doing you to you”, etc. ...

Definition of Mercy:

It is ethical friendship, it is an amiability, gentleness, it is benediction or to avoid to speak badly about the others.

Serenity:

It is a devotion, firmness, constancy, equanimity, stability, it is the aptitude to understand the difficulties of the world without affliction.

Continuous improvement:

It is to put themselves small goals measurable in the time in a constant way.

2.6 The desire and the virtue

To explain better the opposing differences we need another element, to the beginning of this work we give the Aristotle's definition of virtue, “the ethical virtue is a way of life relative to the election, and the election is a deliberate desire”, “the beginning of the action is, then, the election – like source of the movement and not like purpose – and that of the election is the desire and the

reason because of something ... That's why, the election is or anxious intelligence or intelligent desire and such beginning is the man.”

To exhibit better the problem Platón in its work the Republic, Book IV, he reports that Sócrates was mentioning the triple division of the soul in Three parts to be known:

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Racional Part
Impulsive Part (Emotions)
Appetizing Part (Desire)

What there say to us these passages and the triple division of the soul, is that the moral virtues and the perfect ones imply election and hence reason and desire.

Then: in what this part the difference between both groups? In the reason or in the desire? Necessarily in the desire the difference is, because the reason is always a deliberation.

Then we have to understand that there are different types of desires.

1) The Happiness desire, it is related to the sensitive appetite (appetite faced to the private properties, Theological Sum), it is the origin of the moral values and the rational conduct. It is a “natural or human desire”, it is the desire of the "soul".

2) The desire for Good, it is related to the intelective appetite (appetite faced to the universal good, Theological Sum) is the origin of the perfect virtues and of the ethical conducts. It is considered to be a “desire of divine origin”, given by the Spirit.

3) The desire of the evil (and its variant the revenge desire), exists, Aristotle defines it as a form of perversion, it is related to the irrational conducts, it is a form of the hate.

What is the desire for Good? It is an intelligent desire, is the desire of progresive change, it is a progress desire, it is an improving desire, it is the taste for wisdom. It is an altruistic, diffusive, edifying and energy desire.

What is the Happiness desire? It is an enjoy or pleasure desire, it is a well-being desire. It is an egoistic desire.

Then for the obtained we can say that the Perfect Virtues are the Moral values perfected by the desire of the Good. The generality of the persons they are capable both of the egoism (desire of happiness), and of the altruism (desire of the good), these desires are in major or less grade in all the persons.

Then we say that different types of desires imply different types of virtues, and that perfect virtues are such for the intelligent desire that perfects them.

2.7 Spirit and Soul

Definition of Soul: It is the perfection of the body (of Soul, Aristotle), it is the first mobile engine. We say that it is the origin of the desire of happiness. It is the origin of the morality and the virtue.

Definition of Spirit: It is the divine substance. We say that it is the origin of the desire for good and of the perfect virtues.

2.8 Practical consequences of the moral and perfect virtues as its nature.

Nature of the Moral Virtues:

To see the consequence of "practising" (they are practised because the Moral values are associated with the error) it is necessary to investigate on the nature of the same ones, we saw that the moral virtues or "the values" as commonly they call them themselves, imply election, that is to say control of the passions (virtue of the temperance), to keep us firm in working (fortitude), an end (justice) and practical reason that operates (prudence).

Aristotle says to us in its works (Rhetoric, Politics, Ethics Eudemia, Ethics Nicomaquea) that the end of the man is to reach its own happiness, but the happiness is an egoistic end as well as the happiness desire. Said otherwise what Aristotle says to us is that the human beings we are naturally egoists and that it is necessary to moderate, to domesticate, to socialize the wild and furious human egoism by means of the practice of the virtue.

The moral virtue defines us then like "persons interested by the personal benefit, which is the proper happiness".

As a result of this the "polis" or "city" is according to Aristotle in its Political work, a struggle of egos.

The Moral values are practised because they always tend to a private property. They are static. They are associated with the error. There are elections, or means that look for an end determined in the space and the time (the happiness) and are used when they are needed.

Finally the moral values are habits and dispositions of human beings who are reached by the study (virtues dianoéticas like the prudence) and the practice (ethical virtues as the justice).

But Aristotle indicates something fascinating to us in its Political work, says to us that the moral values do to the “existence of the polis” and the perfect virtues to the "habitability".

This is pointing us, that the moral virtues are necessary but that they do not reach, that in some point they turn out to be insufficient for the life in the "Polis", the city.

What is he saying to us?

Nature of the perfect virtues:

The Perfect Virtues (or spiritual Gifts) are defined otherwise, they are perfections, it is to look the correct (retitude) and the best (mercy, continuous improvement), they are “way“ since they are free of error. They constitute the blessed life, that is to say the beautiful, good, sensible and happy life as Aristotle indicates. Let's remember the famous 8 blessednesses or perfection enumerated in the gospels. The perfect virtues "are" "lived" because they imply growth, when we learn to do the correct thing we liberate ourselves of the error, we are closer to the truth, perfecting ourselves (desire for good). To look for the correct thing and the best (Retitude, golden rule) is growth, capitalization (it is equivalent to retention, this concept will be explained further on) and improving. The Gifts have to do with the altruistic conducts, with the common good, not with the egoism. When the men who direct the society live through the Gifts the society "relieves" or "diminishes" the ego struggle, as Aristotle raises the problem of the polis.

