

# The Central Spiritual Sun

Definitional Essay

Theosophy Trust

The Central Spiritual Sun names the invisible spiritual source of light and life behind the visible sun and the many centres of vitality in Nature. In Theosophical philosophy, its radiance sustains a living cosmos and has an inward correspondence in the spiritual Self of every human being. The teaching joins a vast conception of universal life with a close concern for the quality of our attention. It asks how the mind may become receptive to spiritual illumination, and how that illumination may find expression in patient, useful care.

Helena Petrovna Blavatsky gives an essential distinction in *The Secret Doctrine*. The Absolute cannot be confined to a privileged place, since its unconditioned reality is everywhere. The Central Sun, by contrast, is described as a centre in which divine radiance, already differentiated at the beginning of manifestation, is focused. Her expression “Universal life-Electricity” belongs to this metaphysical account. It should not be reduced to an ordinary measurable electric current, nor should the spiritual source be imagined as a personal deity inhabiting a star.

The visible sun provides an image through which thought can approach this distinction. Blavatsky calls it a window into a hidden solar presence. A window admits light without exhausting the reality from which that light comes. The symbol encourages reverence for the visible world while inviting inquiry into its deeper ground. In another passage, she describes *Surya* as a reflection of the Central Spiritual Sun. The teaching concerns relationships between spiritual and manifested existence; its meaning exceeds the astronomical description of the familiar solar body.

Professor Raghavan Iyer develops this relationship through the formless Fire underlying creative manifestation. In “The Fires of Creation,” he places the invisible Fire of the Central Spiritual Sun metaphysically before the sevenfold fire of the manifested universe. Spiritual Fire here expresses a creative potency prior to physical combustion. The language of rays, hierarchies and worlds allows the student to consider how one source may sustain differentiated orders of life without being divided into mutually isolated possessions.

In “The Scope of Self-Consciousness,” Professor Iyer connects the primordial light with *Daiviprakriti*, the Light of the *Logos*. He relates Akashic sound and spiritual radiance to a primordial vibration reflected in *AUM* and in the three worlds invoked by the *Gayatri*. These correspondences bring sound and light into a common philosophical field. Yet he distinguishes the inward Word from the audible syllables that symbolize it. Sacred utterance can orient

consciousness towards its source; the source cannot be enclosed within a sound that the physical ear hears.

The ethical direction of this teaching is explicit. Professor Iyer says that human beings may evoke the light of the Invisible Sun “on behalf of all beings.” That purpose changes the meaning of invocation. The student seeks a greater capacity to understand and serve, and therefore becomes responsible for the motive carried by thought and speech. A beautiful phrase does not become sacred merely through repetition. Its promise begins to be fulfilled when the life of the speaker grows more truthful and less confined by self-concern.

The human correspondence is clarified in “The Candle of Vision,” where Professor Iyer identifies the Spiritual Sun within the human being with *Atman*, the eternal witness, whose light streams through *Buddhi*. *Atman* is universal Spirit, rather than a private possession of the personality. *Buddhi* is the spiritual principle associated with discernment and intuitive wisdom. *Manas*, the thinking principle, can become responsive to this illumination. The inward sun thus gives thought a direction beyond the continual defence of personal preferences.

*The Secret Doctrine* also relates spiritual radiance to the sevenfold human constitution. Its account of the Central Spiritual Sun and the polar Sun associates both with the radiation of *Atma*; a further group connects *Buddhi* with *Atman* and the higher attributes of *Manas*. These are correspondences among planes and principles. They should not be flattened into a literal map of physical organs or a scheme in which every spiritual term names another material star. The underlying concern is the human being’s participation in a larger order of life.

In “Evolution and Consciousness,” Professor Iyer writes that daily meditation upon the Spiritual Sun arouses *Buddhi*. Such meditation asks for a sustained education of attention. One may begin by holding the thought of a universal spiritual source, allowing the day’s anxieties to settle sufficiently for a less personal perspective to emerge. The task is not to force an impressive inner picture. It is to become more capable of recognizing what is true and acting upon it when habitual reactions return.

