



Meditation and Theo Sophia (Divine Wisdom)

Second 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.

Second Discourse

The Divine Emanating Power as Nada³ and The Soundless Sound⁴

Our previous discourse gave us a very basic introduction to Blavatsky's spiritual jewel, *The Voice of the Silence*. There we brought to light some of the supporting writings referred to by Blavatsky such as certain *Upanishads* and more importantly, the philosophy contained in *The Bhagavad Gita*. The concept of the eternal progression of the soul, that there is no such thing as death, but that consciousness continues throughout the cycle of birth and rebirth.

"Sages do not grieve for the living nor the dead. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever here-after cease to be," says Lord Krishna in *The Bhagavad Gita*.⁵

We had a brief look at concepts such as *the secret path*, *Nada* and *the soundless sound*, *the secret supreme* to be found within *The Voice of the Silence* and *The Bhagavad Gita*, what it is and what it is not.

Continuing now to expound the philosophy contained in this great work, we look at what this voice of the silence actually is. Its title, superficially an oxymoron, a figure of speech in which contradictory terms appear in conjunction; a voice and it being silent. Yet in truth, not so.

In this discourse we look at the divine emanating power, THAT which is commonly understood as God, and how the aspirant, thirsting for liberation from this world of illusion, pain and suffering as *samsara*,⁶ raises his awareness to experience higher and more refined states of consciousness, and how he thus experiences his own divinity. This discussion, more or less technical in nature, provides a visual and intellectual interpretation of how man fits into the manifested universe and how he traces his way back to the Eternal.

The Word and the Logos as the Primordial Divine Radiating Power

Blavatsky elucidates this concept many hundreds of times in her occult work, *The Secret Doctrine*.⁷

"In the beginning was the Word, (Christos) 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. In Him was life; and the life was the light of men."⁸

In *The Voice of the Silence* Blavatsky speaks of this creative Word as "*Nada* or the Soundless Sound," also calling it,

³ Blavatsky, *The Voice of the Silence*, p1

⁴ Blavatsky, *The Voice of the Silence*, p1

⁵ *The Bhagavad Gita*, 2:11

⁶ *Samsara*, the Hindu and Buddhist concept of the continuous cycle of life, death, and rebirth with its associated misery and suffering.

⁷ Blavatsky, *The Secret Doctrine*, Volumes I, II and III

⁸ John 1:1-5, KJB

“The Aum throughout eternal ages.”⁹
Paramahansa Yogananda defines this *Aum* as,

“The Sanskrit root word or seed-sound symbolizing that aspect of Godhead which creates and sustains all things; Cosmic Vibration, Aum of the Vedas became the sacred word Hum of the Tibetans; Amin of the Moslems (sic); and Amen of the Egyptians, Greeks, Romans, Jews and Christians. The world’s great religions state that all created things originate in the cosmic vibratory energy of Aum or Amen, the Word or Holy Ghost.”¹⁰

In its esoteric interpretation this descent of divinity is also called “The first and only begotten son of God.”¹¹

The first chapter and verses of Saint John, quoted at the head of this section, state that this primal emanation of God brings all of creation into being, “and the Word was made flesh and dwelt amongst us.”¹² It is this divine emanation through which the meditating practitioner may become as “sons of God,” by immersing the attention at the higher centers and literally experiencing the name of God in deep meditation.

“But as many as received Him (the Word), to them gave He power to become the sons of God (i.e., to become purified and initiated), even to them that believe on his Name.”¹³

This divine emanation is poured out for all the world so that all who believe in His Name (through inner practice) can be saved (from materialism). For God so loves the world that He continually gives His only begotten son, the emanation from Himself, love – that whosoever believeth on this son shall have eternal life (i.e., be freed from intermittent reincarnation and the experience of illusion or *samsara*). It is by correlating with, and an inner comprehension of this divine word, that the man of sin, through a divine upward ardor, is consumed by this manifestation of God and becomes once more “like unto Him.” This name of God, ringing throughout all of creation, is that power which saves (from materialism). States Blavatsky:

“It is the seed of freedom from rebirth. It isolates the Arhat (seeker) both from strife and lust, it leads him through the fields of Being unto the peace and bliss known only in the land of Silence and Non-Being.”¹⁴

As the Voice of the Higher Self

Leading an uplifted spiritual life man comes to discern this voice as his own divinity reaching out to him, the Higher Self making itself known. Quoting from *The Philokalia*:

⁹ Blavatsky, *The Voice of the Silence*, p5.