2.9 Life styles

Two Life styles exist:

- 1) We look for the correct thing and the best, the Blessed life.
- 2) Opportunism (vivacity), Unfortunate life

According to that only a life style prevails in the society, so there is a society who prospers (society of blessed men), or a declining society (opportunists' society). These life styles have its origin in the ways of discerning, the good and evil ultimately there are ways of choosing.

2.10 Live the perfect virtues or practise the values. What is the best thing?

In the cases seen and presented previously, CASES OF THE 1 to 9, we can solve a problem in two ways, with a moral virtue or a perfect virtue, we saw that in the case 5 that was presenting the Justice and the Compassion to us like being opposed between if. But what is in practical terms to resolve in a way or other?

When Putifar, the Egyptian, has to solve the problem between his wife and Joseph; he solves it, clearly, sending Joseph to the jail to be submitted to Judgment. But how he resolves, he does not resolve correctly or in a best possible way, it solves with the minimal thing that it can resolve that is to say uses the Prudence.

And how they solve Jesus and Salomón? They resolve with excellence, resolve with the best thing, resolve correctly, with sacred listening.

Then to solve a problem with a moral value is to resolve with the minimal thing socially acceptable, it is as if we were saying: it is necessary to approve an examination and yes; we approve it but with the minimal note.

How is to resolve with a spiritual gift? It is to resolve “with excellence”, “with the best thing”, “with more”. It is as if we were approving an examination with the best note.

Summing up:

The Moral values indicate us how to live with the minimal acceptable way of life socially.

The Gifts or Perfect Virtues, they indicate us like living with Excellency.

Does it remain clear?

Let's see Comparatively the differences:

	Are means
Moral Virtues	They are static
	Not diminish suffering
	Not enough to do good
	Moderate the egoism (they are the "ego" virtues)
	End : Happiness

	They are way, they are closer to the truth
	They are means and end
Perfect Virtues	They are dynamic, implies growth
	Diminish suffering
	Enough to do good
	Altruistic conducts
	They are interrelated between themselves
	End: Common Good, Eternal life, Integrity
	Intrinsic Property: The merit (Eternal life)
	Associated to mental energy, in a dynamic way
	Purifier
	Effects: Common Good and betterment of the society

2.11 How the virtues are related to the happiness and the suffering

We know that the happiness and the suffering are opposite concepts, in the world and in our lives there is both happiness and suffering in such a way that to the happiness we look for it while to the suffering we avoid it.

To whom the happiness and the suffering belong?: to the man who practises the values or on the one that lives the spiritual gifts?

Let's recapture the case of Putifar (I marry 1), he resolves in the minimal possible way, with Prudence, now: if he had had in the time a similar case how he would resolve?, clearly that with the same, prudence. Why? Because the "concept of growth" is absent in the moral values.

The moral values are "static", they are practised, it is to solve the problems with the minimal thing. Then when a person who practises the moral values commits an "error", this "error" there is not like overcoming it, it recurs repeatedly, "there is no growth". The "error" then is the "rule". And if the "error" is the rule then also the suffering. Namely the persons who practise the moral values in search of their "own" and "apparent" happiness, paradoxically do not find it because they are not focus in "grow" (desire for good), "they live in the error", perpetuate them, cannot modify the suffering grade. The happiness finally is alone apparent and opinable for them.

What happens with those that live the perfect virtues?

The Gifts are called also Blessednesses exhibited by Jesus Christ. Tomas Aquinas in its work Suma, demonstrates the relationship between these. The Blessed life (straight life, to live for ethical beginning) is the Sensible, Worthy, Good, Beautiful, and Happy life, Aristotle comments to us in its works.

The Gifts have a particular concept, “growth“, “progress“, “change“, "increase", that is desire for good. Now when a blessed man commits an error: what happens? For the growth the "error" it excels itself, the blessed man looks for the correct and the best, the "error" is the exception in the blessed man; and if the error is the exception also the suffering.

The blessed man has an added quality “minimize the suffering”! And that's why he is happy.

The minimization of the suffering is an ethical target.

That's why Jesus Christ says to us: Happy the blessed man.

Finally: happy those who choose to live through the maximum virtues!

2.12 The hybrid State between the good and evil

The election is a genre and inside this genre we have the good, the evil and the intermediate hybrid state. To what does this owe? Let's see. Ways of choosing are the good and evil, but with more precision the good is a nature. The evil is on the other hand a false nature, it is a deprivation of the good.

Aristotle indicates to us that if the evil became extreme would be destroyed itself, therefore it cannot be a nature. Then it is a certain deprivation of the good as Aristotle says. But let's add a little the truth and its opposite the falsity there are concepts previous to the good and to the evil. The truth is previous to the good in the sense that something is real when we know it and once acquaintance is wished, is good.

Then we say that the evil is a deprivation of the good affected by the falsity.

Also to the being the good (retitude) a way of edifying discerning its opposite the evil is a way of discerning or choosing, destructively and chaotic.

