

HELENA P. BLAVATSKY on the SPIRITUAL SUN**‘The Fall of Ideals’**

[*Lucifer*, Vol. 5, No. 28, December 1889, pp. 261-274]

[in: H.P. Blavatsky, *Collected Writings*, Vol. 12, p. 45]

In a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of Man—as a unit of the total, or mankind—should be forever shifting. A part of the Nature around him, that Protean, ever-changing Nature, every particle of which is incessantly transformed, while the harmonious body remains as a whole ever the same, like these particles man is continually changing physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather, essential constitution, both nature and man are at one, as their essence is identical.

All grows and develops and strives towards perfection on the former planes of externality, or, as well said by a philosopher is—“ever becoming”; but on the ultimate plane of the spiritual essence all IS, and remains therefore immutable. It is towards this eternal *Esse* that everything, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy and called by the Occultist—the **central Spiritual Sun**.

MAHATMA K.H. on RĀJA-SUNS

Mahatma Letters to A.P. Sinnett, Letter 93B, p. 323 (Chron. ed.); Letter 23B p. 167 (Barker edition), October 1882

323 The whole of our system is imperceptibly shifting its position in space. The relative distance between planets remaining ever the same, and being in no wise affected by the displacement of the whole system; and the distance between the latter and the stars and other suns being so incommensurable as to produce but little if any perceptible change for centuries and milleniums to come, no astronomer will perceive it telescopically, until Jupiter and some other planets, whose little luminous points hide now from our sight millions upon millions of stars (all but some 5000 or 6000) — will suddenly let us have a peep at a few of the *Raja-Suns* they are now hiding. There is such a king-star right behind Jupiter, that no mortal physical eye has ever seen during this, our Round. Could it be so perceived it would appear, through the best telescope with a power of multiplying its diameter ten thousand times, still a small dimensionless point, thrown into the shadow by the brightness of any planet; nevertheless — this world is thousands of times larger than Jupiter. The violent disturbance of its atmosphere and even its red spot that so intrigues science lately, are due — (1) to that shifting and (2) to the influence of that Raja-Star.

H.P. BLAVATSKY on the SUN OF TRUTH

‘The Esoteric Character of the Gospels’

[*Lucifer*, Vol. 1, No. 3, November 1887, pp. 173-180]

[in: H.P. Blavatsky, *Collected Writings*, Vol. 8, p. 209]

The origin of all religions—Judaeo-Christianity included—is to be found in a few primeval truths, not one of which can be explained apart from all the others, as each is a complement of the rest in some one detail. And they are all, more or less, broken rays of the same **Sun of truth**, and their beginnings have to be sought in the archaic records of the Wisdom-Religion.

H.P. BLAVATSKY on the SUN OF TRUTH

The Key to Theosophy, pp. 56-60

THE ABSTRACT AND THE CONCRETE.

THEOSOPHIST. The Society is a great body of men and women, composed of the most heterogeneous elements. Theosophy, in its abstract meaning, is Divine Wisdom, or the aggregate of the knowledge and wisdom that underlie the Universe—the homogeneity of eternal GOOD; and in its concrete sense it is the sum total of the same as allotted to man by nature, on this earth, and no more. Some members earnestly endeavour to realize and, so to speak, to objectivize Theosophy in their lives; while others desire only to know of, not to practise it; and others still may have joined the Society merely out of curiosity, or a passing interest, or perhaps, again, because some of their friends belong to it. How, then, can the system be judged by the standard of those who would assume the name without any right to it? Is poetry or its muse to be measured only by those would-be poets who afflict our ears? The Society can be regarded as the embodiment of Theosophy only in its abstract motives; it can never presume to call itself its concrete vehicle so long as human imperfections and weaknesses are all represented in its body; otherwise the Society would be only repeating the great error and the outflowing sacrileges of the so-called Churches of Christ. If Eastern comparisons may be permitted, Theosophy is the shoreless ocean of universal truth, love, and wisdom, reflecting its radiance on the earth, while the Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent. Theosophy, finally, is the fixed **eternal sun**, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of **the sun of truth**. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.

(...)

ENQUIRER. But Theosophy, you say, is not a religion?

THEOSOPHIST. Most assuredly it is not, since it is the essence of all religion and of absolute truth, a drop of which only underlies every creed. To resort once more to metaphor. Theosophy, on earth, is like the white ray of the spectrum, and every religion only one of the seven prismatic colours. Ignoring all the others, and cursing them as false, every special coloured ray claims not only priority, but to be that white ray itself, and anathematizes even its own tints from light to dark, as heresies. Yet, as **the sun of truth** rises higher and higher on the horizon of man's perception, and each coloured ray gradually fades out until it is finally re-absorbed in its turn, humanity will at last

be cursed no longer with artificial polarizations, but will find itself bathing in the **pure colourless sunlight of eternal truth**. And this will be Theosophia.

HELENA P. BLAVATSKY on the SPIRITUAL SUN

[*The Secret Doctrine*, Vol I, p. 479, 481 (1st edition 1888)]

We shall have, in Book II, to openly approach dangerous subjects. We must bravely face Science and declare, in the teeth of materialistic learning, of Idealism, Hylo-Idealism, Positivism and all-denying modern Psychology, that the true Occultist believes in “Lords of Light;” that he believes in a Sun, which, far from being simply “a lamp of day” moving in accordance with physical law, and far from being merely one of those Suns, which according to Richter — “. . . . are Sun-flowers of a higher light ” — is, like milliards of other Suns, the dwelling or the vehicle of a god, and a host of gods.

(...)

The Sun is matter, and the Sun is Spirit. Our ancestors — the “heathen,” — along with their modern successors, the Parsis — were, and are, wise enough in their generation to see in it the symbol of Divinity, and at the same time to sense within, concealed by the physical Symbol, the bright God of Spiritual and terrestrial Light.

(...)

For the occultists it is both Spirit and Matter. Behind the “mode of motion,” now regarded as “the property of matter” and nothing more, they perceive the radiant noumenon. It is the “Spirit of Light,” the first born of the Eternal pure Element, whose energy (or emanation) is stored in the Sun, the great Life-Giver of the physical world, as the hidden **Concealed Spiritual Sun** is the Light- and Life-Giver of the Spiritual and Psychic Realms.

HELENA P. BLAVATSKY on the SPIRITUAL SUN

[*The Secret Doctrine*, Vol I, pp. 540-541 (1st edition 1888)]

“The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nervecentre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . . .”
(Commentary.)

It was stated elsewhere (in the Theosophist) that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the real Sun being hidden behind, and the visible being only its reflection, its shell.

(...)

. . . . **The Sun in abscondito** being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out,” and the *visible* Sun only a window cut into the real Solar palace and presence, which reflects, however, faithfully the interior work.
