



A Jewish rabbi decided to test his disciples. What would you do, my children, if you will found a sack of money along the way?

The first responded immediately and said, "I would return to its owner, master." "He has responded very fast and very safe, thought the rabbi, I wonder whether it will really sincere."

The second disciple showed a shy smile and replied. "If I did not see anyone, I would stay" "Have you spoken with sincerity for himself, he told the rabbi, but is not trustworthy person."

Finally, a third said: "I probably would stay the temptation of money, so I would ask God to give me strength to resist this impulse and act properly." "This one is sincere he concluded the rabbi, but also can trust him."

There are quite a few people like the second disciple, who said the money- not hide their lack of moral principles, and perhaps warrant an alleged "practical sense" when addressing these dilemmas would stay. Or take refuge in that, they say, everyone thinks alike, they recognize it or not. Or say that whoever does not take advantage of these occasions is an "unhappy" "narrow conscience."

Those people always are little scary. Some may say it because they like that typical anti-hero pose. They think it looks good. He leaves them as sincere and "realistic" and others as simple or false. Or maybe really they expect little of their own moral principles or others, but then, themselves, often criticize the lack of moral level and scandalize others as others do similar things. Of course, if to them they miss a day portfolio and someone returns with all his money intact, then surely you will recognize that there are better ways than theirs to understand and live life, and that a society with a better moral level it is a possible world, and certainly much more humane and more livable than they build.

At the other extreme, there are others, like the first disciple, who seem to be quite the contrary. They have a facade of great moral dignity. They claim to be very upright in everything they do. Frequently and roundly condemn what they judge as

constant immorality of others. And the truth is that I also give me a little scared, perhaps more than before. Because it seems that these people are not affected temptation, they are not vulnerable to anything, do not know that we can all fall more or less easily, especially when we are so presumptuous.

Considered immune to what makes fall to others, it is a dangerous way of sufficiency and presumption. Show little understanding for human weakness usually it owns conceited and arrogant. They do not realize that they themselves can also fall into those mistakes, or other worse. Or maybe even they are already falling into them, and seem to be hidden in their eyes, but certainly not in the eyes of others, who are amazed by checking their blindness to the defects.

I like the attitude of the third disciple clear principles, but knowing itself vulnerable, asking for help, understanding and the weakness of others. No compromise with error, but knowing that we can fall into it.

Known finite and vulnerable it's an important part of the greatness of man, who can recognize their evil inclinations and fragility, not deny them, who knows call by name without self-deception. That self-recognition implies a wisdom whose scope is not intrinsic to every human being. Have a deep awareness of the limits of the weaknesses of the areas where we need greater personal effort or more training themselves, is a sign of wisdom we all must learn.

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