The moral virtue is a deprivation of the good characterized by the passions (shame, he blames, remorse, anxiety, fear, hate). The moral virtue indicates this intermediate state to us between the good and evil. Between two ways of discerning.

Let's remember that the prudence is a deliberation. The justice is not opposed to the evil since the justice is a value and the evil a way of discerning, that is to say a way of choosing characterized by the chaos and the destructiveness. The justice and the evil look alike in the sense in which there are deprivations of the Good (Retitude).

2.13 the Christian theology and the perfect virtues

In the christian theology the perfections that we observe in the creation we attribute a divine origin, Tomas Aquinas affirms it in Theological Sum.

In the Christianity, Christ personifies the God's perfection, he is God who becomes "the son of man", Jesus Christ is mentioned likewise in that way, Christ symbolizes the knowledge itself. "I am the door the one that will enter me will be safe" Luke 10:9. The door is the wisdom, which we know it is a perfection.

Another affirmation: "I am the Alpha and the Omega" Apocalypse 1:8, Jesus Christ personifies the eternity, which metaphysically is the simultaneous possession of all the time, the past, the present and also the future. The eternity is a God's perfection. From the Christian perspective the God's kingdom is the man who becomes the "son of god" that is to say the man who search the divine perfections and God who became "son of man" that is to say the God's perfection that are personified in Christ.

"I am the way, the truth and the life" Jhon 14:6, Jesus personifies the Good.

"Way, truth and life" are the characteristics of the good. The good is a way because we grow, it is a perfect virtue, is free from error. The good is true, something is good when we it know (truth). And it is a life why when the truth and the life are opposed, the life must prevail.

Chapter III

Perfect Virtues of the Will. Likeness of God

3.1 Self-knowledge – Gnosis

When we are blessedness, that is to say when we look for the correct and the best in order to reach the common good, to improve the world, we grow, capitalize ourselves, perfect ourselves. This has a consequence not only the happiness but the self-knowledge. The Blessed life is the "way" towards the Gnosis.

The Self-knowledge is called also Gnosis, Renaissance, Repentance of Heart. The shape of the Understanding is also called superior reason. Let's remember that the Understanding is a perfection, "God is understood".

The Blessed life rehabilitates us, that is to say we learn to choose correctly. The Gnosis is the transformation of the thought, an intuitive meditation that leads to unlearning the acquired errors. The Gnosis is carried out when we can compare intuitively the errors committed with the straight actions, this way we can transform our way of thinking, for this it is necessary of a good memory. The Gnosis is a consequence of the capitalization, that is to say of the increase of mental energy and the energy of God.

In practical terms the Gnosis it is the creation of new sinapsis, that's why the thought can transform.

3.2 What is to capitalize us?

It is to grow in wisdom. The blessed life is first of all a listening but not only to discern like the examples of Jesus and Salomón, also it is a listening to acquire wisdom.

The wisdom is a perfect virtue (Love for the truth) and a science (science of the last beginning, and knowledge of the correct means to live).

The Blessed life, says to us the Parable of the Sower (Luke 8:11-15); it is first to listen, that is to say, to acquire wisdom perceiving with attention and with the intention of putting it into practice; second to retain, or to retain actively in the memory the listened even for the long time or to absorb wisdom as sponge, is to accumulate knowledge gradually; and third, to put the retained into practice (ethical actions, golden rule), with a particular characteristic the firmness, the constancy, the serenity. The persons who do not retain and who are not firm or serene they cannot reach the self-knowledge.

Why to compare in the meditation (Gnosis) the errors with the wise moves, it is necessary to retain them actively in the memory, to not to forget them. To retain actively, is not to memorize, it is always in mind to bear, that's why it is

to live the word, not to practise it. The retention is a form of the memory that has to do with the taste. It is a desire for good, it is the taste for wisdom, we all retain that knowledge that we like, the retention of wisdom is the way towards the Gnosis.

Here the importance is discovered of “to listen and to live through the God's word” “to see the kingdom” that is to say to perceive the truth and the divine order across the superior reason or understanding and so to reach the integrity. We have here another definition of the Blessed life, not only it is to look for the correct thing and the best thing, it is also to acquire wisdom, to retain it actively and to put it into practice with firmness, constancy by means of straight actions.

3.3 The mental energy and the energy of God

The desire for good, it is an energy desire, that's why we can speak about mental energy, on having spoken about the moral virtues, Aristotle indicates to us that the mental energy is limited idea that condice with the fact that the moral virtues are practised, there is no growth or do not even increase. On the other hand the blessed life implies an increase of mental energy, that is to say that is a way towards a the potential state of mental energy that we call eternal life, this potencial of mental energy ir reach a few years after the Gnosis.

To reach this potencial of mental energy an additional of “energy“ (Gnosis) is needed, this additional is the God's energy. The God energy is symbolized by the fire or baptism of fire as they were calling it the ancient ones. This energy unleashes the gnosis and completes it. The Gnosis is exactly a quantic jump or sudden jump of the mental energy.

