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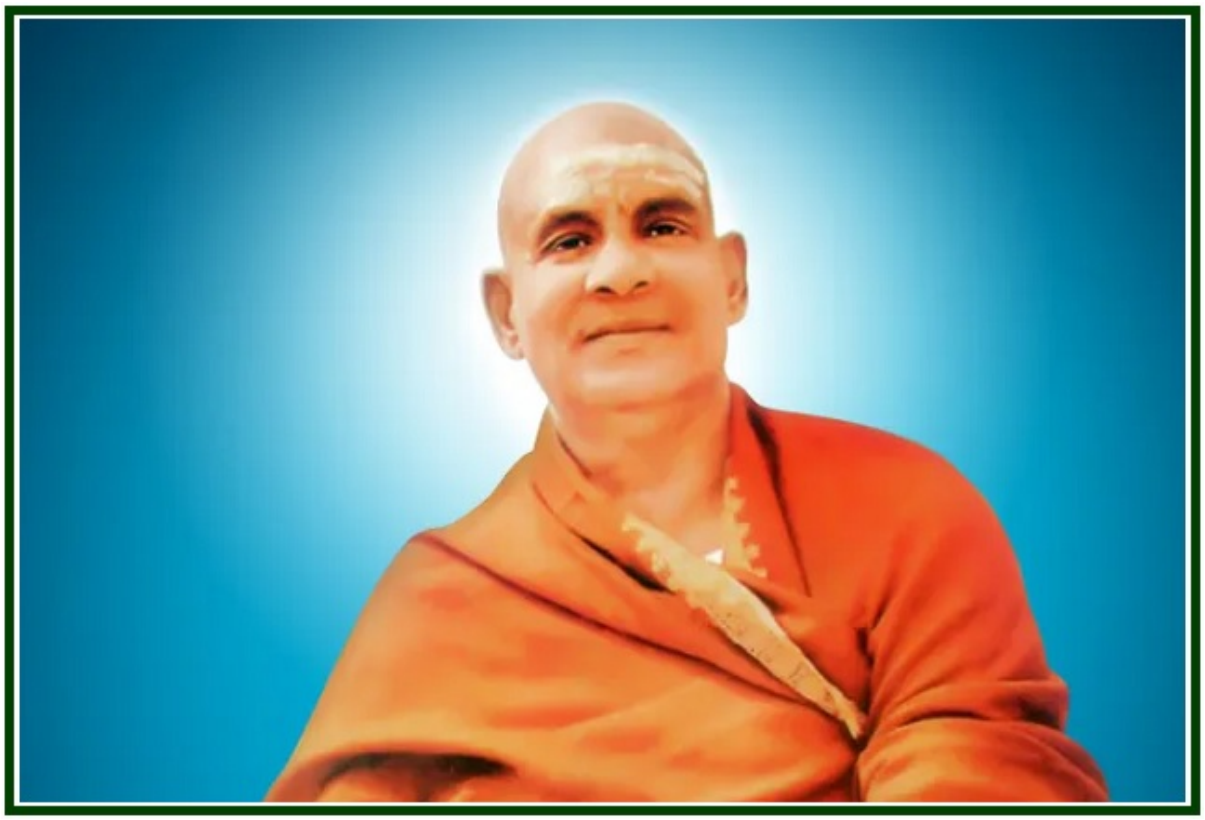
Nothing Can Bring You Peace But Yourself:

Peace is the Nature of the Soul

Swami Sivananda



The peace that passeth all understanding has been, since the remotest times, the axis around which Indian culture has revolved in all its aspects.

Peace is a state of quiet. It is freedom from disturbance, anxiety, agitation, riot or violence. It is harmony, silence, calm, repose, rest. Specifically, it is the absence or cessation of war.

Peace is the very nature of the soul or Atma. All the Vrittis or modifications of the mind are dissolved in the soul. There is no Sankalpa or thought in the soul.

Peace is not in the heart of the carnal man. Peace is not in the hearts of ministers, advocates, business men, dictators, kings and emperors. Peace is in the hearts of Yogis, sages, saints and spiritual men. Greed, lust, jealousy, envy, anger, pride and egoism are the six enemies of peace. Slay these enemies by the sword of dispassion, discrimination and nonattachment. You will enjoy perpetual peace.

Peace is not in money, estate, bungalows and possessions. Peace does not dwell in outward things, but within the soul. Withdraw yourself from external objects, meditate and rest in your soul; you will realise everlasting peace now.

Nothing can bring you peace but yourself. Nothing can bring you peace but the victory over your lower self, triumph over your senses and mind, desires and cravings. If you have no peace within yourself, it is vain to seek it in external objects and outward sources.

Peace comes from prayer, Japa, Kirtan, meditation; good and sublime thoughts and understanding. Develop cosmic love, kindness, forgiveness; understand the views of others. Selflessness, desirelessness, non-attachment, freedom from I-ness, mine-ness and cravings, devotion to God or Atma, self-restraint, control of the mind and the senses, bring happiness and peace of mind.

World peace comes from goodwill, sympathy, tolerance and right understanding between nations, as well as from striving after a common good and common welfare.

Speak, move, act in peace. Peace is the happy, natural state of man. It is his birthright. War is his disgrace.

