

KEYNOTE:

Examining our Theme

Theosophy - Discovering The Eternal Sun Of Truth

What does it mean?

In today's keynote, we will use questions and mindful reflection to stimulate open mindedness and intuitions concerning our theme, Theosophy, discovering the eternal sun of truth?

From a theosophical perspective, this title is a simple reflection of what many of us assume and take for granted that we are, know, and try to realize, after understanding theosophy to some degree.

Or, ... we might say, never in this life time can I achieve this realization, but maybe later, with a teacher to guide me.

Discovering our truth and Eternity, is an enticing thought, which can be wonderful and liberating in a way. But, can we, do we, are we ever able to fully discover or uncover eternal Truth during our terrestrial and limiting existence? To believe we can, might be subtly misleading. Leading us to believe that we are in fact that which in our human terrestrial natures, we can never be, nor know, as it really is in itself. ... But there is hope. ... In fact, we probably should believe it possible, since having no elevating beliefs or hopes might easily lead one to a path of belief and action that can only result in dire karmic consequences.

The conference theme and title are simple enough in their words and implications. Using our theosophical tools of thinking, we begin with universals and proceed to particulars, then back to universals. We try to approach that which the term "Absolute-ness" represents, in its most abstract "Para-Vakian"ⁱ sense, and follow its so-called descent to the realm of individuality and particulars, all the while looking for, or believing that we have perhaps discovered the Eternal Sun of Truth, or a portion of it, while traveling along our journey. Maybe, along the way, we have encountered some light, but what is a glimmer in relation to the blazing source of TRUTH? Still, some light is better than none.

In being mindful of our title, the conference journey and its goal, we might Socratically ask, what do we really know and understand of the title terms? Of the vast extremes labeled universals to particulars? Are the end goals we seek one and the same for all? Do all perceive truth through the same mental filters, or even perceptual

filters? And of those who see without eyes and understand without minds as we know them, is their truth ours? Probably not.

What then do we really know, how much does what we believe we know embrace the fullness of all? What can we do with that knowing? How skillfully can we dance with life and its beings, in its present conditions to bring out the sweet rhythm of harmonious Karmic action and progression? An action which is the same as the greatest, most altruistic empathic pledge of Kwan yin, full of compassion, as well as the virtue Shila?

Truth as expressed, is a gem that has many sides and faces, reflecting many aspects of itself all at once. Yet nowhere terrestrial, is there a mind of perfect clarity and serenity, unbiased and transparently pure enough to completely reflect and follow the lines of truth's essence in its dynamic and creative universal manifestation. Lines arising from the eternal source, forming dots, lines, knots, and creative formations thereon, in the various degrees of becoming.

In our search to discover Eternal Truth, we can paraphrase some words of wisdom shared in Patanjali's Yoga Aphorism's. That wisdom directs us to realize, in our search for truth, that sounds are not words. They are articulations occurring by the use of sound, which we designate words. That the words we use, are not the things or objects they represent. They are not the objects or things themselves, to which words refer. The objects or entities are composites of skandhas and processes. These processes again being represented and explained by more words. Further, neither the sounds, words, things, or processes are the ideations we hold concerning them. Nor are the ideations, the intelligible forces that give rise to, and manifest meanings for, these interrelated stages involved in perception, conception, and superficial understandings. Further, since these conventions are sense object oriented, none of our ideations in relation to these, soar higher than the objective stage of our being, as represented by physical matter and its aggregates. This being so, how can we find the actual truths if we cannot even move beyond gross objects and materiality? Such truth and truths not being of this earth?

Even our integrative and representative brain sense complex, involved in the processes of perception and understanding, are themselves limited in range, and quality of functioning. This type functionality takes us more away from, than to real truth. As such, even our brain-sense composite cannot exhaust the full reality of what is present, what is perceived, and what final conclusions or truths we come to. With a synesthetic holistic sense, this vision would change.