3.4 Consequences of the Gnosis

In the Gnosis 4 factors take control:

Thoughts
Feelings
Words
Acts

The thought is translated in words and acts, but let's clarify that the thought also produces emotions, we feel what we think, and if a transformation of the thought happens by force also in the emotions. The Gnosis formats the impulsive part, many emotions become extinct. This is what allows the meditation in difficult cases, to ponder it is necessary to have control on the

impulsive part, it is necessary to extinguish the low passions to listen to the divine inspiration.

Feelings as the anxiety, the hate, the jealousy, the anger, the envy, the fear of the death disappear as a result of the Gnosis. The emotional system recovers.

3.5 Integrity

To understand better the integrity and the perfect virtues of the understanding we are going to analyze the following text:

“In Gabaon, God appeared to Salomón in a sleep, during the night. God said to him: "Ask me what you wish". Salomón answered:... Give, then, to your servant a heart that can listen, to judge your people, and to discern between the good and evil” ... and God said to him: ... I give you a wise and understood heart”

Explanation:

If it is observed, seemingly a desire is offered to Salomón, in fact God is not offering him. He is asking him about what more he wishes, and it be remembered that what more is wished is for what one asks first, and in this case Salomón he asks for the aptitude to work good, that is to say of "listening".

What says the text to us is that when the biggest desire is the desire to work the good or desire for good to dry seasons, three extra skills arise.

These extra skills are:

- 1) Wise heart or Gift of wisdom, in practical terms it is the love for the virtue, the knowledge and the truth. The wisdom is compared often with the salt and called key of the science. “Why each one will be salted by the fire” Mark 9:49, why like the salt the wisdom has its own flavor, the fire symbolizes the Gnosis, the renaissance across the god energy.
- 2) Understood heart or Understanding: it is the called Superior Reason, the “Good Intelligence” according to Aristotle, it is the perception of the Divine Order or cosmic Order, which expresses itself in practical terms in a code of universal ethics, it is in practical terms the skill of realizing ethical reasonings, it is the “Eye of the Mind” (Oriental religions). In the gospels who do not possess this skill they are called “blind persons“, “to live in the darkness” is to live without understanding in the Christianity. Some authors were calling to the understanding superior reason to separate from the common and current reason also called natural or low reason. It is the intelligent desire, it is the reason that loves the good. Its main characteristics are the precision and the accuracy that is translated in the capacity of “reading inside” that is to say of perceiving the "esences" across the "forms". A characteristic that

arises from the understanding is the CREATIVITY, since the creativity is the application of an essence of an only or original way.

- 3) Discernment Gift: it is the aptitude to separate in an adapted way the good and evil. It is a capacity it is intimately tied to the listening, “we listen to discern” but more that not at all this capacity arises from the aptitude to identify the ego with the good, this way by identification it is detected when something is good and for contrast or opposition when something is bad. Of a way it discerns the perverse or evil one. The discernment gift is the intelligent desire that deliberates accompanied by the reason.

We have like that three perfection or Gifts that arise after the Gnosis, called “Gifts of the understanding” for Tomas Aquinas.

	Wisdom
Perfect Virtues of the Understanding	Understanding
	Discernment

This 3 perfection we can add them to previous 4 realizing a whole of 7, which are 7 perfection or gifts that define the integrity.

3.6 Integrity and virtue.

We can now he compares the virtuous man of Aristotle with the complete man of the Christianity.

Virtuous Man	Complete Man
	Wisdom
	Understanding
	Discernment
Prudence	Rectitude
Justice	Mercy
Fortitude	Continuous Improvement
Temperance	Serenity

The virtuous man possesses 4 basic skills, the complete man 7, of the comparison what arises is that the virtuous man, we saw in the case 1 to Potifar, he is a “incomplete man”.

The complete man is on the other hand the “entire man”, and this is the integrity.

The integrity is then a form of intelligence that consists of a set of skills (7 Gifts) that for its perfection grade one considers it of divine origin; and that we can develop it: How?, across the blessed life and the divine favor (Gnosis and received gifts).

3.7 Agape or the love for good

The Love is an state, a genre, an affectionate passion, it is neither good nor bad. The Greeks were naming 3 forms or "species" of the Love:

Agape : Love for Good
Philia: Love of Friendship
Eros:Concupiscent Love

The Love for Good (Agape) is the origin of 7 Gifts, it is the form of the Love that arises when the biggest desire is the desire for good (the desire for Good prevails), it is the affectionate passion perfected by the nature of the Good, it is the “Love without Passion” (Tomas Aquinas) starting point of the Integrity, it is the love for the virtue, the wisdom and the truth, it is the love to God. This form of the Love symbolizes the demand of the Christian life. The perfection of the Love is, that is to say the form of the love that us “makes alike God”. In the original Greek texts the word that Christ uses is always Agape. Evil translated in the subsequent texts like “Love“. It is the form of the Love associated with the gifts of the Understanding, it is the form of the love that arises with the Gnosis.

Philia on the other hand is the pride of the virtuous friendship, which arises from the resemblance. It is the typical love of the man who looks for the happiness across the virtue, it is the incomplete love.

Eros is the concupiscent love, it is the passionate love of the lovers, it is one of the lowest graduations of the love.