The peace of God fills your heart. Realise this stupendous peace of God that passeth all understanding, through meditation and devotion.

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Reproduced from the book "**World Peace**", by Swami Sivananda, The Divine Life Society Publication, India, 2007, 167 pages, see pages 50-51. Original title: "Peace - I".

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How the Energy of the Human Mind Creates a Civilization of Brotherhood

https://www.carloscardosoaveline.com/meditation-on-the-awakening-of-mankind/

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Theosophy, the Path of Integration

Each Challenge We Face is an Opportunity To Look Within and Improve Ourselves

Joana Maria Ferreira de Pinho

The Independent Lodge of Theosophists seeks to understand human nature in its complexity, without rejecting any part of the Whole that constitutes a human being. According to the Lodge, individuals are essentially divine. However, they possess a physical body, an emotional body and a mental principle which must be understood and placed at the service of the Soul's purpose.

We might define the Theosophical Path as the Path to Yoga: the path of integration.

Yoga is the science that harmonizes human beings with themselves and with Universal Consciousness. Its practice is not limited to physical exercises, breathing exercises, or any isolated mental discipline. Yoga transforms all aspects of existence, constituting a way of life that encompasses the knowledge of the individual and the cosmos. From the horizon of one's existence to the depths of abstract being, Yoga unifies all dimensions of human experience.

The goal is not to acquire superficial skills, but to transform oneself into a complete being, a conscious instrument of Divine Will.

Unity is not achieved by denying any part of ourselves. Just as life on Earth depends on the perfect balance between chemical elements and the harmonious alternation between the light of day and the darkness of night, the full Being emerges through the integration of all its dimensions: body, mind, emotions, and Spiritual Soul. Each part, though distinct, is essential to revealing the totality of consciousness. It is in the integration of all these facets that the unity of Being is realized. Integration brings about a transmutation of what must be transmuted.

The ILT tries to promote integration, diversity in unity, and the true ecology of human nature, where each part contributes to the harmony of the Whole - individually and collectively. Accordingly, the texts on our associated websites address a multitude of topics: astrology, nutrition, contemplation, politics, psychology and global events among others. Some readers may wonder what these topics have to do with Theosophical studies. The answer is clear: all these subjects are facets of human life, which Theosophy proposes to study, understand, and improve.

We do not exist as isolated beings: we are children of our biological parents, but we also belong to broader families - national, planetary and cosmic. Theosophy does not ask us to deny any of these; on the contrary, it recommends embracing them, recognizing that our individual existence is only complete thanks to them.

Even while striving for unity and harmony of Being, the human experience is full of challenges, and integration is an ongoing process. Difficult emotions, repetitive patterns, fears, and traumas arise naturally and are part of the growth process. Many try, in vain, to impose discipline on their physical body, mind, or emotions.

The purpose of the ILT and Yoga is not to deny or to impose something by force, but to understand and integrate. Each challenge we face is an opportunity to look within, to understand the patterns involved, to embrace our inner selves, to change what needs to be changed, and allow our consciousness to expand. Transforming challenges into learning is the lesson of the difficulties placed before us.

We constantly receive signals telling us whether we are vigilant or negligent along the path. Each circumstance speaks to us, showing mistakes and successes.

In theosophical circles we often can’t see the difference between impersonality and coldness, or transmutation and denial. Some groups of students try to put themselves above human condition by removing the world of lower self from their field of observation, and by never talking about it.

The physical body is seen by some as an obstacle and they reject emotions, for their goal is to transcend the personal self. Yet how can one reach the higher world by denying the existence of the lower one? Is this not the same as destroying the stairs up the steps of which they must climb?

Each living cell, each emotion, and every thought are elements of the sacred temple which we are. Ignoring or denying any part of it is preventing the full manifestation of the divine in us.

Just as in a temple of stone one finds various kinds of visitors and helpers, in our inner temple there are also numerous thoughts and emotions of different natures: the crippled and the

healthy, the sad and the glad, the blessed and the depressing, long-time friends and newly arrived ones. All have their role to play and each one has some contribution to make.

We often try to close the door of our temple. We think that by doing this unwelcome visitors will not get into this sacred space. However, sometimes our choices are not wise. We often try to keep outside those thoughts which have the most to teach us.

The inner temple is not a motionless room. Each visitor, every emotion and thought - even the most challenging ones, contribute to the vitality and sacredness of the Self, at least as raw material.

Carlos wrote in the text “Trauma, Enlightenment and Wisdom”:

“Every trauma needs an enlightenment, and the reverse is true: enlightenment often comes first, which provokes a trauma whenever the irrepressible energy of renewal reaches an unprepared lower self.”**[1]**

These words by Carlos help us understand that trauma is more than a wound, it is also a preparation for the expansion of our consciousness.

Our wounds and suffering don’t happen because someone intentionally hurts us, but because life calls us to know something greater. Seen from this perspective, trauma ceases to be just pain, and becomes an initiation.

Carlos writes about the cure of trauma:

“Healing from trauma lies in slowly digesting the event we reject, seeing and understanding its numerous constituent factors. In time, the blessings replace the curse. The first step is to calmly observe both the trauma and its confirmation mechanisms along time.” **[2]**

While in the first quotation above Carlos showed the relation between trauma and enlightenment, in the second one he makes us remember that the true healing is not the result of anxious haste or rejection. It results from slowly processing and digesting the experience.