Using questions, let us examine key words of our title discover, eternal, sun, and truth. Concerning the word discover, before we can discover something we must know of it. What is it to discover, know, or realize anything

concerning truth? Is the knowing of a thing, its name, or principle, the same as understanding it? Is understanding it the same as using it skillfully and productively for a wiser and greater good? Regarding this knowing or understanding, what, or how many levels of understanding can we embrace? Do we run the gamut from the sub physical through the astral, psychic, mental, spiritual, to the divine, or to the eternal? Do we dare, as suggested earlier, reach to the Para-Vakian state of being? How many degrees of interpenetrating levels, stages, and states of consciousness exist that can be appreciated, and skillfully navigated, then used in the service of humanity? From ground to height, within and without, embracing full subjectivity and objectivity, and adding consciousness with its variations. How do we assimilate such knowing, so that we become a step closer, having a truer recognition and realization, of that very truth and wisdom we seek, and which we are told we are, in the phrase "That Thou Art"?

When we wish to examine the idea or ideas associated with the word "eternal", whose eternity do we refer to, or ask about? Is it one, or many? Does the eternity of the virtual particle, in our science of modern particle physics, equal that of the atom's eternity? Is that of the atom the same life, time line, and scale of, or equal to, that of the fly? Does the eternity of the fly equal the eternity of a humanity? Does the eternity of one type of humanity equal that of other trans-terrestrial humanities, or that of the Dhyani Buddha's?. Does the eternity of the Dhyani's equal that of the Para or trans Absolute, if such a state can be conceptualized? Is it possible to know and account for these apparent differences when truth is arrived at in its conceptualization of eternity?

We might use the same line of questioning concerning consciousness and time, since they are so intimate to knowing. Does the fleeting knowledge and time periods of mankind, exhaust that contained in the State of Brahmâ? Or, do the centuries during which our civilizations rise and fall, equal a day, month, year, or lifetime of "Brahmâ?" So many questions for serious consideration, so many possible answers, so many levels of truth and discovery within the eternal.

Or do we negate the process of question and answer, sitting instead in a state of emptiness, presence, calm, perhaps waiting, and then call this the realization of the eternal sun of truth? No matter which road is taken, a meaningful conception of truth, must embrace and account for all these apparent differences experiences, approaches, and yet, simultaneously rise above them.

What then, about the term **sun**, how shall we understand it? ahh, this is simpler we might say, there is only one in our system? But, how many systems are there? Are they the same in kind as ours, and if not how do they differ? Are there differences in the star itself called sun in the different systems? And like the differing types of stars in the sky of cosmic space, is there only one or many central spiritual sun, or suns in such systems? is each possible

central spiritual sun different? Or is there one spiritual sun for each system, for each universe, for each multi-verse? And if we posit only one central spiritual sun, it must be the central sun of what, or which of the universes or even multiverses? For if the boundless provides the bases for infinities of creative expressions of being, be-ness and becoming, how can we grasp and understand such enormous multi verses, all of which are but molecules in the unmanifest body of the only one and the truths they hold.

As for truth, can we ever directly, holistically, integrally, and correctly appreciate it, whatever it is? In some cases, it appears to be always changing, as one women's or man's view of truth in life may not be that of another's. yet if truth is one, this implies that the eternal circle of truth must be greater than any one person, nation, continent, globe, or even universes perspective. For truth must represent all, and support that which is the same in one sense, yet differs from another sense or point of view. Universality cannot exclude but must include diversity as an aspect of its comprehensive truth.

Being mindful of such challenges, truth in its totality must be greater than sounds, words, pictures, or symbols no matter how clearly expressive. For each aspect or portion of truth must find expression in this world through limiting words, verbalizations of some kind, or representation. Thus, it appears no matter what the mode of expression, our communication of truth must remain faulty and incomplete. Perhaps this is why Patanjali tells us that even though the universe in its objective state has ceased to be for the one that has attained to perfection of spiritual cultivation, it has not ceased in respect to others. Nor have the words been created to manifest such a realization in its wholeness to another.

