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

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Theosophia and Religion

By

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Theosophia and Religion

The search for God is religion. And the divine experience is called theosophia. It is union with reality. Religion as a way of life is very much different from religion as an institution or organization. Likewise, theosophia and theosophical associations are not necessarily the same.

We may or may not belong to any particular religious sect and still live the religious or spiritual life. This inner life is of the nature of our own inherent goodness, Godlike and divine in every human being. From sinner to saint, the major difference is in the stage of manifestation or actualization of this divine quality which is the very essence of our humanity.

To be human is to be divine, to be spiritually self-willed. We have the freedom to affirm or deny our own will to spiritual goodness. Nature, however, has a way of reminding us through pain, suffering, and even death. In fact, through many deaths, given reincarnation, until we come to the realization of that immortality of our divine nature.

There are a number of world religions. Many more with their sectarian divisions. And granted that there are. Which one is the true one? Each religion makes an equal claim that theirs is the one and only true one. Some even instill fear and guilt if our choices are elsewhere. Then what is one to do?

We may first have to differentiate religion from religious organizations with their public relations promoting their choice of religious founders, leaders, preachers, add to these, their respective claims and assertions of links and approved successions from their original Teachers as recorded in the various Scriptures considered sacred.

In the first place, no original world teacher has ever founded a religion. They came. They taught. And lived the life spiritual. It is the followers that did the founding. Add to these, certain interpretations, rites, rituals, ceremonies and other celebrations, thereby, throughout a period of time, becoming an inviolable set of religious traditions.

Many have asked, if religion is good and religious, spiritual and divine, God-sent and Godlike, why do the different religions fight each other, depreciate one another, denigrate and swipe one another with negatively suggested remarks? At its worst, religions even engage in horrendous wars. It goes on to this modern day.

There is an urgent need to examine and experience what is true religion. The word *religion* simply means *re-union*, to reunite, to bind again or to re-link ourselves with God or our divine nature. Most important of all, we need to find out what constitutes the essential element of religion or any particular religion.

The main essential which is the foundation of all religions is of the nature of the divine virtues and spiritual ideals, also called God's grace, though not recognized as such. These virtues and ideals find their validation in the lives of the world teachers of the great religions of the world. Each religion has given to the world a demonstration of those same virtues and ideals by the lives of those teachers that have appeared on earth to help our struggling humanity.

The rites, rituals, ceremonies and cultural practices associated with religion are but the sociological and historical phenomena that have accompanied the emergence of powerful religious institutions. This is not to put down rituals and ceremonies, for they can be symbolic dramatizations or theatrical presentations of the divine order of the universe, serving to remind us from not straying away from the path of goodness.

Religious rites can teach and assist us in awakening our spiritual nature. Order and discipline can be made to appeal to the imagination. Altogether, the truest religious practices are intended to help actualize the virtues and ideals that characterize our divine nature.

Live the virtues and ideals of selfless service, peace, love, compassion, understanding, putting them into practice in the daily performance of our daily duties. Then religion will be more than a religious affiliation. It will be a realization of our divine nature that is the wisdom and the oneness of the unity of all religions.

Summa Sophia: Last Quarter of the Century
First Tenets Offering

| <u>Religion</u> | <u>N</u> | <u>Bible or Scriptures</u> | <u>Ideal Teaching</u> | <u>World Teacher</u> |
|------------------|----------|---|---|--|
| Hindu | 1 | Vedas & Vidyas | Divine Duty, <i>Dharma</i> Wisdom, <i>Vidya</i> | Vyasa, Others unknown (+2000-600 B.C.) |
| Hebrew Judaic | 2 | Hagiographa, Talmud, Torah | Righteousness <i>Tsadaq</i> | Moses, <i>Mosheh</i> (c.1250 B.C.) |
| Shinto | 3 | The Chronicles <i>Kojiki & Nihonji</i> | Godliness <i>Kanagara</i> | Unknown (6th century) |
| Zoroastrian | 4 | Zend Avesta | Purity, <i>Armaiti</i> Truth, <i>Asha</i> | Zoroaster <i>Zarathushtra</i> (660-583 B.C.) |
| Jaina | 5 | Siddhantha Angas | Harmlessness <i>Ahimsa</i> | Mahavira Vardhamana Jñatriputra (c.599-527 B.C.) |
| Buddhist | 6 | The Triple Basket <i>Tipitakas</i> | Compassion <i>Karuna</i> | Siddhartha Gautama Sakyamuni Buddha (c.580-483 B.C.) |
| Taoist | 7 | Tao Teh Ching | Simplicity <i>Wu Wei</i> | Lao Tzu (570-517 B.C.) |
| Confucian | 8 | The 4-Books & The 5-Classics | Altruism, <i>Jen</i> Propriety, <i>Li</i> | Confucius <i>K'ung Fu-tzu</i> (551-479 B.C.) |
| Christian | 9 | Holy Bible <i>Several versions</i> | Love, Forgiveness <i>Ahavoh, Seleekhoh</i> <i>Agape, Apsuchos</i> | Jesus Christ <i>Yehoshua</i> <i>Khristos</i> (6 B.C.) |
| Islam | 10 | Koran The Recitation | Divine Surrender <i>Islam</i> | Abulqasim Mohammed (c.570-632 A.D.) |
| Sikkh | 11 | Adi Granth | Devotion, <i>Bhakti</i> | Guru Nanak (1469-1538) |
| Baha'i | 12 | Kitab-i-Agdas Most Holy Book | Peace, <i>Salaam</i> | Baha'u'lla Mirza Husain 'Ali Nuri (1817-1892) |