I believe this applies to all forms of suffering.

Haste is not only the enemy of perfection, it is also an obstacle to healing, to inner peace and bliss.

Some say that wounds need to breathe, implying that we should expose the wounds to observation and analysis. But when wounds are deep, there is a prior process in which a bandage must be applied to prevent the wound from becoming infected, and to prevent an excessive exposure from further aggravating the situation. Similarly, some inner experiences require isolation and protection before they can be fully exposed to the light of consciousness.

The path of integration is continuous. The fear that challenges us, the anger that makes us become alert, the sadness inviting us to reflect, and the traumas which reveal wounds to heal, are all messengers and teachers who show us the patterns we need to understand and transform.

The goal of practising Yoga and Theosophy is not to eliminate or deny these experiences, but to embrace them with attention and wisdom. By observing, understanding, and transmuting the obstacles, we transform them into lessons learned, and make limitations become strength. The temple remains alive, dynamic, and sacred, as each integrated emotion and every assimilated lesson strengthens the Self.

I'd like to close with these words by Carlos:

"In his attempts to go ahead, the pilgrim who studies the Law sees that the challenges he faces consist of lower vibratory patterns belonging to himself, to his relationships and the groups of which he participates."

"Each time he elevates himself, collective ignorance comes against him in many different forms. Some of them seem pleasant in the short term. Others present themselves as if they were his definitive and irrevocable destiny; or perhaps as personal duties he cannot refuse. Such subtle karmic forces must be observed in peace, until they are understood in their falsity, unmasked, transcended, and used as valuable raw-material in the production of celestial substance, which is always victorious." **[3]**

That means that nothing along the path should be automatically discarded. What appears as shadow today may reveal itself as light tomorrow; what we now feel as a burden can become a stepping stone that supports us as we climb. Integration is the sacred duty of transforming each experience into awareness, and every wound into an expanded possibility of Universal Love and Wisdom.

NOTES:

[1] From the article "**Trauma, Iluminação e Sabedoria**" ("Trauma, Enlightenment and Wisdom").

[2] "**Trauma, Iluminação e Sabedoria**".

[3] See the text "**Elogio às Pedras no Caminho**" ("A Praise to the Stones Along the Path").

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The above article was written in September 2025 in Portuguese and initially circulated among the associates of the Independent Lodge of Theosophists. Original title: "**Teosofia, o Caminho da Integração**". Translation: CCA.

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A Burning Match Anticipates the New Day

It Is Not Necessarily Easy to Search for Truth

https://www.carloscardosoaveline.com/a-burning-match-anticipates-the-new-day/

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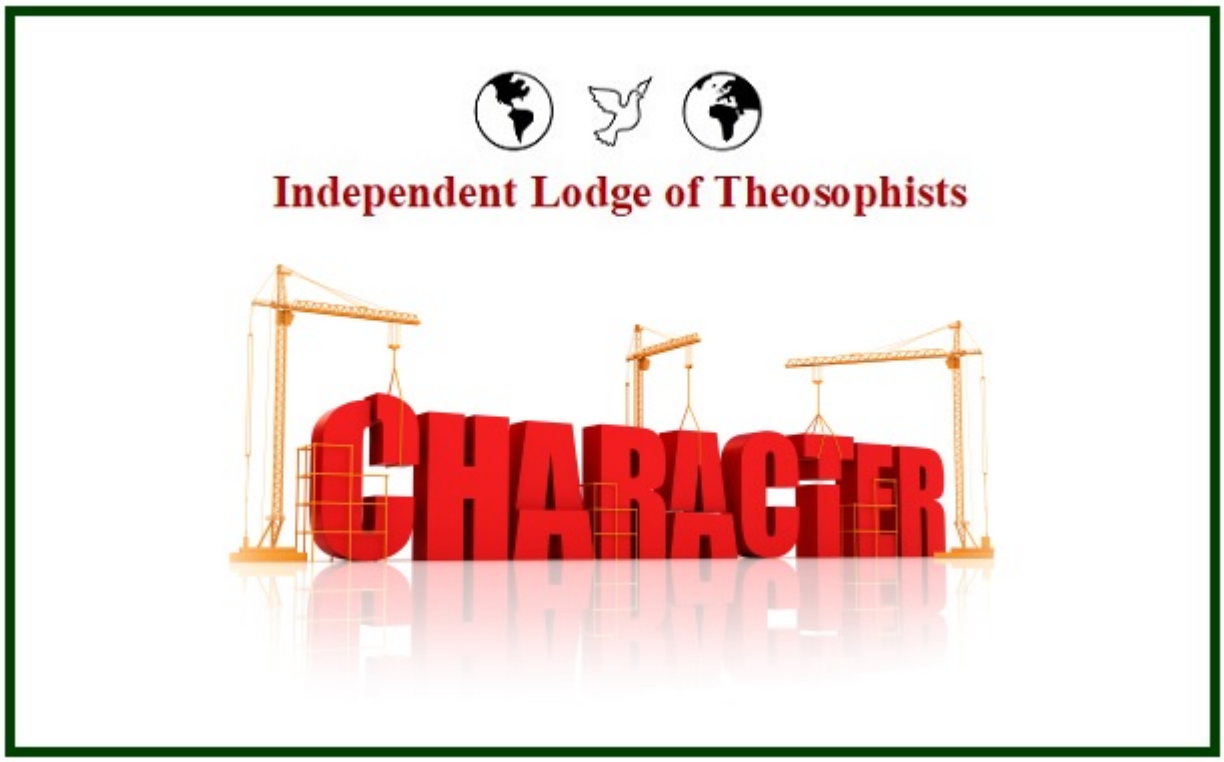
A Few Statements On Life