3.8 Understanding and Cosmic Order.

The understanding allows us “to see the God's kingdom”. Across it we makes aware of the cosmic order. This cosmic order expresses itself across laws, and in the human plane it expresses itself by means of an ethical code that assures happiness for the Blessedness ones and the rule of the comeback for what they do not live properly.

3.9 Truth and Falsity.

Previous concepts are recaptured in the Cáp. II. According to Tomas Aquinas the truth is a concept previous to the good, a being so that it is desirable, a good, he has to be the first acquaintance, concept really. Said otherwise we know that something is a good (good) if earlier we it know (truth). The falsity is the opposite thing to the truth. Then we say that the truth and the falsity are concepts previous to the good and to the evil.

3.10 the good, the evil and the moral virtue

We can now define the good, the evil and the intermediate state that is the moral virtue (Justice).

The good is a nature, on the other hand there exist different forms of deprivation of a nature to see Cáp. 2.2.1 the definition, that is to say one can be I obtain of many ways of an extract or nature, the virtue and the bad are forms of the deprivation of the nature of the good.

The virtue is a deprivation of the good characterized by the passions, that is to say for the shame, hate, fault, remorse, fear of the death, that's why the virtuous man of Aristotle is an incomplete man, essentially the man defined by Aristotle is a man dominated by the passions, prudent man.

Now we can define the evil, according to Aristotle in Metaphysics if the evil was complete that is to say in the maximum state it would be destroyed itself, that's why the evil is not a nature, in appearance it seems. We say then that it is a false nature, saying otherwise is a deprivation of the good characterized by the falsity. In practical terms the evil is a life style (discernment) characterized by the corruption, the chaos and the destructiveness.

3.11 The God's Law

They exist in the ethical plane, two laws. The main one and it would complement other one of balance.

The God's law has two approaches from the thought, the word and the act is the Retitude or the Blessed Life.

From the feelings it is the Agape or Love for good. Both concepts are equivalent.

3.12 the law of the comeback (balance law or complementary of the main one).

The law of the harvest. You will harvest your sowing, everything returns. There are expressions of this rule of universal cosmic balance.

3.13 Faith and Safety (Confidence) in God.

The Faith is the partner of the virtue, is to accept the creed. In the ethics of the perfect virtues the safety in god is the comprehension across the understanding of that, for the Divine Order expressed in the human plane, the "happiness" it is for the blessed ones and the rule of the comeback or of the balance for those who are not straight. The Safety in God includes this way the hope.

3.14 Spiritual hierarchy

From the already above mentioned thing we can then do a classification similar to the Gnostics.

PNEUMATIC MAN OR ESPIRITUAL	PREVAILS THE SPIRIT
RATIONAL MAN	PREVAILS THE SOUL
NATURAL OR MATERIAL MAN	PREVAILS THE BODY

Let's see for comprehension this topic the meaning of the following appointment: The power of the Spirit 1 Corinthians 2: 14-15

“The man purely natural does not value what comes from the God's Spirit: it is a madness for and it cannot understand it, because to judge it he needs the Spirit. The spiritual man, on the other hand, judges everything, and cannot be judged for anybody.

Let's see another text: Dismissed 1 Tesalonicenses 5: 23

“That the God of the peace sanctifies them entirely, so that you survive irreproachable in all its being – spirit, soul and body – up to the Arrival of our Master Jesus Christ.”

Another text: The Fornication 1 Corintos 6: 17

“On the other hand, which joins God does only one spirit with himself.“

What these texts are saying to us is that there is a difference between soul and spirit.

To have soul is to have conscience of one himself, of the proper feelings, of what we experiment.

To have spirit on the other hand is to have conscience of the divine thing, to perceive the divine government, the “cosmic order”.

The spiritual man is that provided with superior reason (understanding); and that the "natural" men (provided with natural reason) must be led and guided by the spiritual ones, “provided with spirit”, considering its natural aptitude to judge that it arises from the listening, cases that we saw previously that are 2,3 and 4.

It might be said that the rational man this one in the “incomplete state”, is in the "intermediate" state between the good and evil.

The "natural" men grow spiritually as they choose the straight life and the leadership of the complete men.

3.15 faculties of the mind

SOUL	SPIRIT
IMAGINATION	INTUITION
FANTASY	INSPIRATION
	CREATIVITY

3.16 the parables as metaphors to understand the problem of the integrity.

Let's see as example some parables, the god's kingdom symbolizes the domain, empire (kingdom) of the good, of the wisdom (God), the Christian parables that mention of, there are a metaphorical description of the blessed life and shows us the importance of living with wisdom, here some explanations:

The parable of the grain of mustard, (Luke 13:18)

Jesus said then:” To what does the God's Kingdom look alike? With what will I be able to compare it? It seems to a grain of mustard that a man sowed in its garden; it grew, turned into a shrub and the birds of the sky sheltered in its branches”.

Explanation:

The Kingdom is potential (we are born with an aptitude to work the good), secretly (it acts without we knowing it), is incremental, progressive, gradual, it starts with the small decisions, “it is the grain of mustard” and as we listen (we acquire wisdom, retaining it) and practise with firmness and retitude the knowlegde this grain is growing and it transforms in “shrub that he shelters to the birds”, this is that it protects and rehabilitates to the oppressed ones.