¹⁰ yogananda.org/self-realization-fellowship-glossary

¹¹ John 3:16 KJB

¹² John 1:14 KJB

¹³ John 1:12 KJB

¹⁴ Blavatsky, *The Voice of the Silence*, p13

“A man who is deaf to the Word of God is altogether deaf to His Voice ... But one who has the Word of God is like a man, who spends his days in the king’s (God’s) palace, clothed in bright princely garments, is always near to his king, speaks with him and hears from him clearly and directly his wishes and commands (the still small voice of intuition).”¹⁵

The Cycle of Necessity, the Three Halls and the Major Divisions

To the left the following pictogram represents the downward arc of manifesting the Unmanifested, called in Theosophy the cycle of necessity. This is the long-term evolutionary journey of the soul descending downwards into ever more limited forms of expression; the Greater sacrificing Itself that the lesser may manifest and have an individualized expression of the One Divine Life which animates all forms of life, allowing itself of its own volition ever decreasing levels of consciousness.

Just as the physical sun sacrifices its light, life, warmth and radiant energy that all the seeds and germs and countless forms of life may sprout and grow and have their tiny individual expressions of life, so does God, the Creator and Manifestor of all, sacrifice His oneness that the multitudes may manifest. Through this Law He sacrifices His unity that duality may spring forth, making up the manifested universe which we experience as our daily reality; a reality in which we may grow, learn and gather light. Thus we have subtle spirit or *Purusha* descending into ever grosser forms of matter as *Prakriti*.

When this cycle of outgoing has been completed and the higher forms of manifestation have each sacrificed some thing of themselves that lesser forms may manifest, and so on down until the mineral kingdom is reached, then the reverse process begins and the upward arc or the cycle of evolution starts.

It is with this final stage of our human existence that we now concern ourselves, the right side of the pictogram, this final part of unifying ourselves with the Higher Self as *Atman*,¹⁶ where the soul breaks free from all former limitations through the process of conscious and deliberate spiritual development, moving now from the illusory world of *Maya*¹⁷ and the unreal, to the highest expression of SAT, the Real and Absolute.

The Real or Spiritual Self manifests its inner divinity and completes the cycle of necessity by the union of the individualized spirit with its Source. This leads to the experience of self-conscious godhood termed God-realization. This fundamental law or cycle as described in *The Secret Doctrine*, ensures that every soul experiences all degrees of intelligence from the lowest to the highest.

¹⁵ Kadloubovsky, Writings From The Philokalia On Prayer of the Heart, p129,130

¹⁶ *Atman* is defined as the true, innermost Self or soul of a living being. It is the eternal, unchanging and immortal essence of man.

¹⁷ Illusion; the cosmic power which renders phenomenal existence and the perceptions thereof possible. In Hindu philosophy that alone which is changeless and eternal is called reality; all that which is subject to change through decay and differentiation and which has therefore a beginning and an end is regarded as maya - illusion.