Cling to What You Know in Your Heart as Best

Epictetus, the Stoic



1. The Pursuit of Wisdom Attracts Critics

Those who pursue the higher life of wisdom, who seek to live by spiritual principles, must be prepared to be laughed at and condemned.

Many people who have progressively lowered their personal standards in an attempt to win social acceptance and life's comforts bitterly resent those of philosophical bent who refuse to compromise their spiritual ideals and who seek to better themselves. Never live your life in reaction to these diminished souls. Be compassionate toward them, and at the same time hold to what you know is good.

When you begin your program of spiritual progress, chances are the people closest to you will deride you or accuse you of arrogance.

It is your job to comport yourself humbly and to consistently hew to your moral ideals. Cling to what you know in your heart is best. Then, if you are steadfast, the very people who ridiculed you will come to admire you.

If you allow the mean-spirited opinions of others to make you waver in your purpose, you incur a double shame.

2. Seeking to Please Is a Perilous Trap

In trying to please other people, we find ourselves misdirected toward what lies outside our sphere of influence. In doing so we lose our hold on our life's purpose.

Content yourself with being a lover of wisdom, a seeker of the truth. Return and return again to what is essential and worthy. Do not try to seem wise to others. If you want to live a wise life, live it on your own terms and in your own eyes.

3. Character Matters More Than Reputation

Worry and dread are a waste of time and do not set a good example for others. This is especially true regarding your reputation and influence. Why live in fear about things such as whether you will gain public recognition in your profession or community? Or whether you will get the opportunities and perquisites that others do?

Don't be bothered by such concerns as "People don't think well of me", and "I'm a nobody". Even if your reputation were really to matter, you're not responsible for what others think of you. What real difference does it make to your character and well-being if you have a powerful position or get invited to fancy parties? None at all. So how is there any discredit in not being a power broker or a celebrity? And why should you worry about being a nobody when what matters is being a somebody in those areas of your life over which you have control and in which you can make a real difference?

"But without power and repute I won't be able to help my friends", you might say. It's true that you won't give them access to money or the halls of power. But who really expects that such assistance is yours to give and not for others to provide? Who can be expected to give anything that they don't have? "Still, it would be great to have money and power and to be able to share them with my friends." If I can get rich and powerful while preserving my own honor, faithfulness to family, friends, principles, and self-respect, show me how and I'll do it. But if I have to sacrifice my personal integrity, it's stupid and silly to urge me on. Besides, if you had to choose between having a certain amount of money and having a loyal and honorable friend, which would you choose? It's better if you help me become a good person than to push me to do things that threaten my good character.

"Well, what about my obligations to my country?" What do you mean? If you're talking about making grand charitable donations or putting up fancy buildings, is that really an issue? A metalworker doesn't make shoes, and a shoemaker doesn't make weapons. It is enough if everyone does well what he or she is supposed to do. "Well, what if someone else were to do the same thing as me?" That's fine. It doesn't make your contribution any less valuable. "But what about my position in society?" you ask. Whatever position you can hold while preserving your honor and your fidelity to your obligations is fine. But if your desire to contribute to society compromises your moral responsibility, how can you serve your fellow citizens when you've become irresponsible and shameless?

It's better to be a good person and fulfill your obligations than to have renown and power.

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Reproduced from "**The Art of Living**", Epictetus, a New Interpretation by Sharon Lebell, HarperSanFrancisco, New York, 1994, 114 pp., see pp. 30-33.

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Robert Crosbie:

Human Evolution Will Eliminate the Causes of War

Where shall we find the true foundation for a changed civilization that all men and women can see and stand on? It is not philosophies nor religions nor political panaceas that are needed; but Knowledge, and a wider scope of vision than the vicissitudes of one short physical life.

The knowledge that is greater than all the forms of religion ever invented is the knowledge of the very nature of man himself, for himself and in himself. For we are not here as things apart; we are here because of one great sustaining Cause -infinite and omnipresent, not separate from us, nor from any other being. It is the same in all beings above the human and in all beings below the human - the very root of our natures, the very man himself. It is the Source of all powers and of all actions, whether good or evil. Then, everything that is done by beings affects all beings, and all that is has been caused by beings, each one affected according to its share in the cause. What the past has been, we are experiencing now - our lives now being but repetitions of lives that preceded them. What the future will be, we are making now - the lives to come depending entirely on the choice and direction of our thoughts and actions now.

The war of this or any time is the result of the warring spirit, of the selfishness of mankind. It is the result of the failure to understand the great purpose of life, the nature of our minds, the full power of attainment within each being, the one Law of absolute justice inherent in all beings, the One Deity behind and in all, the one Goal for every Pilgrim, however the path varies.

