



Meditation and Theo Sophia (Divine Wisdom)

First Discourse

*An Exposition on the Inner Spiritual Path as
per HPB's The Voice of the Silence*

March to September 2026

“Bestride the Bird of Life if Thou Would'st Know.”¹

Key Terms and Concepts

Yoga: Derived from the Sanskrit root Yug, meaning ‘to join’ or ‘to yoke’ or ‘to unite’, in the spiritual sense, with that *Divine Inner Power*, commonly called and understood as ‘God.’ Any practice that helps to attain this union with ‘God’ is termed *Yoga*.

Prayer: The mode of addressing a divine or sacred power, in which there predominates the mood and intent of reverent entreaty. Prayer is an aspiration of the soul toward the Divine.

Japa: Devotional mantra repetition of sacred prayers, words or names of God to keep the mind uplifted, such as the Pranava *OM*.

Contemplation: A mental process of having some spiritual ideal or thought ever present, and applicable to wakeful consciousness.

Meditation: True meditation, *dhyana*, is conscious realization of God through intuitive perception, referring to those practices that still, elevate and ultimately transcend the mind.

Golden Stairs to the Temple of Wisdom

Behold the Truth before you;
A clean life;
An open mind;
A pure heart;
An eager intellect;
An unveiled spiritual perception;
A brotherliness for one's co-disciple;
A readiness to give and receive instruction;
A loyal sense of duty to the Teacher;
A willing obedience to the behests of Truth once we have placed our confidence in and believe that Teacher to be in possession of it;
A courageous endurance of personal injustice;
A brave declaration of principles;
A valiant defense of those who are unjustly attacked;
A constant eye to the ideal of human progression and perfection which the secret science depicts.
These are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom. All things are possible unto him who believes.

¹ Blavatsky, *The Voice of the Silence*, p5.

“Silence thy thoughts and fix thy whole attention on thy Master whom yet thou dost not see, but whom thou feelest.”²

Opening Mantras and Prayers

Om (x3)

Gayatri Mantra (x3)

Om Bhur Bhuvah Svaha
Tat Savitur Varenyam
Bargo Devasya Dheemahi
Dhiyo Yo Nah Prachodayat

(Om, Lord of this world, the planes above, and the regions above these; that radiant primordial cause and redeemer; worshipful excellence; on the all-pervading God let us meditate and have our intellect prompted by that One who enlightens by inspiration.)

Universal Prayer

O adorable Lord of mercy and love,
Salutations and prostrations unto Thee.
Thou art omnipresent, omnipotent and omniscient;
Thou art Satchidananda,
Thou art the indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom;
Grant us inner spiritual strength,
To resist temptations and to control the mind.
Free us from egoism, lust, greed, anger, hatred and jealousy;
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.
Let us abide in Thee.

² Blavatsky, The Voice of the Silence, p16.

First Discourse

Introduction to the Teachings and Philosophy contained in *The Voice of the Silence*

Towards the end of her life, Blavatsky compiled her last major work, called by some her spiritual jewel, written with incomparable beauty and power, her most inspired work, very aptly titled *The Voice of the Silence*. This series of discourses aims to elucidate what this title actually means. What is *The Voice of the Silence*, and to show that it is literally the Voice of God and experienced by the aspirant as such.

In this final work of that great soul we all know as Helena Petrovna Blavatsky, she lays out for her Society a way, a method, to unite with the Supreme; that which we commonly understand as God. This sublime spiritual work has been mostly misunderstood within Theosophy teachings at large. This omission is thankfully coming to an end, seeing a renewed interest in this sublime esoteric spiritual work with Theosophists in many centers worldwide. More and more are coming to realise the profundity of this great and hidden jewel in the midst of Theosophical teachings.

HPB's Preface

Blavatsky states that *The Voice of the Silence* was derived from precepts to be found in a very mysterious work called *The Book of the Golden Precepts*. She does however clarify that these maxims and ideas, however noble and original, are to be found in many other ancient Sanskrit texts, most notably *The Bhagavad Gita* as expounded by *Saint Jnaneshvari* from which I will quote throughout this course. Other Sanskrit texts are also named.

Stating further that this writing and its exalted ethics are to be studied in the right spirit of reverence and dedicated for those souls who have ripened to its sublime truths.