Obviously there are more probing questions concerning truth that can be asked. Yet questions alone may not help us uncover the wholeness of the eternal sun of truth. Proper discrimination, right viewing, correct interpretation, and full understanding of the information, without twisting it to fit preconceived ideas is required. Hence, these few introductory words and questions, only point to the fact that we should not, and cannot make superficial assumptions of knowing, perception, or understanding. We cannot come to definitive conclusions in our world of relativity and believe that our truth is anyone else's truth. Nor can we assume there is only one best way that all must follow in the pursuit of truth, especially that which might be universal and Eternal. Just an appreciation of the laws of karma, evolution, rounds, races, and awakening principles, shows us, one interpretation of truth cannot be for all. For many, these questions are not relevant. Altruistic service is needed, that's all. Meditation is needed that's all. And for these and others like them, that is their truth. When it comes to absolute truth, Mind must be vast, and the one circle of truth must include all truths, those relative, and those approaching the absolute.

All of the preceding thoughts concern the limitations and challenges that we should keep in mind when examining the ideas contained in our conference theme. Let us now take the same words for granted, as if they are real, and move to a simpler, more concrete view of this theme and perhaps what its words might point to.

Theosophy - Discovering the Eternal Sun Of Truth, is our theme. What might this mean?

Discovering is an action that requires assumptions that something exist and has a valid presence, in order that it may be found. Discovery (when not serendipitous) requires effort, search, exploration, examination, comparison, and investigation. This is necessary to find out, uncover thus unveil that which one did not see, know, or experience before. One must ensure it is what one has been seeking. This process is a path, a way, a means, which, due to the gunic nature and principles active in each life form, will karmically determine their way of search, and end obtained. That is, unless one is able to rise above the influence of the gunas.

Another important aspect of the path of discovery is recognition. The ability to recognize that which one is seeking. The ability to recognize is absolutely important since If one has no, or even a faulty image of what one seeks, the real entity may never be found. Even if it is seen, without recognition, it cannot be appreciated, hence discovered. One must have the right tools, appreciate correct techniques, have enough of the necessary requirements to engage and sustain in the journey, persisting as long as required, to unveil the completeness of what is being sought. Hence, it must be recognizably known, usually by one who has assimilated this fruit themselves, in order to initiate and pass it on to another. Needless to say, false images of the truth that is sought, can only bring false awakenings, which ensnare one more deeply in the karmic paths they believe they are transcending.

Eternity, eternities, eternal, exist in and according to their various cycles, circumferences, spirals, ascents, and descents. Maha Manvantaric, Manvantaric, yugas of varying durations, Cosmic, solar, planetary, individual, and atomic. Each with its unique eternity. All these rests upon and within Duration. Endless Duration being without beginning or end. It is SELF-perpetually present, unborn, here and now, lasting forever, as the unfathomable, absolutely unknowable ground, that can be neither born nor die. It is that within which the great cosmic life cycles take place, according to time, space and dimensionality.

The sun, as symbol, can hold multiple positions in our thoughts regarding the discovery of as many eternal truths. And each position holds its own unique and eternal truth. In one respect, a sun is the elder brother in a solar system. A manifest central star that animates sentient forms. In another sense, it can be thought of as the first

born in and of all things. Regarding cosmology, It can be thought of as the monadic, and unmanifest first logos. In its third remove it is the first-born manifest life, giving birth to, as well as remaining the central force within, and dispersed among the milky curds of space. This pertains to pre cosmic, germinal cosmic, and post cosmic emanation with its evolutionary formations.

