



Meditation and Theo Sophia (Divine Wisdom)

Third 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.

Third Discourse

Yoga, Meditation and the Attainment of Theo Sophia

Introduction

Throughout the philosophy as presented by Blavatsky in *The Voice of the Silence*, much is said about intellectual development as to true, permanent and lasting spiritual growth, understood as that which truly transforms the soul. Being religious, charitable, ethical, moral, a good citizen with a social conscience makes for a good spiritual foundation, but in and of itself this is not enough to push the soul towards *Yoga*, yoking, immersing spiritual man to God the Supreme.

Transforming the world, doing ones best to assist humanities progress is not the primary duty for which we incarnate here on earth. Man descends into physical incarnation for the attainment of spiritual development, to bring about that inner change that enlightens, satisfies *karma* and thus liberates. The only true way to help this world is to enlighten and free yourself. Having attained to THAT which is true and absolute, then, in a non-attached and non-egotistical way man can help and assist others with their progress. From Christian scripture:

“Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”³

The study of spiritual philosophy is therefore not enough. Something more is required. A higher contact is necessary.

The Voice of the Silence and Yoga

Towards the end of her remarkable spiritual career, Blavatsky gave to her Society and its followers, the way and the means to attain such higher contact. A way and practical method to contact the inner divinity as the Higher Self, leading to a state of inner comprehension as God-realisation.

In its spiritual sense the word *Yoga* means to yoke the attention to God the Supreme, its attainment through the process of meditation as expounded throughout Fragment I of *The Voice of the Silence*. This comprehension is experiential; it can only be “known” by actively taking the plunge experienced through deep meditation. An intellectual understanding will give the meditator a rationale for following an inner path, but something more is needed.

“What will a man gain by merely reasoning about the words of the scriptures? Ah, the fools! They reason themselves to death over information about the path. They never take the plunge. What a pity!”

This is a well-known saying by the great saint Ramakrishna Paramahansa⁴ urging his followers to engage the process of stilling the mind as meditation.

³ Matthew 6:33

⁴ The Gospel of Sri Ramakrishna (Gupta, 1952, p. 332).

From the preface Blavatsky quotes the *Śrīmad Bhâgavatam* where Krishna states:

“He who is engaged in the performance of *yoga*, who has subdued his senses and who has concentrated his mind in me (Krishna), such yogis all the *Siddhis* stand ready to serve.”⁵

The Voice of the Silence expounds in sublime detail the path as *Yoga*, assisting the aspirant to lead a life uplifted, away from the lower world of illusion and sense-gratification through the scientific method of *Samyama Yoga* as detailed further on.

As the aspirant starts to see the glimmerings of the spiritual path open before him, experiencing maybe a flash of inspiration, a glimpse of the glory of the Lord revealed to his wakeful consciousness, then asks the inner man, the voice of intuition.

“Would’st thou become a Yogi of ‘Time’s Circle?’”⁶

Wilt thou take up this yoke, this burden, and yoke (*yoga*) yourself to the Lord, to the Higher? Wilt thou arise and seek out the Father, the Witness, that power that saves, understood as Lord Krishna in the *Bhagavad Gita*, experienced inwardly as sound and light? Wilt thou engage the holy inner battle? Wilt thou become a Yogi and engage that *sadhana* (a spiritual curriculum) within the *sadhana* of life to attain? Then says Lord Krishna, to end this incarnating cycle of necessity:

“Leave all things behind and come to Me for thy salvation.⁷ Remember thou Me and fight.”⁸

Many similar injunctions are to be found within Christian scripture, enjoining the aspirant to centre himself at the command post of the soul, the eye-centre, and there find his rest.

“Come unto Me, all ye that labor and are heavy laden, and I will give thee rest. Take My yoke upon you, and learn of Me ... and ye shall find rest unto your souls. For my yoke is easy and my burden is light.”⁹

Come unto Me and Rest. “Be thou a Yogi, Arjuna!” says Lord Krishna.¹⁰

The Upward Stream and the Laya of Dissolution and Absorption

It is the practical implementation of “closing fast thy senses”¹¹ which leads to the purification and mastery of the lower vehicles – the physical, astral and mental constitution of man. This is one of the fundamental teachings of *Ashtanga Yoga* as prescribed by Patañjali through which:

“Thou shalt not let thy senses make a playground of thy mind.”¹²

⁵ Blavatsky, *The Voice of the Silence*, p73.

⁶ Blavatsky, *The Voice of the Silence*, p29.

⁷ The *Bhagavad Gita* 18:66.

⁸ The *Bhagavad Gita* 8:7.