"For, unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature".³

Timeless Teachings

The Key to Theosophy, or to Theo Sophia, meaning Divine Wisdom, has been laid out and expounded by spiritual orders since time immemorial. This divine wisdom is not garnered by intellectual study, although that of course helps to prepare the mind to find an interest in spiritual life, but is revealed to the spiritual aspirant by a teacher, as per the preface. Divine wisdom is attained experientially, and the key to true divine wisdom is attained through practical meditation as given at the start of this session, and as asserted by Masters from many mystical

³ Blavatsky, *The Voice of the Silence*, p x.

traditions. Practical meditation is the supreme inner practice, the supreme way to attain enlightenment; the timeless teaching found throughout all mystical systems as will be made clear throughout this course.

Katha and Nada-Bindu Upanishads

In her own way, Blavatsky veils much of the deeper meanings that are to be taken further by those who are prepared to make of this work a deeper study. She refers to the *Katha* and *Nada-Bindu Upanishads* in passing, but if these are studied carefully we are given a fuller understanding to the very misunderstood first slokas of Fragment 1, especially what she speaks of as *Nada*⁴ (or sound) as the Soundless Sound.

From the *Katha Upanishad*: “I will tell you a *Word* that all the Vedas glorify, all sacrifice expresses, all sacred studies and holy life seek. That *Word* is *Aum*. That *Word* is everlasting Brahman: that *Word* is the highest end. When that sacred *Word* is known, all longings are fulfilled. It is the supreme means of salvation. It is the help supreme. When that great *Word* is known, one is great in the heaven of Brahman.”

The *Nada-Bindu Upanishad*, where the title, the words, refer to the union of *Nada* as subtle, cosmic sound with *Bindu*, the point or source of creation. This *Nada* or Sound is Cosmic Vibration; the unstruck, primordial sound, the hum beneath and behind, and supporting All, the divine creative Power, the very source of creation itself. Blavatsky expounds this divine creative power in her monumental work *The Secret Doctrine*⁵ as the *Word* and the *Logos*, many hundreds of times.

This inner sound in *Nada Yoga* meditation refers to the subtle, buzzing sound heard internally, leading to ever deeper inner states of abstraction, leading ultimately to full absorption into the Supreme.

The goal of *Yoga*, asserts the text, is to realize the transcendent *Atman*, its existence in everyone, and its oneness with Brahman through meditation and absorption into *Nada* or *OM*.

Pranava or OM

This *Om*, also known as *Pranava*, is that invisible divine power that we contact by going within, by becoming silent. *Pranava Yoga* is meditation (immersion) on and into this divine inner power, contacted by focusing the attention at the eye centre, and outwardly presented by the sacred syllable, and mantra as *Om*. This teaching is comprehensively outlined throughout the *Upanishads*, *The Bhagavad Gita*, the *Yoga Sutras* of Patanjali, *The Voice of the Silence* and many, many other Vedic texts. *Pranava*, or *OM*, is not a written word or symbol, but an inner sound. Says Blavatsky:

⁴ *Nada*, from nad, simply meaning ‘sound’ or ‘indistinguishable sound.’

⁵ Blavatsky, *The Secret Doctrine*, Volumes I, II and III.

“Aye, sweet is rest between the wings of that which is not born, nor dies, but is the *AUM* throughout eternal ages.”⁶ Stating further,

“Bestride the Bird of Life, if thou would’st know,”⁷

referring to the process of drawing the attention to the eye-centre, the wings bestriding the *ajna* chakra, where this *AUM* may be experienced literally. This practice and its result leading to liberation from this world of *samsara*⁸ or illusion. From the *Nada-Bindu Upanishad* Blavatsky states, “A Yogi who bestrides the Hamsa (thus contemplates on *Aum*) is not affected by Karmic influences or crores of sins.”

Quoting from *The Bhagavad Gita*:

Gita 8:13 And remembering Me he utters *OM*, the eternal *WORD* of Brahman, he goes to the Path Supreme.

Gita 17:23/24 *Om Tat Sat*. Each one of these three words is one word for Brahman. Therefore, with the word *OM* the lovers of Brahman begin all work of sacrifice. (so, we begin all practices with the *PRANAVA* or *OM*).

Gita 18: 64 Hear again my *Word* supreme, the deepest secret of silence.

So Blavatsky takes us to the key of this secret path when she states: “Aye, sweet is rest between the wings of that which is not born, nor dies, but is the *AUM* throughout eternal ages.”

This teaching of the *WORD* is also made plain for all to see in the Bible, John:1-3 where we may read:

“In the beginning was the *Word*, and the *Word* was with God, and the *Word* was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.”

This primal emanation, the *Word* or *Logos*, and its deeper meaning is expounded in *The Secret Doctrine* many hundreds of times.