The sun is a center, a central star, a kamic energy, a center of solar pitris, and at its fifth remove from the terrestrial substance of our system, A Dhyanic Chohan energy and force. It is a body of electromagnetic fluctuations that give terrestrial life to the entities of earth. A life wind, and force. It is a source of Light, and of the entire electromagnetic spectrum of radiation that we use daily and take for granted. In days of olden times, the sun was considered a god. And yet, like the central star of our solar system, its face hides a deeper truth. It hides a deeper reality in the central spot of its being, as in ours. What we see and sense of it is but a visible reflection that symbolizes the living hidden reality and truth within.

What of Truth? Perhaps truth is that unique modality of expression, which in some ways, is the same as, or equals in all aspects, within and without, that thing which is being represented. That reality then is the real Be-ness, and real Being. Truth recognized, being the shadow of that which it can only reflect and symbolize. Although a living presence, vital and dynamic, the actual truth remains devoid of classifiable characteristics that we attribute to living beings and forms as such. This inner truth, is a noumenal Being, usually discovered in stages, and expressed in time, Or perhaps revealed in a flash, whose impression lingers a lifetime for the adepts, that it may be studied, contemplated and mastered in the mature heart. For chelas, perhaps only fleeting parts and fragments of the whole. This truth in time, space, dimensionality and speech, arising from dimensionless duration, along with what will become its derivative truths, must be relative when expressed. Yet it is absolutely integral, *not integrated*, in its paradigmatic and germ state pre unfolding. It is like the lotus seed, fully formed and evident in the germ, reflected as the image of the final fruit of its existence. Perfect in all ways. Fortunate the one able to experience this cosmic image as all things yet none, in the moment of now, throughout its depths, and permeability, as a simultaneous presence and life.

The relative aspects of truth, which are those most known, must be dependent upon, and limited by the circumferences, boundaries, and radii, within the limits of the spheres of their influence, the range and extent of their true central Being, and its radiative illuminative forces. As such, there must be, and are smaller wheels within greater wheels, lesser truths within greater truths. Limits of truth and greater circles of limits and laws. All relative truth then depends on the spiral - circle, its circumference, its substance, conditionality, causes, effects, and hidden seeds of possibilities within these, placed as such by Law. This must be true, as all such wheels within wheels, are but the echoes of the Great Breath, which sets the keynote for the great cycle of life, within which are

all other cycles, lives and spheres within spheres. From HPB's words, "The AH-HI (Dhyan Chohans) are the collective hosts of spiritual beings ... They are the Intelligent Forces that give to and enact in Nature her laws, while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; ... This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army – a Host, truly – by means of which the fighting power of a nation manifests itself, ... each with its separate individuality or life, and its limited freedom of action and limited responsibilities; **each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.**"ⁱⁱ A clear expression of holonic truth! A completely free wheel of life, integrally part of, yet subject to, the laws of a greater life.

Truth then, like the deific boundless, can also be conceived as a circumference-less reality, present at every monadic point in and out of space time dimensionality. And within this ever-present truth, that greatest of circles lies, within which are all relative possibilities related to conditionality, succession, cycles, substance, states of consciousness and degrees, as well as all types of manifestations.

Finally, what of theosophy. Theosophy is considered Divine and Eternal godlike wisdom, boundless and dimensionless in its presence, existing forever in duration, therefore eternally throughout time. It leaves nothing uncovered or unpenetrated but rather shines its luminosity throughout all manifest and unmanifest being. Its ethics and virtues alone, are, and reveal the very essence of karmic law responsible for the presence and operation of the universe throughout all planes, states, beings, and things. Theosophy, in its omniscience, embraces the wisdoms concerning the ground from which all things arise, the causal truth of and within humanity, the supportive nutritive and sustaining aspects of all things that allow them to persist in nature and appearance, as well as the end to which they come as regenerative essences. As such, Theosophy or Theo-Sophia, is the beginning middle and end, the root base, the sustaining path and means, as well as the highest fruits of pre-germinal- and post manifestational life relating to great cosmos.