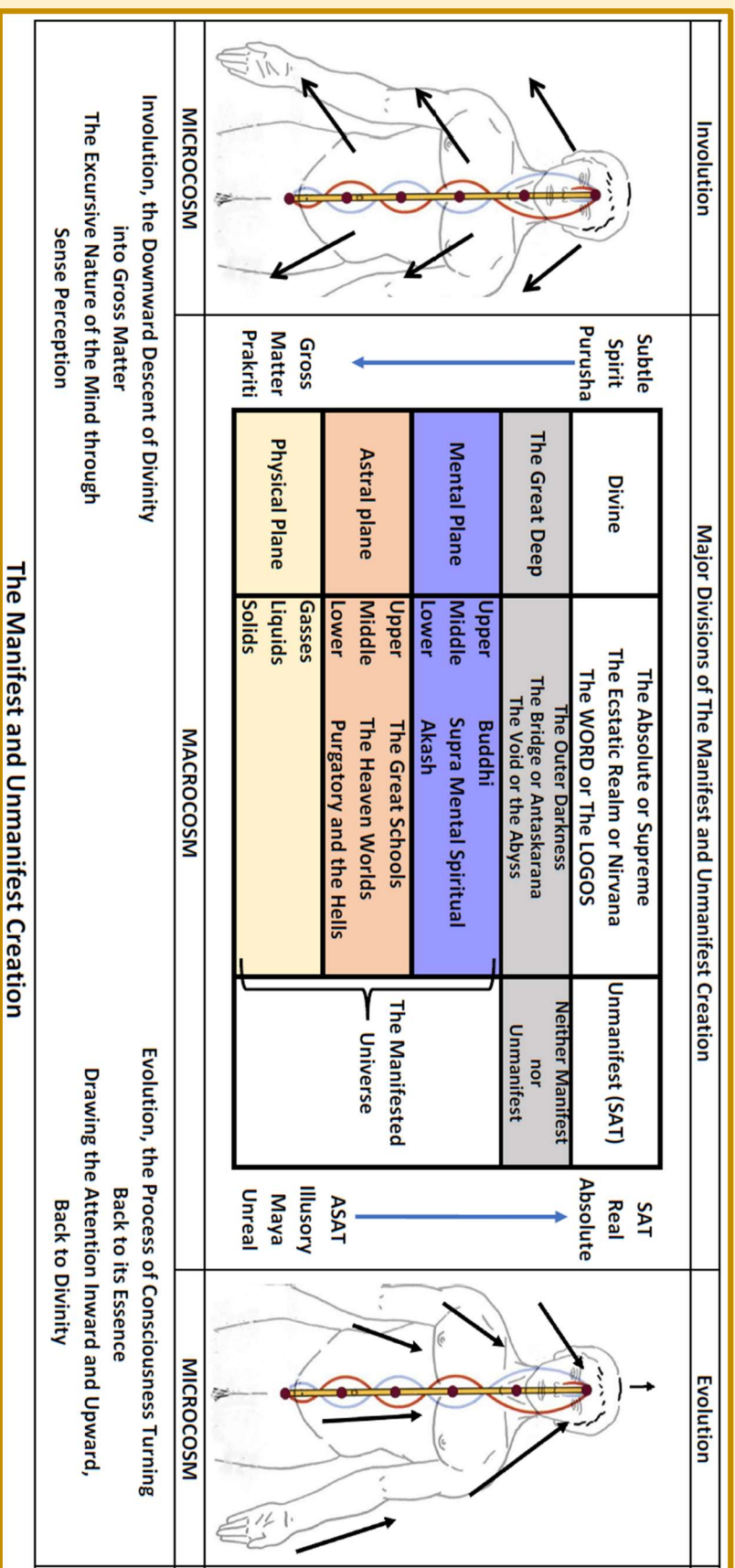


Figure 1: Pictogram – The Manifest and Unmanifest Creation

In *The Voice of the Silence* we may read of five great divisions as per the illustration.

The physical or terrestrial world, the astral world, the spiritual or mental world, the great deep and beyond the realm of SAT the Supreme, *Akshara*.¹⁸ It is represented here in pictorial form for ease of understanding and can be seen as a ladder up which we climb, but in reality all these planes of life interpenetrate and are co-existent. The one above representing a higher reality and supporting, making possible, the plane below. Incarnate man is unique in creation as he both occupies and experiences all planes of life simultaneously. Through spiritual practice he can embark on a comprehensive turning inwards, backwards and upwards. Retracing the downward arc of manifestation while still in a physical body, he may in time experience the Eternal whilst still incarnate.

A brief technical discussion of the various planes as given by Blavatsky in *The Voice of the Silence* now follows.