The Bhagavad Gita

This great scripture is mentioned deliberately by Blavatsky in *The Voice of the Silence*, a companion volume par excellence for those studying the deeper import of *The Voice of the Silence*. Says the *Jnaneshvari*:

“The great teaching of the *Gita* expounds fully the method of attaining liberation, while no other scripture does this with authority ... When the eastern sky is illuminated by the rising sun, all other directions are aglow with light; so the *Gita*, the highest of all, gives support to all other scriptures.”

Study this writing very carefully.

⁶ Blavatsky, *The Voice of the Silence*, p5.

⁷ Blavatsky, *The Voice of the Silence*, p5.

⁸ *Samsara*, the Hindu and Buddhist concept of the continuous cycle of life, death, and rebirth with its associated misery and suffering.

There is no Death – The Eternal Progression of the Soul

When our understanding broadens, when we start to view the greater picture, we come to an understanding that there is no death as we understand it, only a birth into a higher expression of life, and a reincarnation into a more limited set of circumstances. Life as such never ceases. Our life, our consciousness, our point of awareness never comes to an end, it is continuous.

We have been coming to this world again and again, countless times, and each time as we descend into incarnation, we experience a form of amnesia as a higher consciousness descends downwards into a more limited and restricted one. So we forget our past incarnation (for very good reasons) and do not make the connection that we have been here before, many times.

Until this truth, this reality, this insight makes itself known to us, we struggle to make that determined and conscious decision to strive for liberation as it is extolled in *The Voice of the Silence* and *The Bhagavad Gita*. It is this call from The Higher Self to the lower self, to awaken to one's spiritual destiny, that encompasses that true inner initiation (to initiate meaning to begin something) to arise and once more ascend to the Supreme. This comes about when earth experience for the soul starts to pale; the soul as we say, becomes an 'old' soul; tired of this earthly reality and starts to seek for its own liberation from this world of limitation, sorrow and disappointment.

Introduction to Fragment I of The Voice of the Silence

"Many are called, but few are chosen" is the well-known biblical phrase from Matthew 22:14, pointing to those who receive a spiritual invitation or opportunity but who, only a select few, truly accept and respond to with faith, leading to their being 'chosen' for salvation. Yet it is they themselves who make this choice, it is not left to an outside authority. Everyone comes across the deeper tenets of spiritual life at some time, in other words, is given an invitation, but most let it slip by. "When the pupil is ready, the teacher will appear," is an old proverbial and axiomatic statement. This 'teacher' is just that event that provides the aspirant with the next step on his journey of spiritual unfoldment. It can be a personage, a book that comes his way, an inner experience. For most it comes as a very faint whisper of a message. We should gladly accept spiritual opportunities to overcome our limitations, to learn and to advance; everything which the Powers that Be place in our path of life.

"Behold, here is an opportunity given you to bring forth that which the Lord of Life has whispered to you as a possibility. Then we will hear the Still Small Voice, like the soft sighing of a summer breeze, whisper: 'I am the herald of the dawn of a new day, a new spiritual springtime in your life. I bring you the Lord's (Christ's) message of light, love and peace, and call upon you to awaken to your opportunities and to the reality of your inner spiritual life.'"⁹

⁹ Curtiss, *The Pattern Life*, p124, 125.

The Key to the Secret Path

Sloka 1 of *The Voice of the Silence* states:

“These instructions are for those ignorant of the dangers of the lower *Iddhi*.”¹⁰ The word *Iddhi* is translated as power and Blavatsky differentiates between two forms of powers, the lower power, that which constitutes the lower self or our animal self, that which binds and to which she cautions, and the highest of spiritual powers developed by the practices of *yoga and which liberates*. Here she references the *Śrīmad-Bhāgavatam*, the *Uddhava-gītā*:

“He who is engaged in the performance of *yoga* (yoking oneself to the Supreme), who has subdued his senses and who has concentrated his mind in Me (Krishna, the Krishna-Christos consciousness through the practice of meditation), such yogis all the *Siddhis* stand ready to serve (the higher spiritual powers).”