Theosophy is that indescribable essence which embraces and is the ground from which knowledge is derived. It concerns the innumerable cyclic and spiral processes, eternally progressive, harmonious, and full of freedom, yet always modified and checked by karmic law. This ground is Eternal Truth. Despite being one thing, it is a freedom that allows all to learn and awaken at their own evolutionary pace, ... or not, according to one's fullest capacity, based upon accountable actions. Those actions, either in harmony with, or disruptive of, that overarching harmony, which is life's grandest homeostatic and ecological law. Either way we learn and progress, even if it is three cycles back then one-half cycle forward. These steps, being a spiritual unfolding, or evolution in most cases, may still result in annihilation for the few.

Embracing an understanding of these and countless other mysteries, still, the theosophy presented by HPB and her teachers, as grandly trans-universally applicable as it is, remains but a small portion of the vast treasury of Accumulated Wisdom. Her magnum opus, the Secret Doctrine itself, is still not fully understood by our most learnt and modern of scientists and their sciences. All this knowledge, a tiny representation, a few crystalized Ideations, out of the vast domain of Divine Thought, inherent within the Divine Bosom of Cosmos. A true Wisdom culled throughout the great manvantaras and ages of sentient life and human kinds. This god like immensity of Divine Thought remains held in and with the essence of the Root base of humanity. Within the heart of that wondrous being often alluded to in our teachings as the silent watcher, and great initiator existing throughout all terrestrial time, as the Chief initiator of all true initiates such as Orpheus, Krishna, Kapila Rama, Enoch, Hermes, and others, for the benefit of all sentient life and humanities. Yet, is this our most Supreme and ultimate final truth? Theosophy simply says no. perhaps today we will come to know why.

We have asked many questions and shared many ideas. Let us close with thoughts for reflection.

There must be a sense, an organ, a center, *somewhere within or among our gunic principles, arising from perhaps a special arrangement and conditioning*, call it what one wishes, that is able to mirror, or becomes the mirror in which, the Eternal Divine Sun of Truth continuously reflects itself. That truth must be Law coeval with the boundless. It must be paradigmatic, holistic, integral, a differentiated diversity yet an integrated unity, as well as holonic, as minimal requirements. The path of discovery leading to it, involves a purification of the elements, objects, senses, energies, organs, perceptions, desires, thoughts, modality of thinking, concentration, mind, morals, ethics, motives, actions, and the powers of virtue acting in accordance with law. As the crowning Virtue, it requires, the highest dispassion to all things prakritic, other than the will, engaged in the service of all sentient life, humanity and the goal.

And concerning this path, HPB shares the following.

“In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal women in *our* race, has, or could have given out, the whole and final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more.”ⁱⁱⁱ Each then, must find the answer in the sanctuary of his or her own heart.

Finally, “Paranishpanna, remember, is the *summum bonum*, the Absolute, hence the same as Paranirvana. Besides being the final state, it is that condition of subjectivity which has no relation to anything but the one absolute truth, (Para-mârthasatya) on its plane. It is that state which leads one to appreciate correctly the full meaning of Non-Being, which as explained, is *absolute* Being. Sooner or later, all that now *seemingly* exists, will be in reality and actually in the state of Paranishpanna. But there is a great difference between *conscious* and *unconscious* “being” The condition of Paranishpanna, without Paramârtha, the Self analyzing consciousness (Svasamvedana), is no bliss, but simply extinction (for seven Eternities).”^{iv} (SD I 53) may each engage, without intermediaries, with the highest truth within.

Om, Shanti shanti shanti Om

ⁱ Pertaining to Para Vak, Pasyanti vak, madhyama vak, and vak.

ⁱⁱ Secret Doctrine, Volume I, The Theosophy Company publication page 38.

ⁱⁱⁱ HPB Theosophical Articles volume I, Theosophy company, California, What is Truth, page 2.

^{iv} Secret Doctrine, Volume 1, Theosophy Company, California, page 53