The parable of the yeast (Luke 13:20)

He said also:” With what will I be able to compare the God's Kingdom? It seems to a little of yeast that a woman mixed with large number of flour, until the whole mass fermented”.

Explanation:

The God's kingdom is finished, it develops up to coming to its maximum. The yeast is the wisdom, the flour is the man who acquires it progressively, the fermentation is the putting in practice of the retained actively, that is to say the straight life and the final mass is the complete man.

Jesus and the children (Luke 18:15)

Also they were presenting him to the small children, so that it was touching them; but, on having seen this, the disciples were re-lighting them. Of that time Jesus did them it will call and he said: "Stop that the children approach me and they it do not prevent, because the God's Kingdom belongs to those who are like they. I make sure them that the one that does not receive the God's Kingdom as a child, should not enter in”.

Explanation:

The complete man is like a child why he "is born" spiritually again (Gnosis).

The parable of the treasure (Matew 13:44)

The Kingdom of God looks alike to a treasure hidden in a field; a man finds it, hides it again, and fill of happiness, it sells everything what it possesses and buys the field.

Explanation:

The Integrity is slightly secret and potential, that must be discovered by the individual after the Gnosis, after this one arises the aptitude to contemplate the good, the eternity, which produces the state of harmony, peace and happiness of such a magnitude that turns the most beautiful thing for the individual and that is radiated to the others, the individual already does not look for the happiness out but inside, this is the treasure that must be an overdraft.

The parable of the pearl (Mateo 13:45)

The Kingdom of Good looks alike to a merchant who was devoting himself to look for thin pearls; and on having found one of big value, everything went to sell what tapeworm and I buy it.

Explanation:

This parable shows us the importance of the integrity, of the happy life, shows us that the domain of quite not only is of big value (contemplative life) it is also perfect and excellent.

The parable of the network (Luke 13:47)

The Kingdom of God looks alike also to a network that begins to the sea and gathers all kinds of fish. When this flood, the fishermen extract it to the shore and, sitting down, they gather the good thing in baskets and they throw what it does not serve.

Explanation:

The good fish is the "fattened" fish, the persons who live properly are this fish, since the retitude "fattens us" spiritually. The good is of expansive nature (Tomas de Aquino, Theological Sum). The fisherman who gathers is the grace that takes these "fattened" men and turns them "complete", wise.

3.17 synthesis: Gifts of the understanding – Likeness to God.

The banquet is the Christian love. It is the disinterested love, the straight and good love. For it we are similar essentially to God, to the devine.

Chapter IV - Perfect Virtue of the Character

The Perseverance. God's image.

Definition of Image: "Perfect likeness" Theological Sum. Another definition: Species without difference.

An example: Let's take two dogs, a Chihuahua and a bulldog, there is resemblance since they share the same essence, there are dogs they are of the same species; let's take now two bulldogs the resemblance is major but there are differences, weight, spots of the hair, etc.; let's take now two bulldogs of the same litter and of the same sex, there the resemblance is maximum we say that in this case a dog is the image of other. Another example: Between rational men the image happens between twins. Let's analyze now when it means to be a God's image.

4.1 Perseverance

Let's see the following text: Mark 13:13

"... but the one that perseveres up to the end, will be saved"

As soon as the Integrity was reached, it is necessary to perfect the grace, and that happens across the Gift of Perseverance.

The Perseverance is defined as the daily determination to work the good avoiding the evil.

The Perseverance is characterized by the resistance (even when the pain is prolonged), the absence of the fear of the death and the determination. It is what the difference of the Continuous Improvement and the virtue of the Fortaleza.

We saw that after the Gnosis some passions "become extinct" (fundamentally negative passions), this way the mind remains free and with the Spiritual Gift of the Perseverance, they are arising with the time and in a gradual way the features of the God's character (perfect resemblance, that is to say image).

These features are the Fruits of the Spirit, which are mentioned in Gálatas 5: 22-24.

Text:

"On the contrary, the fruit of the Spirit is: Love, happiness and peace, magnanimity, affability, kindness and confidence, docility and temperance."

It is necessary to clarify something, the temperament is a limitante, that is to say, not necessary all the persons in grace reach all these features. A part of these can happen that a person integrates alone scope.

As soon as the character was perfected to Christ, across the Perseverance there is had the holiness (perfection of the grace) and the eternal life. The eternal life can be defined as a long-lived life (the grace prolongs the life), a radiant happiness and a contemplation of the good.

4.2 Last end.

The last end for those that continue (with understanding) the ethics of the perfect virtues, that is to say the Blesse ones, are to know: the Integrity, the Eternal Life, the Holiness (Children of the light) and the perfection of the cosmic order.

For the virtuosos (with rationality) the last end is the Well-being happily (we already clarify that this happiness is thought), accompanied by virtue (Aristotle) (Children of the world).

For those that

Text in Romans 6:22

“Now, on the other hand, you are free of sin and submitted to God: the fruit of this is the Holiness and its result Vida Eterna.”

This text teaches us that the Holiness and Eternal Life are accompanied.

4.3 Fruits of the spirit. God's image.

As soon as the God's character was reached, we radiate happiness, peace, amiability. And of that the being consists image, the image is to radiate, to transmit the perfection of the character.