⁹ Matthew 11:28-30.

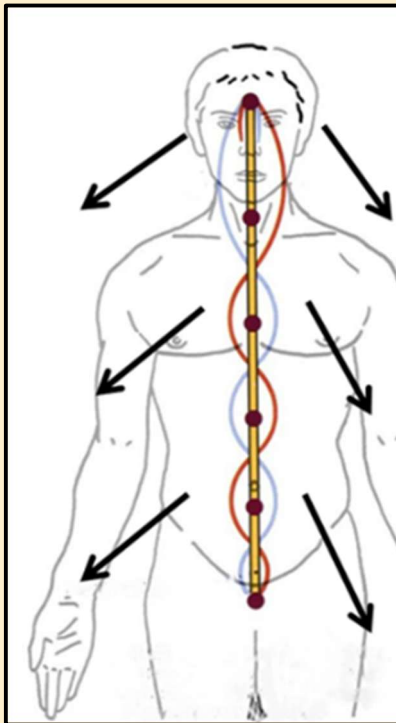
¹⁰ The *Bhagavad Gita* 6:46.

¹¹ Blavatsky, *The Voice of the Silence*, p9.

¹² Blavatsky, *The Voice of the Silence*, p49.

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. Thus the aspirant attains final union and beatitude with the state of *Purusha* (*Akshara*) – duality dissolved into Oneness and liberation from this lower world of illusion. This “state” is attained through inner practice.

The spiritual philosophy contained in the teachings of *The Voice of the Silence*, also understood as the celestial route of *Sankhya Yoga* is detailed extensively by Blavatsky in her manifold occult writings. Referring to the previous pictogram (second discourse) ¹³ illuminating the great divisions as presented in the second discourse, man finds his conscious existence between the two states of *Purusha*



(that which is Supreme and Unmanifest) and *Prakriti* (that which is manifest as mental, astral and physical). The manifested soul strives to elevate his consciousness from the lower (as *Prakriti*) to the Higher (as *Purusha*) 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 (*Prakriti*) into the higher “state” of perpetual *Yoga*, *Purusha*, the non-dual state.

Terrestrial man leads a downward and outward life, losing himself in the world of senses and experiences the sensual world as his reality. When he seeks out the higher aspect of his being as God the Supreme, he starts to reverse this downward current, arrests it and slowly but surely lifts and reverses this power, turning it upwards to where God is to be found.

Figure 1: The Downward and Outward Life

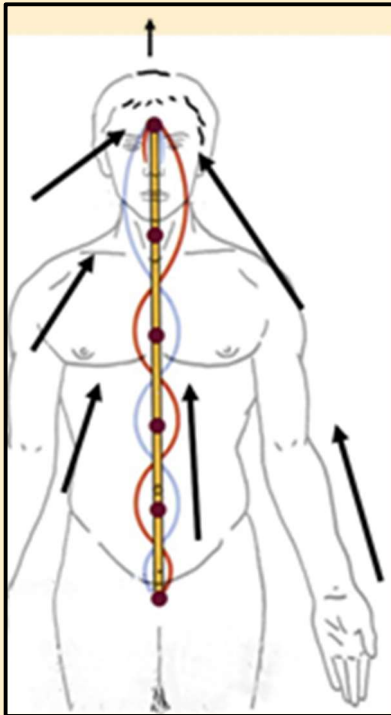
Of this inner process says that great Yogi of our time, Paramahansa Yogananda:

“The word *yoga* signifies ‘union,’ mergence. When the soul of man unites with the Spirit, the union is described as *yoga*. This *yoga* is the goal of every truth-seeker. Anyone who practices an effective technique to attain this supreme union is a yogi.

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.

¹³ Discourse 2 Meditation and The Voice of the Silence 12_04_2026, Pictogram.

Having received instruction (philosophy) about the sublime wisdom of Self-realisation (*Sankhya*), the devotee must then learn about the secret celestial route of *Yoga* (its practical aspect), by which Self-realisation can be attained – the way



that leads out of the prison of *karma*. When by *Yoga* the ego is united to the soul, and the soul to the Spirit, the ego loses its delusion of being a mortal whose actions are governed by the law of *karma*.¹⁴

Yogananda speaks here of the “delusion of being a mortal” where-as Blavatsky speaks of “the great dire heresy of separateness” where man believes himself to be distinct and separate from the One as God the Supreme. This comprehensive turning inwards and upwards is the science of *Yoga*. Says Lord Krishna about this inner process of the *Yoga* of abstraction (*pratyahara*):

“When the yogi, like a tortoise withdrawing its limbs, can fully retire his senses from the objects of perception, his wisdom manifests steadiness.

