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Humility

by

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The virtue of humility is a quality of wisdom. That is why humility is not something that we develop, cultivate or nurture. Or else, one could be so proud for being humble. When wisdom is awakened, humility is a very natural state of being.

Unless one is watchful, a contrived humility parades as a subtle disguise for egoism. It is like that familiar speech preface, "In all humility or In my humbe opinion . . ." and then following it up with recitations oozing with egotistic elation or opinionated dogmatism.

The difference between humility and arrogance is as the day and the night. Humility is an aspect of the light of wisdom. While arrogant pride is the very darkness that hides spiritual ignorance. As light vanquishes the darkness, so thus humility banish any sense of egotism.

The steps to wisdom or spiritual knowledge are the same steps to humility. First we are aware of our inadequate knowledge. And humility is a natural consequence.

The frontiers of knowledge make us so aware that we still have very much more to learn and discover. In recognizing the enormity of still undiscovered knowledge, the humbling effect remains so inescapably insistent.

As we look deeper into the nature of humility, we find that, in essence, humility is the absence of egotistic superiority. As long as the illusion of arrogant superiority exist, the ego stands

in the way of humility. Neither, is any spiritual learning possible. And the discovery of wisdom is thus held in abeyance.

The accumulation of false knowledge or indoctrinated beliefs is what makes the mind think that it knows. For when the mind does not know, it develops an incredible propensity for beliefs that are spoon-fed, especially when readily provided in a theatrical style of presentation that is entertaining and manipulative, exaggerated by special effects generators.

Otherwise, most beliefs are inherited without question and perpetuated by mere habit or by peer pressure, not to mention traditional threats of hellfire and eternal damnation.

Moreover, the strength of the mind's accumulated beliefs is in direct proportion to the prevailing force by which it has been indoctrinated by other believing minds under the guise of some manufactured authority.

The mind is very vulnerable to beliefs when confronted with fear and uncertainty. That is why most beliefs are propagated out of fear or favor, exacerbated by threat and trembling.

But how about the belief in truth, if one might ask. When the human mind does not know, it resorts to believing in almost anything that appears to be the truth. Still, *believing* truth is not the same as *knowing* the truth.

Beliefs have a way of stopping us from finding out the real truth, not according to someone else, but according to our own inner investigation and discovery.

When it comes to truth, we either know or do not know. We either know the whole truth, or we do not. To know what appears as a greater part of the truth does not mean that a smaller part of the truth remains to be known.

In any case, it is still a state where the whole truth is not yet known. It is not unlike a little philosophy as a dangerous thing. Sadly, in fact, most half-truths (a misnomer) are questionable downright lies or deceptions.

The knowledge of the truth of an object remains limited by the knowledge of the truth of the knower. As long as the knower is identified with the senses, all it can know about an object will be limited to sensory knowledge.

We may use the mind to know an object. But any knowledge of an object will, again, be limited to what the knower knows of the mind that is being used as an instrument of knowledge.

To know the whole truth is to know both the knower and the known. This is another way of saying, we need to truly know ourselves inwardly first of all, before we can really know the external universe or what is out there.

To begin, therefore, to know oneself is the awakening of wisdom. The wisdom we speak of is a non-verbal condition of knowing. It is to truly know beyond words. For the words of wisdom do not draw their wisdom from the words that are used. Wisdom comes from self-realized beings who use words to express their wisdom.

The wisdom that is spiritual is in each and every human being. No one person has more wisdom than another. If there is any difference, it is that there are those who have learned to tap this wisdom within by living the spiritual ideals, the very qualities central to our essential nature.

Thus, in the flowering of the wisdom within, humility is its sweetest and softest fragrance.

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