Consider a conversation in which we feel overlooked. Attention contracts around the wish to be acknowledged, and another person’s words become obstacles to our reply. Remembering the spiritual dignity shared by both participants can loosen this contraction. We may listen long enough to discover a concern we had missed. This small change makes no claim to exalted attainment. It gives a practical direction to the movement of *Manas* towards *Buddhi*: understanding becomes more important than winning a moment of attention.

“Jiva and Self-Generation” relates spiritual life to the continuity between the radiations of the Central Spiritual Sun and the pulsations of the solar system. In “The Nachiketas Flame,”

Professor Iyer extends the image through the cosmic heart and the heartbeat of living beings. These passages invite contemplation of a universe whose members participate in shared life. Their inward force lies in correspondence: the life experienced so intimately within us belongs to a reality wider than the boundaries of our bodies.

Such contemplation can deepen gratitude for Nature. The plant at a doorway, the animal dependent upon our care, and the person whose work supports our own are no longer incidental to a private spiritual journey. They are fellow participants in the living whole. Reverence becomes more exact when it influences conduct: less needless harm, greater care with resources, and an appreciation of unnoticed service. The image of radiance becomes fruitful through the responsibilities it helps us recognize.

The teaching also offers a ground for endurance. In “Deliverance from Bondage,” Professor Iyer describes the Spiritual Sun as a continuing source of spiritual sustenance. The surrounding discussion joins this nourishment to gratitude, renunciation and concern for others. It does not require us to pretend that difficult conditions are painless. It suggests that inward strength need not depend entirely upon praise or favourable circumstances. Even during discouragement, a generous intention can be renewed and given a modest, workable form.

Universal Brotherhood gains philosophical depth through this shared source. Differences of temperament, capacity and development remain, but they cannot make another being alien to the One Life. A spiritual ray is not a badge of superiority. The more seriously one contemplates universal radiance, the more difficult it becomes to justify indifference. The value of an inward practice appears in the steadiness of outward care, especially where recognition is unlikely and patience must be learned afresh.

The Central Spiritual Sun therefore invites both precision of thought and generosity of heart. Its cosmic significance concerns the spiritual ground of manifested light and life; its human significance concerns our capacity to receive and express that light consciously. No grand gesture is needed to begin. A clearer judgment, a word that restores courage, or a task performed with quiet fidelity can give the teaching a place in the day. Behind each dawn the symbol points towards a deeper source, and within each act of selfless care it invites a more faithful reflection.

## Glossary

**Absolute** — Unconditioned reality beyond limitation and locality; distinguished from a centre of differentiated radiance.

**Akasha; Akashic** — The subtle spiritual ground or space of cosmic manifestation; Akashic is its English adjectival form.

**Atma; Atman** — Universal Spirit or Self; identified with the inward Spiritual Sun, whose radiance is reflected through *Buddhi*.

**AUM** — Sacred syllable associated with primordial vibration; an audible symbol distinguished from the inward Word.

**Bhur; Bhuvah; Svah** — The three worlds invoked at the beginning of the *Gayatri*, commonly rendered earth, intermediate region and heaven.

**Buddhi** — The spiritual soul or principle of intuitive discernment, receptive to the light of *Atman*.

**Buddhi-Manas** — The higher activity of mind when *Manas* is illumined by *Buddhi*.

**Central Spiritual Sun** — The invisible spiritual source of light and life, considered cosmically and through its correspondence with the human spiritual Self.

**Daiviprakriti** — Divine primordial light, the Light of the *Logos*, associated with the awakening of cosmic manifestation.

**Divine Darkness** — The unmanifest ground of potential light and life, beyond the distinctions of ordinary perception.

**Gayatri** — A sacred Vedic verse or mantra invoking spiritual illumination; discussed here as an invocation for universal welfare.

**Gupta Vidya** — The esoteric or secret wisdom; *The Gupta Vidya* is also the title of the collection of Professor Iyer's writings.