It is within the three great lower divisions that the aspirant “lives, moves and has his being.” Blavatsky elucidates this evolutionary process, the upward arc of the cycle of necessity, as three states or divisions to be mastered by the aspiring soul on its quest to attain liberation. She states:

“Three Halls, O weary pilgrim, lead to the end of toils. Three Halls, O conqueror of Mara (illusion), will bring thee ... into ... the worlds of Rest Eternal.” And further, “These three worlds are the three planes of being, the terrestrial, astral and the spiritual (mental).”¹⁹

The Dire Heresy of Separateness²⁰

Through the practice of deep meditation, when the mind is stilled in toto, the great “sin” of separateness – believing oneself to be distinct from God the Supreme – is dissolved into absolute ego-abnegation. The aspirant attains final union and beatitude with the state of *Purusha* – duality dissolved into Oneness and liberation from this lower world of illusion. Pictorially, this great heresy of separateness is shown as a state in between the manifested worlds and the Unmanifest and has been given many names throughout various philosophies. In Theosophical parlance we have words such as the abyss, the endless space, merging the path between the lower and higher, negating the dire heresy of separateness, *Antaskarana*²¹ and more.

¹⁸ AKSHARA, the indestructible Fount of Omniscience. The Supreme. The region of full Spiritual Consciousness.

¹⁹ Blavatsky, *The Voice of the Silence*, p5, 94.

²⁰ Blavatsky, *The Voice of the Silence*, p4, 9, 74

²¹ Antahkarana (often spelled Antaskarana) is a Sanskrit term meaning “internal instrument,” referring to the link or bridge between the higher spiritual self and the personal, lower mind. It represents the path of communication between personality and soul, essentially acting as the connection between human intellect and spiritual consciousness.

In Scandinavian mythology, this path refers to the Rainbow Bridge – exoterically or outwardly a “path” or “bridge” that needs to be crossed to reach the Absolute Realm and esoterically attained through spiritual transformation. This Rainbow Bridge reaches from Midgard (terrestrial *Prakriti*) to Asgard (spiritual *Purusha*), the realm of the gods and is named the *Antaskarana*. The ‘rainbow’ referring to the seeing of a very specific sequence of inner radiance as light as the aspirant progresses with his spiritual quest.

The Three Lower Worlds, the Three Halls of Being

The aspirant must learn to master and transcend the physical world, its distractions and temptations. Blavatsky describes the first Hall, the physical world which we experience as our daily reality, as “The phenomenal World of Senses and of terrestrial consciousness...” and further as follows:

“The name of the first Hall is IGNORANCE – *Avidyā*. It is the Hall in which thou saw’st the light, in which thou livest and shalt die ... If thou would’st cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the Sunlight of life.”²²

Then arises mastery and transcendence of the astral world, the second grand division, described by Blavatsky as,

“The astral region, the Psychic World of super-sensuous perceptions and of deceptive sights – the world of Mediums. It is the world of the *Great Illusion*.”²³

Here is found seated the senses, the world of departed souls and of psychism from which the aspirant receives super-sensuous perceptions. These also include deceptive sights and dark inspiration playing upon the ego, arresting the aspirants ascent. On its lower rung to be found the various “hells”; above that the “heaven-worlds” of the various religions and above that the great spiritual schools. Blavatsky calls the astral the world of *Great Illusion*, the “pleasure-grounds of senses” filled with “sweet-tongued voices of illusion.” Various philosophies speak of this plane as the experience of “soul” and seated here, the experience of emotion. States Blavatsky,

“The name of Hall the second is the Hall of Learning. (The Hall of Probationary Learning) In it thy Soul will find the blossoms of life, but under every flower a serpent coiled ... If thou would’st cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If freed thou would’st be from the Karmic chains, seek not for thy Guru in those Mayavic regions.”²⁴

The mental world and its higher supra-mental spiritual region, spoken of here by Blavatsky as a relatively pure state, the world of mental impression or *buddhi*, beyond which lies the “uncreate in thee,” the Supreme or *Purusha*. Various philosophies speak of this plane as the experience of “spirit” or “essence” or the causal body, that which brings all the lower into expression. It is consciously

²² Blavatsky, The Voice of the Silence, p6, 75.

²³ Blavatsky, The Voice of the Silence, p75.