4.4 Eternal Life

Now we can explain the eternal life, know that the spirit is the desire for good, since if God wishes something he can only wish radiating his perfection to the creatures.

The desire for good is an energy desire, however when we grow in retitude we grow in mental energy, when this mental energy comes to an ideal one that coincides with the Agape, there is had a set of blessings and skills that are name Eternal Life. These blessings are a longevity, contemplative life.

Chapter V

Grades of Perfection. God's emulation

5.1 God's emulation

To emulate, Aristotle says to us in its Rhetorical work, it is to Imitate with the desire to be equal. To emulate says to us that Aristotle is the opposite thing to the contempt. It is, knowing the qualities that we do not possess, to want to acquire this "good". There are an Emulation object, then according to Aristotle, the benefactors, which hold the power, the big personalities. Emulating God is to receive the spirit, the God's mind. To understand this it is necessary 2,3 and 4 presented ones to be sent to the cases previously, Salomón emulates to God that's why its resolution it is so famous. As soon as the necessary skills were reached to choose and to decide correctly, 7 gifts, and perfected the character for the perseverance, we can affirm that the holiness is always to choose correctly.

Finally of this the God's Kingdom consists, of practical terms, of the spiritual ascent of the man, of the ethics of the perfect virtues.

5.2 Degrees of Perfection.

Established the emulation concept we can speak about perfection grades, the first one is god imitation, then likeness, the third image and a quarter God's emulation.

Why are there perfection grades? Why are there different categories, as well as in the boxing different categories exist as the weight, in the spiritual plane there are different categories called grades of perfection.

Which is the relation between them?

5.3 The law of the saw and the degrees of perfection.

The law of the saw is a divine law of universal scope, this law acts even on the gifts, perfection, divine extracts. The perfection grades are returned between if. We are an image because we are similar, we are similar because we imitate.

Chapter VI

Meaning of the Blessednesses. The God's Plan

6.1 Let's see some blessednesses

The second Blessedness:

“Happy the mattresses, because the Father will deliver to them in heredity the land”

Fifth Blessedness:

“Happy the compassionate ones, because the Father will treat them with compassion”

Sixth Blessedness:

“Happy the pure of heart, because they will see the father”

All the blessednesses continue the same structure, first the term happy, this refers to the charity since this one minimizes the suffering, then it continues the second term that continues to the happy word and designates the corresponding perfection, then it continues that a third term that is the word because, this one indicates us the “law of the comeback” that acts on the perfection and the term that it continues is the blessing that harvests this perfection.

Structure:

(God's law) (Perfection) (Law of the comeback) (Blessing)

6.2 Let's analyze some blessednesses

“Happy the pure of heart, because they will see the father.”

The term pure of heart indicates us integrity and what it continues is what harvests for the law of the comeback the integrity: and that he harvests? Eternal Life “to see the father”, means contemplative activity. Then we say that the eternal life is the comeback of the integrity. The eternal life is the blessing (gift) associated with the integrity.

“Happy the mercy ones, because they will obtain mercy”

The mercy is the comeback or the blessing of the same mercy.

“Happy the mattresses, because the Father will deliver to them in hereditary the land”

The word mattress indicates us the perfection of the serenity, and: which is the blessing that it returns?, to possess the land indicates us placed life, safety in contrast with the nomadic life. The Jewish people for its devotion got the land and when they had it they built, lived "sure". The sure, calm life is the comeback of the serenity. The safety is the blessing associated with the serenity. With more precision the comeback of the devotion is the safety in God. For opposition the insecurity is a curse for the unfortunate one. The unfortunate life is an insecure life.

6.3 The Blessednesses as grades of perfection:

Happy those who imitate god because they inherit the happiness
Happy those who are likeness of god because they inherit the truth
Happy those who are a god's image because they inherit the peace
Happy those who emulate god because they inherit the eternal life

6.4 Meaning of the Blessednesses

The Blessednesses interrelate the ethical perfection (spiritual gifts), that are eight with two universal ethical laws, the charity and the law of the saw. It says to us how the gifts work in combination with these two ethical laws, the unfortunate one harvests curse, and the blessed blessings. This is the last meaning of the blessednesses. The blessednesses are “an ethical architecture”.

We can express the blessednesses otherwise, can say that it is true that God in his understanding (intelligence) and wisdom (knowledge) establishes laws to govern the created (charity, law of the comeback) and these laws they organize, standardize (in the ethical plane we speak) its gifts in even the same extract, guaranteeing this way happiness and a series of blessings to those that decide to choose the blessed life. We say then that the blessednesses are the expression of the divine plan as soon as that for its characteristics it assembles to the universal ethical laws, the truth, the happiness, life style and blessings for the blessed ones. To see the “God's kingdom” means to grasp with the mind, receive with the intelligence the god's plan, which is a gift of gifts, which is a perfection of the perfection, since it assembles if the gifts (the faith is included like safety in god), the universal ethical laws, the truth and the god's blessings.

It might add that the god's plan is the gift that orders all the rest. It is the meeting of all the gifts in the ethical field.