This sloka points to the unenlightened soul setting out on his spiritual quest. The aspirant for liberation can as yet not differentiate between that which is high, true and absolute (*Sat*) and that which we understand as *Asat*,¹¹ the lower self, the materialistic and selfish self; concepts profoundly expounded throughout this work and especially in the final Fragment which she titles “The Seven Portals.” In the final fragment she lays out the wiles of the mind and the ways of the ego, presented as the power of illusion, personifying this lower power as *Maya* (illusion) and *Mara* and its hosts. This ‘lower power,’ will do whatever it can to draw the spiritual aspirant down and out from the high spiritual path as will be expounded more fully in a later discourse with instructions as such, given, to protect against this lower influence. Sloka 2 of the first Fragment gives us the key – the practical how – to attain that inner state:

“He who would hear the voice of *Nāda*, ‘the Soundless Sound,’ and comprehend it, he has to learn the nature of *Dhāranā*.”¹²

Blavatsky uses here the word ‘comprehend,’ to show that to comprehend God, to become one with this divine radiating primal power is not an intellectual understanding but an inner experience – a comprehension. This practical method is expounded throughout *The Voice of the Silence*, but in its imagery, not always so easy to understand and apply. An interpretation is required. Quoting from the *Nada-Bindu Upanishad*:

“The mind, lost in that sound forgetting everything outside, becomes one with it...The Yogin with mental control, by constant practice, becomes indifferent to everything else and is attracted by such sound alone as would transport him beyond his mind. Leaving off all thoughts and devoid of all action, he should meditate on sound alone. The mind will then completely merge in the sound (of silence).” This comprises the key to this inner and oftentimes called secret path, learning how to still the mind as will be expounded further throughout this course.

¹⁰ Blavatsky, *The Voice of the Silence*, p1.

¹¹ *Sat* refers to that which is eternal, unchanging, and absolute - God, Spirit, or the True Self. It is Being and Existence itself. *Asat* refers to that which is temporary, transient, and changing - the material world, the human body and the dualities of life. (Yogananda)

¹² Blavatsky, *The Voice of the Silence*, p1.

Nada and the Soundless Sound

The spiritual aspirant, having convinced himself of the reality of attaining to the great spiritual goal of enlightenment, now learns through the practice of *dharana* – concentration – to place and keep his attention, his awareness, his inner gaze at the higher spiritual centre. This practice, slowly and inevitably, brings about a transformation of the soul in a most mystical way. With dedication to this practice, with the passage of time, the values of the aspirant start to change. Placing his attention at the higher centre and learning to subdue and control mental movement, he comes into contact with his Higher Self, experienced literally as an inner vibration as sound and or light. Says Blavatsky,

“Silence thy thoughts and fix thy whole attention on thy Master (the Higher Self) whom yet thou dost not see, but whom thou feelest.”¹³

Says Lord Krishna in *The Bhagavad Gita*,

“Fix thy mind on me, be devoted to Me, sacrifice to Me, prostrate thyself before Me; so shalt thou come to Me.” (18:65)

Thus in time the aspirant experiences Lord Krishna (the Higher Self) as inner sound, the final object of concentration into which one immerses the attention. Blavatsky comments on this second sloka stating:

“*Dharana*, (or learning how to concentrate) is the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction (*pratyahara*) from everything pertaining to the external Universe, or the world of the senses.”¹⁴

Blavatsky expounds the practice of stilling the mind from Sloka 3 onwards, throughout the remainder of the first Fragment and the balance of the writing.

The Secret Science and Secret Supreme of *The Voice of the Silence* and *The Bhagavad Gita* – what it is

Regarding this experiential secret, Lord Krishna states further that one must seek out this grace and,

“Flee unto Him for shelter with all thy being, O Bharata. By his grace shalt thou obtain supreme peace and eternal abode. Thus wisdom more secret than all secrets has been declared to thee by Me. Reflect on it fully and do as thou chooseth.”¹⁵

Says *Jnaneshvari* that He (the Lord) is to be found,

“In the place where creation has its beginning, where rest may take its rest, and all experience has its source ... this is the essence of all the Vedas, by which one may obtain the jewel of the Self,”¹⁶

referring to the process of meditation at the eye-centre, the command post of the soul. This secret is stated by Blavatsky in *The Voice of the Silence* as,

¹³ Blavatsky, *The Voice of the Silence*, p16.

¹⁴ Blavatsky, *The Voice of the Silence*, p73.

¹⁵ *Bhagavad Gita*, 18:62,63.

¹⁶ *Bhagavad Gita* 5:17.

“Aye, sweet is rest between the wings of that which is not born, nor dies, but is the *AUM* throughout eternal ages,”¹⁷

referring here to meditation at the eye-centre, mentioning this secret path a number of times throughout this work. Secret, as it cannot be taught but has to be experienced; this secret knowledge, this secret knowing, this inner comprehension. Throughout this course it will be made clear what she means when she states,

“Bestride the Bird of Life if Thou Would'st Know.”¹⁸

Learn how to meditate and to lift your awareness to the command post of the soul if you want this ultimate end, this divine comprehension.