²⁴ Blavatsky, The Voice of the Silence, p6,7.

experienced as mind, thought, thinking, reasoning, intellect and in its subtlest form as intuition (*buddhi*). Of this hall Blavatsky states:

"The name of the third Hall is Wisdom, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience ... If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of separateness that weans thee from the rest."²⁵

It is this Hall representing the mind which stands as the ultimate barrier between the lower and the Higher; its mastery attained through deep meditation or entering the silence, the practice of *samyama* yoga consisting of, and mentioned in *The Voice of the Silence* as *dharana* (concentration), *dhyana* (meditation) and *samadhi*, experiencing that peace that surpasses all understanding. It is the practical implementation of this *samyama* yoga, "closing fast thy senses" which leads to the mastery and purification of the lower vehicles – the physical, astral and mental constitution of man.

"Thou shalt not let thy senses make a playground of thy mind."²⁶

The Doctrine of the Heart and The Mystical Spiritual Path Within

To attain success on the spiritual path, a comprehensive spiritual philosophy is required to guide the soul along its travails. Spiritual philosophy, however sublime, is not enough; a higher contact is necessary. Being religious, charitable, ethical, moral, a good citizen with a social conscience is to practice the *dharma*²⁷ of life. Transforming the world, doing ones best to assist humanities progress is not the primary duty for which we incarnate here on earth. We have descended into physical incarnation for our own spiritual development, to make that inner change that enlightens and liberates. The only true way to help this world is to free yourself. Then, in a non-attached and non-egotistical way you can help and assist others with their progress. "Mind in God and hands in service" says a great Yogi.

The Voice of the Silence lays out the beginnings of an inner life or the following of an inner mystical path to work out, for oneself, some form of personal salvation, leading to liberation from the inexorable law of karma and reincarnation or *samsara*. This working out of a personal salvation – to attain Self or God-realization, attainment of Oneness with the Supreme – is described in Theosophical teachings as the true Theo Sophia, Divine Wisdom. Also termed *Sanatana Dharma*, translated approximately as "eternal religion, way or law," the Divine Wisdom teaching – that the kingdom of heaven is to be found within you. This writing terms the development of the mind and the intellect the Doctrine of the Eye, necessary to give the mind the rationale for following an inner path, but of the Doctrine of the Heart, *The Voice of the Silence* says in Fragment II:

²⁵ Blavatsky, *The Voice of the Silence*, p6,7.

²⁶ Blavatsky, *The Voice of the Silence*, p49.

²⁷ *Dharma*. Eternal principles of righteousness that uphold all creation; man's inherent duty to live in harmony with these principles. It is the "natural universal laws whose observance enables man to save himself from degradation and suffering".

"The 'Doctrine of the Eye' is for the crowd, the 'Doctrine of the Heart,' for the Elect."²⁸

Thus, the inner teaching, the Doctrine of the Heart and the statement that it is "Dedicated to the Few"²⁹ shows the way through meditation to experience directly this inner divine power, in contrast to religious and intellectual learning, explained as the outer teaching, which, is "for the crowd." Through inner *sadhana*,³⁰ consciousness can be exalted into the highest realms to experience the Absolute, that which is permanent and everlasting, commonly understood as "God." Having the awareness fixated on worldly affairs and sense-gratification, we experience the relative and the transient.

"The Dharma of the 'Eye' is the embodiment of the external, and the non-existing."

"The Dharma of the 'Heart' is the embodiment of Bodhi, the Permanent and Everlasting."³¹

This sublime text shows that following an inner path of ego-abnegation through self-discipline to be a lifelong struggle. Striving to lead a life of purity and perfection leads to many trials and temptations which come the way of the aspirant. Liberation is for those who want liberation, who will do whatever needs to be done to attain that state of freedom from *samsara*.

Avatara and the Descent of Grace

The concept of *avatara*, simply meaning descent, or one who descends, the descent of divinity, is ancient; usually understood as the descent of divine grace into a world overcome by materialism and unrighteousness. In *The Bhagavad Gita*, Krishna, considered by the Hindus the personification of this divine grace, that divine power contacted by going within, says, "Whenever there is a decline of righteousness and a rise in unrighteousness, then I embody Myself, O Bharata. For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I descend from age to age."³²

To the individual consciousness, *avatara* represents that divine grace which descends, reaches out from above to liberate aspirants from this world of illusion. It is described as an inner divine power, contacted by going within and becoming still, through the practices of meditation and devotion and placing the attention at the higher centre.

"Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the ONE-SOUL, the voice which filleth all, thy Master's voice ... Silence thy thoughts and fix thy whole attention on thy Master whom yet thou dost not see, but whom thou feelest. Merge

²⁸ Blavatsky, *The Voice of the Silence*, p27.

²⁹ Blavatsky, *The Voice of the Silence*, Dedication.

³⁰ *Sadhana*, or a spiritual curriculum. Referring in this context to prayer, mantra repetition, contemplation and the supreme practice of meditation.

³¹ Blavatsky, *The Voice of the Silence*, p29.

³² *The Bhagavad Gita* 4:7

into one sense thy senses, if thou would'st be secure against the foe.' Tis by that sense alone which lies concealed within the hollow of thy brain, that the steep path which leadeth to thy Master may be disclosed before thy Soul's dim eyes ... Live in that MASTER as Its ray in thee."³³

This descent of grace, the Doctrine of the Heart, cannot be read or studied. It can only be experienced, internalized and comprehended as the only way to attain liberation from a transient world of *samsara*, attaining to that spiritual injunction, "that peace which passeth all understanding."

Conclusion

The incarnated soul strives to elevate his consciousness from the lower to the Higher on the upward arc of evolution. Through the practices of Yoga, the meditator elevates his awareness away from the sights and sounds of this world of matter and duality into a higher "state" of perpetual Yoga.

"The Yogi 'involves' creation (reverses the twenty-four evolutionary processes of nature, as expounded in *Sankhya*) ... By gradual steps the yogi in this way converts all consciousness of matter into the consciousness of Spirit."³⁴

This comprehensive turning inwards and upwards is the science of Yoga.

"The Higher Self, being purely spiritual (*Purusha*), can have no direct consciousness in the physical world. Hence to enable it to complete its manifestation in all worlds and to become a redeemer it must send down a Ray of itself into the human-animal body that through this expression in matter (*Prakriti*) it may complete its Destiny. This Ray is called the *Antaskarana*, the bridge which joins the lower to the Higher, the earthly to the Divine. It is also called the bridge across the 'great abyss' over which the pilgrim must cross to the 'eternal shore'."³⁵

"The new current of spiritual consciousness from the Spiritual Self now begins the establishment of a new highway of communication with the personality. This is a bridge of understanding (*sattva*) called *antaskarana* which must ultimately span the gulf which separates the rational or so-called mortal mind from the Spiritual Mind of the Real Self."³⁶

Thus through the process of meditation, the scattered attention is drawn back and up to the higher realms, to God, that higher state that is our true home, the end supreme of all spiritual effort.

"Give up thy [lower] life, if thou would'st [truly] live."³⁷

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

Om Tat Sat

³³ Blavatsky, *The Voice of the Silence*, p9, 16, 50.

³⁴ Yogananda, *The Bhagavad Gita: God Talks With Arjuna*, pp. 267,269)

³⁵ Curtiss, *The Key to the Universe*, p263.

³⁶ Curtiss, *The Pattern Life*, p113.

³⁷ Blavatsky, *The Voice of the Silence*, p5.

Questions and Answers

Direct any questions to dirkschreuder9@gmail.com and/or to +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.

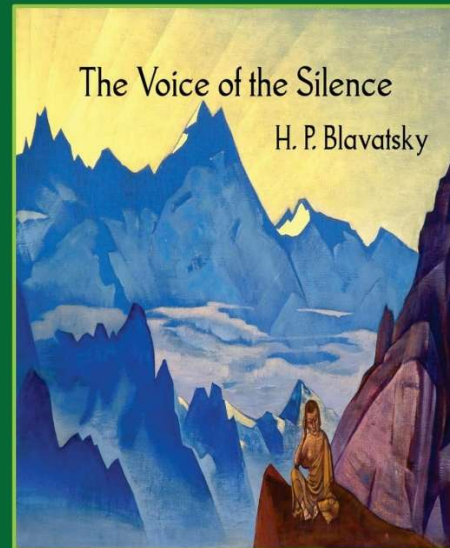
The Path Within
by
H.P. Blavatsky

"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.



www.thevoiceofthesilence.co.za

Om Tat Sat