As soon as men are brought to the perception that everyone reaps exactly what he sows, no one will do harm to any other being; there will then be no war. There will be no such misery as now exists; for to realize our own responsibility to all others and to act in accordance, is to have become unselfish, and to have done away with the prime cause of sin, sorrow and suffering.

(Robert Crosbie)

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From the book “The Friendly Philosopher”, by Robert Crosbie, Theosophy Co., Los Angeles, 1945, 414 pp., see pp. 307-308.

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Click and Read About a True Theosophist:

Life and Writings of John Garrigues

https://www.carloscardosoaveline.com/life-and-writings-of-john-garrigues/

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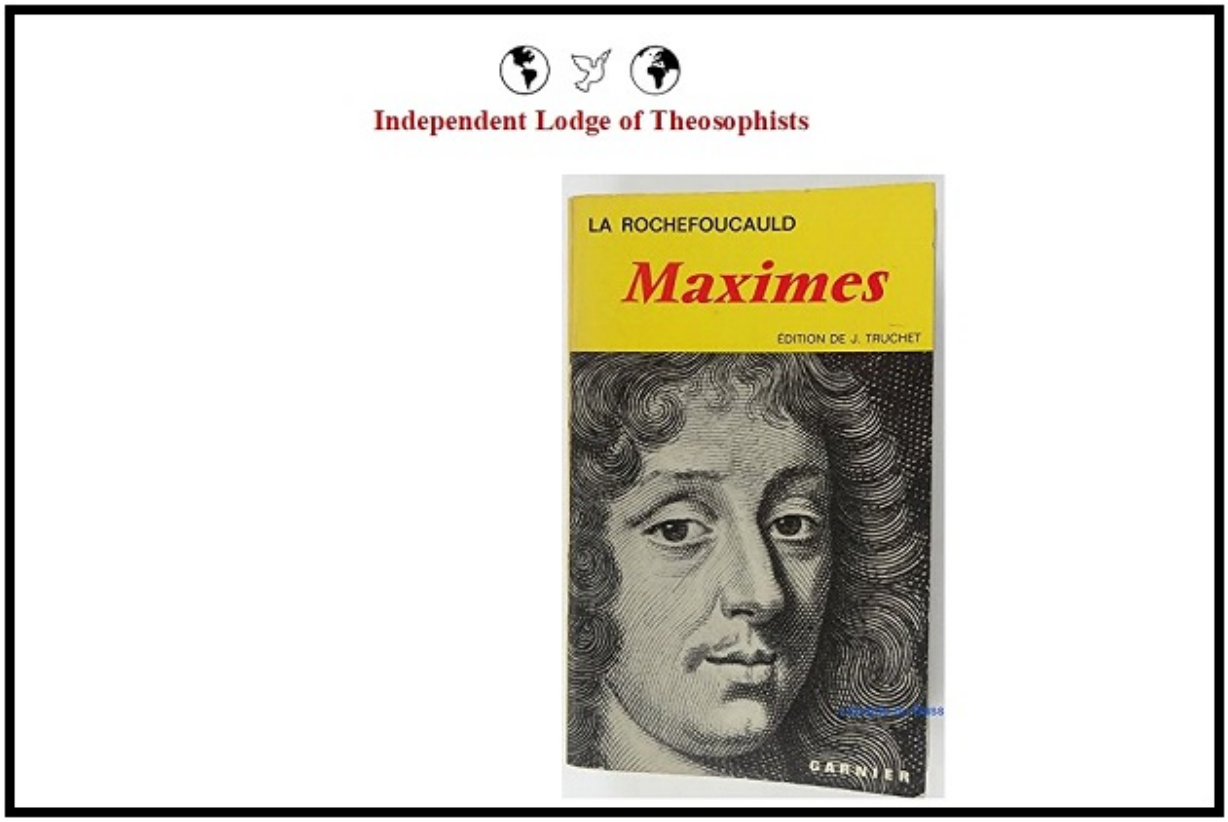
What Else Do You Need, to Be Contented?



It takes little to make a wise man happy; nothing can make a fool content; that is why almost all men are miserable.

(La Rochefoucauld)

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From “Maximes”, La Rochefoucauld, Classiques Garnier, Bordas, Paris, 1992, Edited by Jacques Truchet, 682 pp., see p. 170.

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Click and See for Yourself:

The Philosophy of Sherlock Holmes

The Immortal Detective of London Uses a Knowledge of Theosophy

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Moral Progress Is the Only Basis of Peace and Prosperity

Yes, we protest, we say that "*today* is worse than yesterday", and we deny the benefits of a progress which aims only at the welfare of the rich. The *happiness* you speak of will not come as long as moral progress slumbers in inactivity, paralyzed by the ferocious egotism of everybody, the rich as well as the poor.

(Helena P. Blavatsky)

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From the article "Misconceptions": see volume VIII in "Collected Writings", H.P. Blavatsky, TPH, USA, p. 86.