**Hebdomadic** — Sevenfold; in the quotation, describing the inner constitution and rhythm of the cosmos.

**Hiranyagarbha** — The Golden Egg or cosmic germ, within which primordial light is awakened in the cited account.

**Jiva; Jivatman** — *Jiva* denotes life or the life-principle; *Jivatman* relates living individuality to its spiritual ground. Professor Iyer stresses the term's cosmic dimensions.

**Kabala** — The Jewish mystical tradition named in Blavatsky's comparative account of spiritual principles and cosmic manifestation.

**Kumaras** — Spiritual beings associated in Theosophical teaching with the awakening of human self-consciousness.

**Laya** — A neutral or undifferentiated condition; used in the broader source discussion of cosmic life and manifestation.

**Logos** — The Word or principle of divine ideation through which cosmic order is expressed.

**Manas** — The thinking principle, capable of responding to spiritual discernment or identifying with personal desire.

**Nachiketas** — The seeker in the *Katha Upanishad* who questions the Lord of Death concerning the enduring Self.

**One Life** — The universal life in which beings participate, underlying the Theosophical teaching of solidarity.

**Surya** — The Vedic Sun; described by Blavatsky as a reflection of the Central Spiritual Sun.

**Verbum** — Latin for Word; used by Professor Iyer for the inward Word of the Central Spiritual Sun.

## Quotes for Meditation and Self Study

1. R.N. Iyer — “The Scope of Self-Consciousness”, *The Gupta Vidya*, Vol. I, p. 280.

“By the power of meditation and devotion, they can all become co-worshippers of the highest in Nature, the highest within their own hearts, and the highest in all beings. Thus they can become able to handle at will all the subcolours of the spectrum through the one light of the Central Spiritual Sun.”

*Meditation thought:* Let reverence widen in all three directions: towards Nature, towards the spiritual heart, and towards the highest possibilities in every being. Which of these do we most easily overlook?

2. R.N. Iyer — “The Scope of Self-Consciousness”, *The Gupta Vidya*, Vol. I, p. 280.

“Owing to the gift of self-consciousness through the *Kumaras*, every human being has the potent capacity of sacred speech. Each and every human being may meditate upon the *Gayatri*, and through the creative potency of sound evoke the spiritual light of the Invisible Sun on behalf of all beings.”

*Meditation thought:* Hold the words “on behalf of all beings” quietly before speaking. Consider how they change the purpose of a prayer, an argument, or an ordinary exchange with someone who needs to be heard.

3. R.N. Iyer — “The Scope of Self-Consciousness”, *The Gupta Vidya*, Vol. I, p. 280.

“Akashic sound and the primordial light of the Central Spiritual Sun are a primordial vibration reflected in the *AUM*, and also mirrored in *bhur*, *bhuvah* and *svah*, the three worlds invoked at the beginning of the *Gayatri*. Ultimately, that light is *Daivoprakriti*, awakened within *Hiranyagarbha* by the first ray of the Divine Darkness in the pre-cosmic dawn. It is this light, quickening the fiery ethereal waters of space, which is greeted by the *Kumaras* as the light of their true selves.”

*Meditation thought:* Allow the associations of light, sound and awakening to deepen contemplation without turning them into a mechanical formula. A sacred symbol asks for an answering quality of consciousness.

4. R.N. Iyer — “The Scope of Self-Consciousness”, *The Gupta Vidya*, Vol. I, p. 280.

“There is, then, a mysterious sound, neither the *AUM* nor the sounds in the *Gayatri*, which is the *Verbum*, the Word of the Central Spiritual Sun dissipating the primordial darkness.”

*Meditation thought:* Rest in the distinction between an utterance and its inward source. A little silence can help us discover whether our next words arise from patient understanding or from the need to assert ourselves.

5. R.N. Iyer — “Jiva and Self-Generation”, *The Gupta Vidya*, Vol. I, p. 211.

“If one truly understood the many dimensions of *Jiva* and the many hierarchies to which it is connected, and if one also understood something about spiritual life and the Spiritual Sun, one would be able to understand the *Atman* as perpetual motion, and to grasp the continuity between the radiations of the Central Spiritual Sun and the pulsations at the heart of the solar system.”