Chapter VI

The wise person and the Society

7.1 About the perfect virtues and the state. Comments about the book Aristotle's Politics

Perhaps the work on the theory of the society and the state most commented is Aristotle's, Political work.

The interest on this chapter is to show how the concepts change from the ethics of the perfect virtues.

Aristotle speaks to us that all the human beings we are egoistic and that the polis is an egoismos struggle. Speech that the citizens they can classify according to three criteria, the first one its wealth what gives birth to the oligarchies, second its virtue and third its freedom (people).

When the forms of government are organized according to the virtue there is had the monarchy (government of the only one), aristocracy (government of a minority), republic (government of the majority).

The forms opposite to these, that is to say when the criterion is already not the virtue but the governments tend to organize themselves according to the criterion of the wealth, and the power that tends to assure the same one, they arise the tyranny (government of the only one), the oligarchies, and finally the democracies.

Aristotle mentions to us in its analysis that normally no government system stretches to be stable if the same, the stablest according to, it is the republic that consists of the government of the middle class, that is to say in the miscellany between oligarchy (government of the rich ones) and democracy (government of the poor or of the masses).

He says to us as well as the human beings tend to the happiness and that this one depends on the exercise of the virtue, in particular the Justice. He mentions to us that it is the middle class most inclined to the exercise of the virtue and as this one prevails over the (wealthy) oligarchical classes and over the poorest class, establishing the republic, the more or less stable and balanced state is had.

7.2 The state and the perfect virtues

What is observed in the reality, is that the modern states do not work according to the theory described by Aristotle, the such Justice which speaks and Platón to us in practice they turn out to be completely insufficient.

What we can state in the reality, that is to say the praxis the fact is that we have countries and the rich states associated at high levels of honesty (western

Europe, Canada, the United States), and highly corrupt and inefficient countries with enormous submerged classes (Latin-American and African countries).

How is this explained from the ethics of the perfect virtues?

Let's remember something about what we had spoken, the virtue be already moral or perfect there are a form of election, we choose the Justice, the Retitude, the Mercy.

But in some sense also the vice is an election.

Then the question is why we choose, the way we choose.

We choose according to our way of discerning, of deliberating.

How is this?

Let's remember that according to the ethics of the perfect virtues we have 3 classes of persons.

1 You integrate them, that resolve with listening (exact prudence)

2 the virtuosos who resolve with prudence

3 the perverse ones

The integrity (Wisdom) and the perversion are “forms of intelligence” in the sense that are “ways of discerning” or “mentalities“. To discern let's remember that it is the aptitude to separate appropriately the good and evil.

To choose then is to take an once discerned action course. The perverse one is characterized by its “destructive elections”. The wise person or I integrate for its “edifying elections”.

This gives birth to the life styles. The wise persons take the retitude as a life style (to look for the correct and the best). The perverse ones for its nature the opportunism (to extract advantage before the minimal situation in favor).

What happens with the virtuosos or incomplete persons?

These persons debate (prudence), do not discern, let's remember that they are an intermediate intelligence between the good and evil. They do not distinguish for this situation, with entire clarity, between what it is well and what is badly.

To discern the "ego" it has to be identified by the Good or by the evil.

Therefore for its nature the virtuosos, which practise the values, the imitation is, the virtuosos or they imitate the life style of the perverse (opportunism) or those imitate of complete (retitude).

The "leadership" belongs to those that they discern, which deliberate (prudent) are “followers“, that's why when a “country fails” it is why “the leadership fails”.

In the societies it always predominates over a way of discerning, or if you wants a type of leadership. When it predominates over the way of discerning edifying (straight life) there is had a society who grows, increases, lives well. When the perfect virtues predominate over (honesty), the society is "vivable" as Aristotle says to us in the polis.

When the perfect virtues are absent (it predominates over the opportunism) the this society in crisis, because it predominates over a leadership of destructive type.

When the men in a society choose the straight life, the leaders are chosen by its level of retitude and wisdom, that is to say for its aptitude to work the good, and really then the "natural" ego struggle as Aristotle considers turns out to be relieved, reduced, the "wealths" are distributed better, finally the society can look for the common good.

When it predominates over the way of discerning destructively and consequently the life style opportunist, the oligarchical groups distribute "mercilessly" all the resources, generating confusion and supporting itself based on the fear, the exclusion and the repression of the oppressed ones. It is as well as in practice, we can observe rich and poor societies.

7.3 The wise person and the society.

Coincidence with Aristotle and Platón.

Platón in its work Republic and Aristotle in its Political work, where he criticizes the work of its predecessor; both coincide that no political system is itself good. The fights between oligarchies and the people that there is what it makes unstable to all the systems and it can only be overcome when there comes the Wise person or "divine man" as it Aristotle calls, Platón calls it "the philosopher". This type of man is the one that re-establishes the order, for its aptitude to act correctly and as a wise person happens to other the "polis" or city - the state, this one prospers according to them.

These remarks that do both coincide with the ethics of the perfect virtues.

Where the leaders the son for its "level of honesty and knowledge". The maximum grade of this honesty in possession of the complete man, and as these are in the highest hierarchic positions, judges, legislators, the society can be built on the honesty be already for the leadership or for the imitation.