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Theosophy in the Bible

A zealous ear hears all things, and the sound of grumbling does not go unheard. Beware, then, of useless grumbling, and keep your tongue from slander, because no secret word goes without punishment, and a lying mouth destroys the soul. (Wisdom of Solomon 1:10-11)

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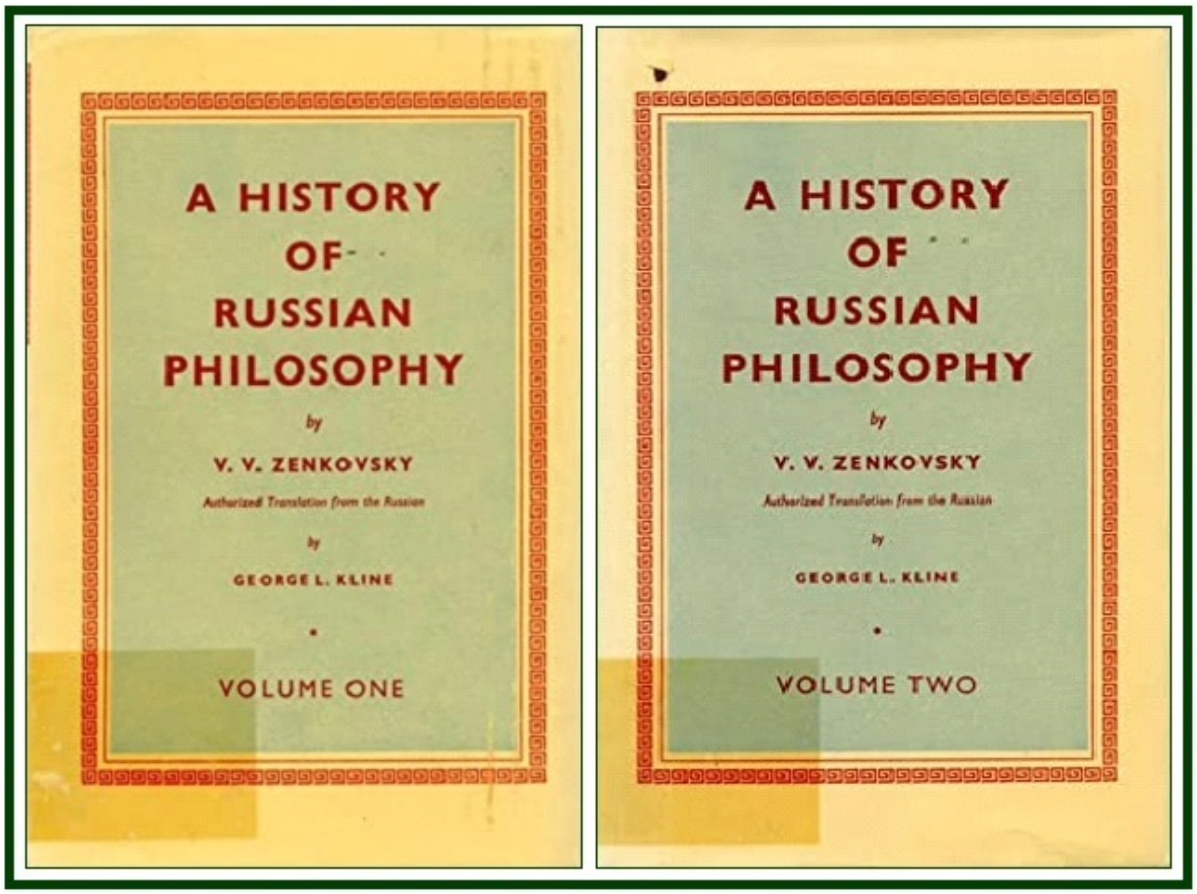
A History of Russian Philosophy

The First Complete History of Russian Philosophy in Any Language

V. V. Zenkovsky



Note by the Editors of the 1953 Edition

This two-volume work, which represents the first complete history of Russian philosophy in any language, is the fruit of nearly forty years of research and reflection on the author's part. When it was first published in Paris in 1948 and 1950, the Russian edition was widely acclaimed as the most readable, as well as the most reliable, history of Russian philosophic thought yet written.

This English translation, which incorporates the author's latest revisions and additions, will take its place as a standard work, a source of fascinating information and illuminating insights, for every student of Russian intellectual history.

Click Here to See Volume One
Click Here to See Volume Two

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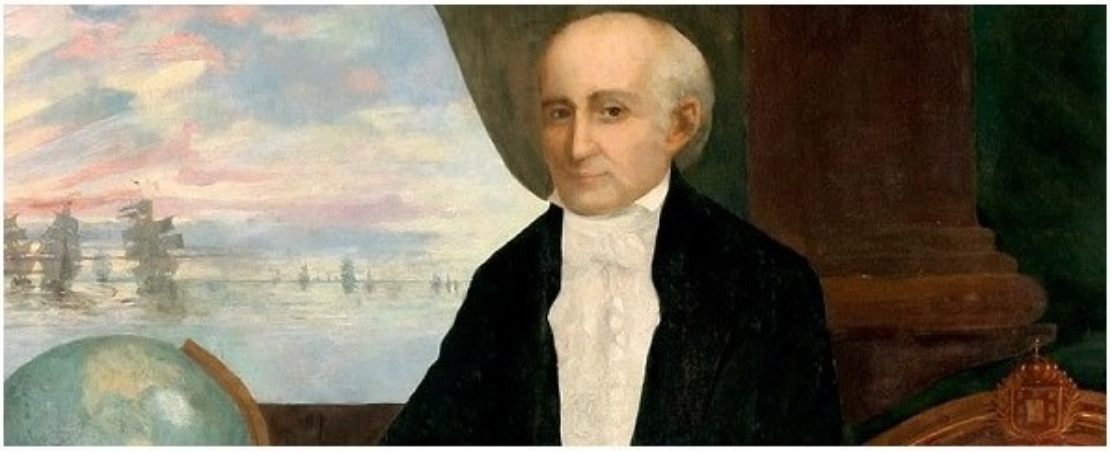
Independent Lodge of Theosophists