The ultimate wisdom of *Sankhya* I have explained to thee. But now thou must hear the wisdom of *Yoga*, equipped with which, O Partha (Arjuna), thou shalt shatter the bonds of *karma*.¹⁵

Figure 2: The Inward and Upward Life

Thus through the process of meditation as *Yoga*, immersion in the transmuting power to be found at the eye-centre, man enters into the upward stream and dissolves his lower nature in the Higher.

“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.”¹⁶

Samyama Yoga – Dharana, Dhyana and Samadhi

From those most ancient of Vedic writings, the *Upanishads*, we have the *Yoga Sutras* expounded and systemized by Patanjali. *Samyama* comprises the upper three stages of the Eightfold *Yoga* path, known as *Ashtanga Yoga*, which will be discussed in detail in the sixth discourse. Combined, simultaneous practice of *dharana* (concentration), *dhyana* (meditation) and *samadhi* (absorption) is termed *Samyama Yoga*. From *The Voice of the Silence* we have:

¹⁴ Yogananda, *The Bhagavad Gita: God Talks With Arjuna*, 2001, p. 267,269.

¹⁵ *The Bhagavad Gita*, 2:39, 58.

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

“... after the practice of *Pratyâhâra* [abstraction] — a preliminary training, in order to control one’s mind and thoughts — count *Dhâranâ*, *Dhyâna* and *Samâdhi* and embraces the three under the generic name of *Samyama*.”¹⁷

Stating further on these three aspects of *Ashtanga Yoga*, Blavatsky states:

“He who would hear the voice of *Nâda*, ‘the Soundless Sound,’ and comprehend it, he has to learn the nature of *Dhâranâ*.”¹⁸

Blavatsky goes on to comment that:

“*Dhâranâ*, is the intense and perfect concentration of the mind upon some one interior object [*Nada* at the eye-centre], accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the senses”¹⁹ providing thereby the philosophical key to the process of meditation as expounded throughout these discourses. Blavatsky states further:

“Merge 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 [the eye-centre], that the steep path which leadeth to thy Master may be disclosed before thy Soul’s dim eyes.”²⁰

Concentration is the first part of any meditation practice. As the mind becomes ever more fixed and still, the meditator invariably passes into and experiences the second stage termed *Dhyana*, of which Blavatsky states:

“And this, O Yogi of success, is what men call *Dhyâna*, the right precursor of *Samâdhi*... Such is the *Dhyâna Path*, the haven of the Yogi.”²¹

It is the ever deepening state of concentration, that leads to *Laya* (absorption) through immersion into the inner sound, stated by Blavatsky as:

“These mystic sounds or the melody heard by the ascetic at the beginning of his cycle of meditation called *Anâhata-sabda* by the Yogis.”²²

“*Dhyâna*, whose golden gate once opened leads the Naljor* toward the realm of *Sat* eternal and its ceaseless contemplation.”²³

Thus we have *Samyama Yoga* – concentration, meditation, absorption – as the end-path of any inner practice leading to the experience of a permanent “state of Yoga” through meditation.

¹⁷ Blavatsky, *The Voice of the Silence*, p80.

¹⁸ Blavatsky, *The Voice of the Silence*, p1.

¹⁹ Blavatsky, *The Voice of the Silence*, p73.

²⁰ Blavatsky, *The Voice of the Silence*, p16.

²¹ Blavatsky, *The Voice of the Silence*, pp20, 69.

²² Blavatsky, *The Voice of the Silence*, p78. Anahata meaning ‘unstruck’ and Shabd meaning ‘Word’ or ‘Sound,’ literally then the ‘unstruck sound’ or the ‘soundless sound.’

²³ Blavatsky, *The Voice of the Silence*, p48. Naljor refers to a saint, an adept. SAT is Absolute, the Eternal.

Grace, Inspiration and Intuition

As the meditator elevates his attention, his awareness and places it at the higher centre – “the place between thine eyes” – he starts to immerse his very being in “the breath of the ONE-SOUL.” This puts him in touch with the ultimate teacher, the Sat-guru, his own Higher Self. It is commonly stated that if you take one step towards God, then He in turn, takes two steps towards you. You however have to engage the initial effort. The return current thus engendered can be understood as the grace of God descending (*avatara*) from on high to meet the aspirant and his upward aspiration.

