

Summa Sophia, GdE
(Group dynamics Edition)
Volume 7, Series No. 7

*All things arise and cease due to
interdependent causes and conditions*

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The Beauty of Theosophia

By

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The basis of art is beauty. The basis of beauty is order. The basis of order is intelligence. And the basis of intelligence is of the nature of the virtues and ideals. To name a few, altruism, peace, love, compassion, wisdom. In other words, if it is not altruistic, peaceful, loving or compassionate, it is not intelligent. It can be street smart or Wall Street smart, even savvy or Ivy (IV) League smart. But, if it is not virtuous and idealistic, such smarts, sadly enough, have hardly any intelligence at all.

In psychology, the attempt has been made to scientifically define intelligence. But when the human mind does this, it is really intelligence that is defining the mind.

As the divine wisdom, theosophia is our innate intelligence whose qualities are defined by the virtues and ideals, unconditioned and immeasurable, and, therefore, infinite and timeless, as with truth itself.

Intelligence expressed through the intuition is of a virtuous nature. When this same intelligence functions in our altruitional mental nature, ideals come forth. Into our rational mental nature, we then have ideas or thoughts. Our altruitional mental deals with subjects, our rational mental with objects.

Ideals are the original qualities of the mind. Ideas are products of the mind. In an ideal, there is no thought of self. An idea implies a self and an object of thought. On the other hand, an ideal is selfless. Unless imbued or guided by an ideal, ideas tend to be selfish, self-oriented, and self-serving. Here, the knower and the known appear separate.

In selflessness, it does not mean that there is no self at all. There is a Self. This is the Self that does not feel separate from every other self. All other selves are included in this Self. You are not separate from me. There is selflessness that thinks less of itself because it thinks more of others first and foremost.

The *Self* with a the letter "S" capitalized is used to refer to the universal unselfish state of being. The *self* with the small letter "s" is made to refer to the selfish self, to the ego that is egotistic, ego-centered and egomaniacal at its worst.

Ideals are of a transcendental and universal quality. Ideas are more of a mundane and specific nature, usually associated with sensations or memories of sensory experiences. A sensation arises when our senses make contact with a physical object. Ideas, therefore, deal with physical objects. Ideas are of the past. Ideals are concerned with metaphysical subjects. Ideals are timeless and ageless, immortal and eternal. Nonetheless, ideas that are in accord with the ideals are truly futuristic.

When ideas pursue the ideals, we have aspirations. When ideas pursue the objects of sensations, desires arise. A desire is an idea pursuing a sensation. That is why most of our desires are in conflict with our aspirations for the ideal. Ideas alone are never completely right without the ideals.

The search for beauty appears much more attractive than the search for truth. It seems much easier to follow an object of beauty than to pursue the subject of truth. Beauty we can immediately appreciate. But truth is something else. We have to think to apprehend truth. In understanding truth, we must think and un-think for ourselves. In so doing, we are set free.

Most of the time, it is much easier for the mind to swallow a mixed batch of manufactured "truth" pills produced by various authorities. It seems a quick fix to appear learned. Or, remain fashionable by thinking along the propensities of the crowd, sophisticated or otherwise. Besides, there is extra effort when we have to think for ourselves.

Some would rather engage in exhuming and redoing those thoughts of the past, respectably called research. The worn out thoughts of highly accepted authorities are fair game, mostly by just repackaging them with a format according to the accepted academic rules of language and of the printed page. Alas, another authority is born. Some become even more authoritative quoting some other authority on no-authorities.

Unknowingly, the beauty of truth residing within has been missed. From then on the mind is driven to seek beauty that is external. Still, it is the beauty within that perceives what beauty there is outside, as well as what is within in another.

The beauty of form is the sculptured limits of a perfecting life ever seeking a more beautiful expression. This life perfects itself according to those qualities of that spiritual nature which is the source of beauty of the universe. To give something beautiful is to draw forth that beauty within.

The objects of beauty which we seek and try to possess outside of ourselves seem so evanescent when we thought we have found something of beauty. Thus do we persist in seeking the everlastingly beautiful.

Sometimes, when we find what appears to be beautiful, we get betrayed by its falsity. The highest truth is the most beautiful. Brilliantly simple and elegant, truth shines in beauty that we shall be drawn to its illumination.

The enduring nature of truth is in itself the everlasting nature of beauty. Truth and beauty are of an ethical nature which is virtuous and idealistic. There is an ethical center in each human being. From this source emerges the power of our redeeming values and our altruistic endeavors.

The virtues and ideals are, therefore, not something that comes from the outside. It all shines from within as the aspects of the divine wisdom in each one of us. This divine wisdom has been called theosophia. It embodies the supreme qualities of the highest spiritual center of our own being. It ever awaits expression and exemplification, ready to bring order in the thoughts we think, in the emotions we feel, and in the acts that we do.

As the light within, theosophia is Virgin Fire because it lights up by itself. It is Cosmic Fire because it illumines the universe. It is Divine Fire because of its virtuous nature.

Here to remember. There is no ugliness, only beauty in the making. The imperfect is that innate perfection in the process of unfoldment. This is why, on earth, the ungodly human is a Godly being in the becoming.

Thus by the divine beauty of the illumined mind, beauteous feelings pervade and harmonious actions prevail. Theosophia realized. There is wisdom, abiding peace, and true happiness.