‘Deserve the prize, but do not ask for it.’

A maxim quoted by the Viscount of Cairu in his three-volume work ‘Constituição Moral’ (Moral Constitution), published in Brazil in 1825: see vol. I, p. VIII)



Commentary:

Helena Blavatsky says the same in her well-known article “Chelas and Lay Chelas”, in words that are today one of the mottos of the Independent Lodge of Theosophists: “Deserve, then Desire”. Before harvesting, you must sow. Your reward will come in a natural way.

(Carlos Cardoso Aveline)

Join **E-THEOSOPHY** group on **Google Groups**, and study a little bit of theosophy every day: **https://groups.google.com/g/e-theosophy** .

Ancient Wisdom in Russian Proverbs

1. Sadness and Joy

"Where there is joy, there is sadness", according to a traditional Russian saying:

"**Где радость, там и горе**."

And the approximate pronunciation is "**Gdê rrádost, tam y gôrie**". **[1]**

In other words, Life is electromagnetic and operates through two poles everywhere.

The infallible seesaw of Karma establishes an equilibrium between the positive and negative poles. Thus, both pleasant and painful experiences must be improved in their inner substance, to begin with. Contentment (**радость** in Russian, sounding like *rrádost*) and sadness (**горе**, or *gôrie*) become nobler and more elevated as we learn to live better.

One's duty includes regularly examining his feelings: is our joy wise or foolish? Are your reasons for *sadness* altruistic, or are they merely selfish? The gradual evolution of these feelings toward Light expresses one's real spiritual progress.

Once the pilgrim understands the constant alternation between frustration and contentment, the process of detachment can emerge. He begins to experience the luminous moments without euphoria, and with gratitude instead. He now faces pain with more courage and confidence. He knows that nothing is eternal in life - except the Law.

In Raja Yoga, detachment means looking beyond and transcending the process of blind attraction and automatic rejection. The eternal law of symmetry regulates day and night, work and rest, trial and victory, planting and harvest. One must understand the whole cycle in order to act correctly. **[2]**

2. The Law of Persistence

All spiritual projects involve long-term goals. In theosophy as in life in general, easy and immediate results usually don't last. In fact, as soon as you begin to seriously strive for a noble goal, the practical results often place before you a long line of seemingly insurmountable difficulties. Hence the importance of this popular Russian proverb:

"**Начатого дела не бросай**."

Approximate pronunciation: "**Náchatogo dyla nyi brasay**". **[3]**

Once you have started something, don't give up.

Such is the law of continuity. Good karma takes time to ripen. If one's endeavor is spiritual, there will be tests and trials, and some of them may seem "absurd". The best kind of progress occurring in the soul cannot always be seen or identified.

Use the law of cycles and take a rest when necessary.

Although the tests and obstacles are very visible, victory is often imperceptible. Don't give up, for silent progress is worthwhile: it changes everything for the better as if nothing changed. Remember: happiness uses to be invisible.

3. Think, Decide, and Work Until Victory

Another Russian proverb says: "**If you buy a cow, get a milk-pail**." Which means: "if you set a goal, take steps to achieve it".

This is the proverb in Cyrillic alphabet, with the approximate pronunciation in parentheses:

"**Взял корову – возьми и подойник**." (Vzyal karovu – voz'me i nadoynyk.)

It would be a waste of time to pretend to yourself - or to others - that it's possible to make progress along the spiritual path without changing your routine. You need practical instruments to attain your goal. It's essential to overcome laziness and eliminate the dispersion of efforts. Various illusions must be abandoned if the pilgrim wants to live according to the precepts of divine wisdom.

A popular Russian proverb says:

"Once you have taken on a task, don't say you can't do it."

In Russian:

"***Взялся за гуж, не говори, что не дюж***."

Approximate pronunciation:

"**Vzyalsya za guzh, nie gavari, chto nie dyuzh**." **[4]**

Calculate your strength and assess the time needed to achieve your goal. Prepare yourself for victory, and work hard. Don't make elegant excuses for not winning. Defeats may happen, but you must do your best. Along the spiritual path, each defeat is a seed of future victories.

4. Sowing In Order to Harvest

Hard, persistent work is the father of happiness and contentment, and a Russian proverb says:

"The days of spring sustain you all year long."

The original saying in the Cyrillic alphabet is this: "**Весенний день целый год кормит**." **[5]**

The lesson present in the sentence has to do with the good law of Karma. Spring is the time for planting. If you want to have something to eat in the future, you must plant in a correct way at the right time. The idea applies to all aspects of life.