*Meditation thought:* Consider life as a continuity in which our own existence participates. Let the vastness of the image deepen care for one particular living being entrusted to us today.

6. H.P. Blavatsky — *The Secret Doctrine*, Vol. I, p. 541; quoted in R.N. Iyer, “Jiva and Self-Generation”, *The Gupta Vidya*, Vol. I, p. 211.

“and the visible Sun only a window cut into the real Solar palace and presence, which reflects, however, faithfully the interior work.”

*Meditation thought:* A window lets light through without owning it. Where might a cherished opinion become more transparent to learning, allowing another person’s insight to enter?

7. R.N. Iyer — “Jiva and Self-Generation”, *The Gupta Vidya*, Vol. I, p. 211.

“It is that which is ever present and primordial, indestructible and omnipotent. It is the fluid in *Akasha*, the very energy that circulates in the highest beings in manifestation, released through renunciation and devotion, sacrifice and meditation. It is, in essence, immortal life in spirit, the mystical *Logos* permeating the cosmos, and the divine Presence in every human heart.”

*Meditation thought:* The preceding discussion concerns *Jivatman* and spiritual life-energy. Read the passage in that setting, and consider how renunciation and devotion may become a steadier willingness to serve.

8. R.N. Iyer — “The Nachiketas Flame”, *The Gupta Vidya*, Vol. II, p. 378.

“There is a systole and diastole to the cosmic heart of the invisible sun, without which no single heart could beat. The thrill of life in every atom and mineral, in every plant and animal, and in every human heart, is merely a derivative expression of perpetual motion in the ceaseless, rhythmic breathing of the hebdomadic heart of the invisible cosmos.”

*Meditation thought:* Let the image of a shared cosmic rhythm awaken gratitude for embodied life. The correspondence invites reverence; it does not require us to confuse spiritual teaching with a physical description of the heart.

9. R.N. Iyer — “The Nachiketas Flame”, *The Gupta Vidya*, Vol. II, p. 378.

“Manifested consciousness may be yoked to the unmanifest consciousness of the unembodied Self — the miniature Spiritual Sun in the heart of each and all, ever abiding in a proper relationship to every planet and to the subtlest vestures of the soul.”

*Meditation thought:* The inward Self is spoken of as present in each and all. Let this universality temper any wish to make inner experience into a private claim of spiritual distinction.

10. H.P. Blavatsky — *The Secret Doctrine*, Vol. I, p. 100.

“Himself only a reflection of the Central Spiritual Sun, *Surya* is the prototype of all those bodies that evolved after him.”

*Meditation thought:* Contemplate the difference between a reflection and its source. A visible appearance may be worthy of attention while still pointing beyond everything we presently understand about it.

11. H.P. Blavatsky — *The Secret Doctrine*, Vol. II, p. 240, footnote.

“the Eastern Initiates maintain that, as the supra-divine Essence of the Unknown Absolute is equally in every domain and place, the ‘Central Sun’ is simply the centre of Universal life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every creation, is focussed.”

*Meditation thought:* A centre of manifested radiance does not confine the Absolute. Allow the distinction to loosen the tendency to reserve spiritual worth for a special place, person or tradition.

12. H.P. Blavatsky — *The Secret Doctrine*, Vol. II, p. 241.

“Thus, though the seventh principle reaches man through all the phases of being, pure as an indiscrete element and an impersonal unity, it passes through (the *Kabala* teaches from) the Central Spiritual Sun and Group the second (the polar Sun), which two radiate on man his *Atma*. Group Three (the equatorial Sun) cement the *Buddhi* to *Atman* and the higher attributes of *Manas* ...”

*Meditation thought:* Follow the relations among *Atma*, *Buddhi* and *Manas* carefully. Then ask how thought might become more responsive to spiritual discernment in one decision that lies before us.