Says the *Jnaneshvari*:

“Thinking of THAT, directing one's whole conscious being to THAT, making THAT their whole aim, with THAT as the sole object of their devotion, they reach a state from which there is no return, their sins washed away by wisdom.”¹⁹

Om Tat Sat.

Conclusion

To conclude, the spiritual path as per *The Voice of the Silence* is for that aspirant who seeks and thirsts for liberation, who responds to that inner calling of ‘we know not what’ and who is determined to take this path to its logical conclusion ending in God-realisation. Blavatsky makes a distinction between those who make up the ‘lay-majority’ of spiritual seekers versus those she speaks of as ‘the few’:

“But the case of each who is pledged to the HIGHER SELF (as *The Voice of the Silence*) is quite another matter. You cannot invoke this Divine Witness with impunity, and once that you have put yourselves under its tutelage (through immersion in meditation), you have asked the Radiant Light to shine and search through all the dark corners of your being; consciously you have invoked the Divine Justice of Karma to take note of your motive, to scrutinize your actions, and to enter up all in your account.

The step is irrevocable as that of the infant taking birth. Never again can you force yourselves back into the matrix of *Avidyâ* (ignorance and delusion) and irresponsibility. Though you flee to the uttermost parts of the earth, and hide yourselves from the sight of men, or seek oblivion in the tumult of the social whirl, that Light will find you out and lighten your every thought, word and deed. All HPB can do is to send to each earnest one among you a most sincerely fraternal sympathy and hope for a good outcome to your endeavors.

Nevertheless, be not discouraged, but try, ever keep trying; twenty failures are not irremediable if followed by as many undaunted struggles upward. Is it not so that mountains are climbed? And know further, that if Karma relentlessly records in the Esotericist's account, bad deeds that in the ignorant would be overlooked,

¹⁷ Blavatsky, *The Voice of the Silence*, p5.

¹⁸ Blavatsky, *The Voice of the Silence*, p5.

¹⁹ Bhagavad Gita, 5:17

yet, equally true is it that each of his good deeds is, by reason of his association with the Higher Self, a hundredfold intensified as a potentiality for good.

Finally, keep ever in mind the consciousness that though you see no Master by your bedside, nor hear one audible whisper in the silence of the still night, yet the Holy Power is about you, the Holy Light is shining into your hour of spiritual need and aspirations, and it will be no fault of the MASTERS, or of their humble mouthpiece and servant, if through perversity or moral feebleness some of you cut yourselves off from these higher potencies, and step upon the declivity that leads to *Avitchi* (ignorance and delusion).²⁰

Thus ends this first discourse on the teachings contained in Madame Blavatsky's *The Voice of the Silence*.

Om Tat Sat

Questions and Answers

Please direct any questions to dirkschreuder9@gmail.com and/or +27 82 4567 599 and they will be listed and answered on the collective WhatsApp Group.

Closing Prayer of Saint Francis of Assisi

Lord,
Make Me an instrument of Thy peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light; and
Where there is sadness, joy.

O Divine master,
Grant that I may not so much seek to be consoled as to console;
To be understood, as to understand;
To be loved, as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned; and
It is in dying that we are born to eternal life.

²⁰ Blavatsky, *The Secret Doctrine*, Volume III, p712, 713.

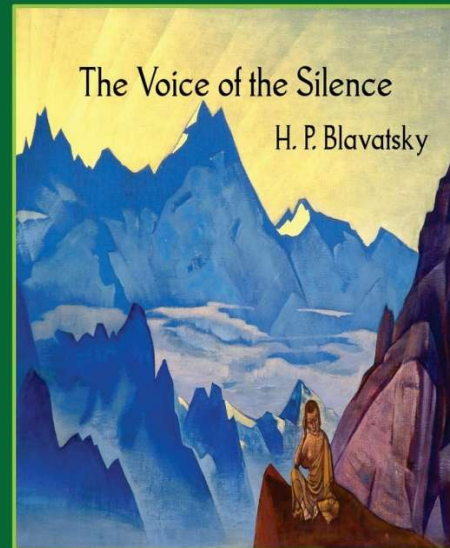
The Path Within
by
H.P. Blavatsky

"Dedicated to the few real mystics in the Theosophical Society"

*With the writing of *The Voice of the Silence* in 1889, HPB introduces the spiritual aspirant to the true purpose of life; the following of an inner mystical path to unite the incarnated soul to his or her own Higher Self – the true teacher or the Sat-guru.*



The Voice of the Silence is a sublime treatise on meditation and contemplation, leading to a life of purity, service and the highest devotion.



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Om Tat Sat