Take advantage of the easy tides and make provisions in advance for the not-so-good moments that may come later.

In her article "**Chelas and Lay Chelas**", H.P. Blavatsky recommends:

"**Deserve, then desire**."

And there is a reason why these words by HPB were adopted as a motto by the associates of the Independent Lodge of Theosophists.

NOTES:

[1] The proverb is on page 48 of the book "Russian-English Dictionary of Proverbs and Sayings", by Alexander Margulis and Asya Kholodnaya, copyright 2000, McFarland & Co., Inc., Publishers; Jefferson, North Carolina, US, and London, UK; 487 pages, proverb number 330.

[2] See the article **The Law of Symmetry**.

[3] Proverb 1257 on page 139 of "Russian-English Dictionary of Proverbs and Sayings".

[4] These two proverbs are on page 31 of the "Russian-English Dictionary of Proverbs and Sayings": proverbs 149 and 150.

[5] "Russian-English Dictionary of Proverbs and Sayings", Proverb 140, p. 30.

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Read more:

* **Eight Russian Proverbs**.

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Thoughts Along the Road

The Universe Is a Magical Mirror Reflecting Back Everything You Do

Art by Adrian Chesterman

* Peace and bliss can be found in silence. True, words may become meaningless in societies which undergo a process of degradation. If mutual confidence among people is low, the words used tend to be seen as cheap and insincere. But silence is always meaningful, and gives you a safe refuge.

* As you walk among trees or sit by them, you have the language of the wind among the leaves. When you are near a river, you can listen to the smooth conversation of the waters as they flow. By talking to sincere people, you can experience the highest degree of happiness.

* The direct experience of quietness is unique. By reading the lives of saints and sages from other centuries you come to know daily life in classic times - and do so from the actual point of view of the Spiritual Effort.

* As you study theosophical classics, you help keep our humanity alive on higher levels of consciousness. However unperceived, your thoughts will help others.

* The quiet presence of your loved ones near you is a source of bliss. Silently producing fraternal thoughts and good wishes towards people situated near you and far away makes you feel a strengthened contentment in your soul.

* If you happen to think of someone with whom you have a poor relationship, do dedicate a few minutes to produce sincere good thoughts about the person. For instance, such an individual also has a higher self, a spiritual soul, and is trying to be happy. Wish him good. Send him nice thoughts, and the energy of goodness and good sense will come back to you.

* Get rid of illusions, produce good realistic thoughts, and persevere.

* The universe is a magical mirror reflecting back everything you do, think, and feel. The timing of the reflection as it becomes visible to you, however, is not necessarily immediate.

* Sooner or later life offers you experiences and opportunities according to your thoughts past and present, including the subconscious ones. Feed your subconscious then with spiritual light and optimism. Do it methodically with the help of positive mantras made by yourself, and let the Law give you the results in due time.

* When you think of the universe, maybe the universe is also thinking of you. As you have a feeling of admiration for the cosmos, perhaps the cosmos is reciprocating the feeling. Love the Ocean and the Sky and they will love you too.

* Concentrate in the feeling of love for your favorite planet or planets.

* Avoid whatever is not correct and nice. Ancient truths cannot be cancelled: anything your mind concentrates upon is bound to grow.

* Give yourself then a gift, a blessing, a benediction. Build the habit of focusing on that which is beautiful and true.

* Dedicate no more than ten percent of your time and energy to ugly or untruthful things. But do not lose too much time discussing with yourself the exact percentage in this. You know what I mean: *focus on luminous things and they will expand*. You can do that. Am I hearing you say *it is difficult*? Difficult tasks have more merit as long as they are noble. Merit is a different name for *good karma*.

* You are the master of your mind, not its slave. You can make anything luminous by looking at it from the viewpoint of the spiritual light within. *Try*. What is the importance of this or that painful problem, if seen from the practical point of view of eternal bliss? Absolute contentment can be found within you right now and any time.

Peace, Quiet and Humbleness

* Freedom from the sense of “self-importance” paves the way to contentment.

* Regarding voluntary simplicity, a few words might be worth remembering. A Christian mystic who is scarcely known today wrote in the year 1591:

* “True humility, because it appreciates everyone, is honored and appreciated by all, although embraced by few. Great folly is that of the proud, who esteem the humble because they yield

to their will, and do not embrace the humility that makes men lovable, self-controlled and peaceful, since they are not tormented by the pestilential ambition that would rob them of peace and quiet. The Son of God, who desires these benefits for us, says: *Learn from me; for I am gentle and humble in heart, and you will find rest for your souls*."

* And he added:

* "The humble of heart, considering himself pure nothing, is not troubled if others hold him in low regard. He who is humble only outwardly - like the hypocrites who, in order to be esteemed, feign humility - if he is insulted, if he sees he is an object of contempt, becomes impatient, loses his peace and inner tranquility; and he does so precisely for this reason, because he is humble only outwardly." **[1]**

(CCA)

NOTE:

[1] From the book "S. Andrés Avelino, Clérigo Regular", by D. Antonio Veny Ballester, C.R., Editorial Vicente Ferrer, Barcelona, Spain, 1962, 639 pp., p. 335.

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