Prayer and meditation, contemplation and devotional aspiration, inevitably bring forth “the *siddhis* of perfection.” The greatest and most useful *siddhi* or power that comes to the aspirant is that of clear understanding; direct intuitive perception from on high. This perception, the still small voice of intuition keeps the aspirant on the straight and narrow path leading towards liberation. Says Paramahansa Yogananda:

“True meditation, *dhyana*, is conscious realization of God through intuitive perception.”²⁴

It is the spiritual transfiguration arising from immersion in that creative power or divine life-force, which shall recreate us, which is the great mystery that will “Lanoo, make of thee a god,”²⁵ enabling the disciple to once more see with clear and direct intuitive perception, becoming aware of “THAT which is uncreate [and] abides in thee.”²⁶

“Only as the spiritual aspirant, of his own volition, determines that the inner mystic Christ shall dwell in him, no longer as a sleeping, unawakened babe, but as a living Christ-consciousness, the Divine Indweller, only then can he eat of the fruit of the Tree of Life that shall nourish his immortal spiritual body and enable him ultimately to take on immortality.”²⁷

“The light from the ONE Master, the one unfading golden light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick dark clouds of matter.”²⁸

The concept of *avatara*, simply meaning “descent” or THAT which 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.”

²⁴ Yogananda, *The Second Coming of Christ*, p1588.

²⁵ Blavatsky, *The Voice of the Silence*, p12.

²⁶ Blavatsky, *The Voice of the Silence*, p7.

²⁷ Curtiss, *The Inner Radiance*, p360.

²⁸ Blavatsky, *The Voice of the Silence*, pp17,18.

The concept of *avatara* is comprehensively described in Theosophy and other systems of mysticism, representing THAT which “descends” from above to liberate aspirants from this world of *samsara*.

“It is *The Soundless Sound*, that Divine Power which lies veiled behind all the imperfections,”²⁹

contacted by going within and becoming very still, through the practices of meditation and devotion.

Union with the Sat-guru (the Higher Self) and the Attainment of Theo Sophia

For the awakening soul there is ever that striving for “we know not what.” An inner awareness, a knowing without words, without spoken voice, that pushes the aspirant ever forwards, onwards and upwards. The aspiring soul, awakening to its own inner divinity and its spiritual opportunity in this incarnation, becomes aware of a higher calling. Engaging in ever greater measure this higher calling through devotion and meditation and becoming ever more like unto THAT which is above, his values change and he starts to see this physical world in a different light.

“This earth, O ignorant Disciple, is but the dismal entrance leading to the twilight that precedes the valley of true light – that light which no wind can extinguish, that light which burns without a wick or fuel.”³⁰

It is then that the inner voice of intuition, the still small voice comes to him in a whisper as inner soliloquy and starts to guide his faltering steps on the path spiritual.

“Saith the Great Law: — “In order to become the knower of ALL SELF thou hast first of SELF to be the knower.” To reach the knowledge of that SELF, thou hast to give up *Self* to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages.”³¹

Thus, by placing his love, his attention, his dedication at the eye-centre, there where he can experience his own inner divinity and become like unto THAT, he can “become as one of us”³² and attain “the peace of God, which surpasses [transcends] all understanding,”³³ becoming one with the Sat-guru, with Theo Sophia, Divine Knowledge itself.

Leave All Things Behind and Come unto Me

Throughout various scriptures we find the call or injunction to leave behind all things of the world and to follow the Lord on some spiritual quest. This instruction, generally misinterpreted, can be seen from both an outward and exoteric level to its true inner and esoteric meaning. Outwardly, man must perform his duties to this

²⁹ Curtiss, *The Soundless Sound*, p13.

³⁰ Blavatsky, *The Voice of the Silence*, p4.

³¹ Blavatsky, *The Voice of the Silence*, p4.

³² Genesis 3:22

³³ Philipians 4:7

world, living out his *dharma* as his intended way of life. For a very few this intended way of life may encompass the call to physical abandonment, living in monastery and convent as a nun or monk, but esoterically it is the call to go within.

Through the process of abstraction (*pratyahara*), leading into concentration (*dharana*) and on into meditation (*dhyana*), the meditator literally leaves behind “all things of the world” and immerses his being in the Lord through meditation at the higher centre, the seat or command post of the soul.³⁴ Says Blavatsky,

“Before the soul can comprehend and may remember, she must unto the Silent Speaker be united [at the eye-centre].”³⁵

“Of teachers there are many; the MASTERSOUL is one, *Alaya*, the Universal Soul. Live in that MASTER as Its ray in thee.”³⁶

This injunction, “to live in that master” is made clear in chapter five and 18 of *The Bhagavad Gita*, where Lord Krishna states:

“With upright body, head and neck, which rest still and move not; with inner gaze which is not restless, but rests still between the eyebrows;

With soul in peace, and all fear gone, and strong in the vow of holiness, let him rest with mind in harmony, his soul on me, his God supreme.

Hear again my Word Supreme, the deepest secret of silence ... Give thy mind to me, and give me thy heart, and thy sacrifice, and thy adoration ... Leave all things behind and come to Me for thy salvation [at the eye-centre].”³⁷

Man must find his salvation within himself and not without. He must unite with the Silent Speaker, the Master Soul, and live in that power understood as Lord Krishna in the *Gita*, the player of the flute and divine melody.

“It is sown a natural body; it is raised a spiritual body. There is a natural body (*Prakriti*), and there is a spiritual body (*Purusha*). The first man is of the earth, earthy; the second man is the Lord from heaven ... If anyone is in Christ (immersed in this upward drawing power, the Christ-power), he is a new creation; the old has gone, the new has come!”³⁸

“Bestride the Bird of Life, if thou would'st know”³⁹

is the higher call to meditation and to rest the attention at the eye-centre.

“Fix thy Soul's gaze upon the star whose ray thou art”⁴⁰ and it will lead you onto the path spiritual, leaving behind materialistic life and attaining the higher.

“Give up thy [materialistic] life, if thou would'st live [in the higher].”⁴¹

Thus the call to inner action as per *The Voice of the Silence*.

³⁴ “The Third Eye, or Seat of the Soul” as per Curtiss, *The Voice of Isis*, p244. In Sanskrit *Ājñā* translates as ‘command’ or ‘giving an order.’ Also termed by Yogananda the Christ center, seat of the spiritual eye, and the Kutastha or *Ājñā* chakra, (Yogananda, *The Second Coming of Christ*, p1580).

³⁵ Blavatsky, *The Voice of the Silence*, p3.

³⁶ Blavatsky, *The Voice of the Silence*, p49, 50.

³⁷ *The Bhagavad Gita*, 6:13,14 and 18:65, 66. (Mascaro)

³⁸ I Corinthians 15: 44, 47. II Corinthians 5:17

³⁹ Blavatsky, *The Voice of the Silence*, p5.

⁴⁰ Blavatsky, *The Voice of the Silence*, p31.

⁴¹ Blavatsky, *The Voice of the Silence*, p5.

Conclusion

The Voice of the Silence encompasses both the sublime philosophy of *Sankhya* as well as the practical supporting practices of *Yoga* that the aspirant can follow to attain enlightenment. Using timeless slokas and imagery in this great spiritual work, Blavatsky details comprehensively the effect that such practice has on the transformation of the soul.

She references *yoga* and its practices many times over, referring the aspirant thereby to study and internalize (comprehend) the supporting practices of *yoga*, the most successful and ancient of practical mystical systems. Of this ancient philosophy and system which Theosophy terms the Wisdom Religion, including there-in some of the greatest Vedic literature extant, she states:

“The chief work that she gave to the world, *The Secret Doctrine*, was made up largely from the Ancient Teachings, the fundamental principles of the Wisdom-Religion. These were gathered from the Ancient Teachings because there they were most accessible, and because they expressed most convincingly the essential principles of that religion.”⁴²

Comparatively speaking we can refer to the teachings contained in *The Secret Doctrine* to *Sankhya* philosophy, one of the great *shad-darshanas* of Vedic literature. In turn, we can compare the essential message and teaching within *The Voice of the Silence* as practical *Yoga*, that practical system paired with *Sankhya* philosophy that will lead the aspirant to God-realisation.

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

Om Tat Sat

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.

⁴² See A Message from Madame Blavatsky, Curtiss.

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.

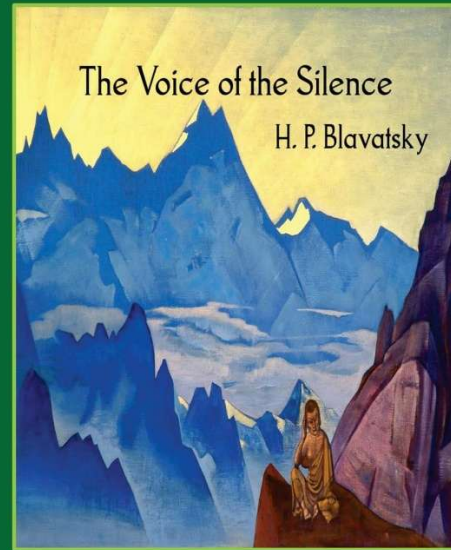
The Path Within
by
H.P. Blavatsky

"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.



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Om Tat Sat