



## Meditation and Theo Sophia (Divine Wisdom)

*Fourth 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.”<sup>1</sup>**

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### **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.

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<sup>1</sup> 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.”<sup>2</sup>**

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## **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.

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<sup>2</sup> Blavatsky, The Voice of the Silence, p16.

## Fourth Discourse

### Mastery of the Lower Self and the Field of Battle

#### Introduction

In this discourse we come face to face with some of the difficulties that present themselves to those who strive on the path of perfection. Specifically we look at some of the undue influences and pitfalls that beset the spiritual aspirant. There is a path towards mastery, comprising the transfiguration of the mind and mental outlook which then precipitates downwards through the astral and physical constitution of man. This spiritual journey starts when the aspirant – first almost unconsciously and then ever more consciously – starts to awaken to the realisation of a spiritual destiny that is his birth right. He starts to strive for “he knows not what,” an inner call that becomes ever more persistent and definite with time.

This call comes from above through the still small voice of intuition, calling out to the aspirant to arise and come home; the Father calling down to the son, the Higher Self to the lower self and personality. Man then starts to strive to bring this destiny to fruition. Learning about *karma*<sup>3</sup> and reincarnation, he comes to understand that there is a price to pay for all action; man begins to lead a good, moral, charitable and ethical life with a social conscience.

This moral outlook and training is absolutely essential for those who wish to climb the spiritual ladder, being the foundation as such. Yet this is not enough. Leading a good life leads to good *karma* and the building of good character but will not free the aspirant from *samsara*.<sup>4</sup> Something more is needed to attain that beatitude and final liberation from intermittent reincarnation, the transformation of the human nature into one that is Divine.

This is the path spiritual, *its beginning and end rooted in meditation* to transcend the mind,

“... beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience.”<sup>5</sup>

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<sup>3</sup> *Karma* Physically, action; metaphysically, the LAW OF RETRIBUTION, the Law of cause and effect or Ethical Causation. *Karma* neither punishes nor rewards, it is simply *the one* Universal LAW which guides unerringly, and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations. (From *The Theosophical Glossary*).

<sup>4</sup> In Theosophy, *samsara* refers to the Buddhist and Hindu concept of the endless cycle of conditioned existence, rebirth and cyclic change. It is the cosmic “wheel” of repeated reincarnations in which the soul wanders until it gains enough spiritual evolution and wisdom to achieve liberation. (From *Theosophy World*)

<sup>5</sup> Blavatsky, *The Voice of the Silence*, p6.

## Kurukshetra and the Field of Battle.

Blavatsky introduces the aspirant to “the field of Battle,” a concept central to that great Vedic scripture, *The Bhagavad Gita*.

“No Arhan, O Lanoo, becomes one in that birth when for the first the Soul begins to long for final liberation. Yet, O thou anxious one, no warrior volunteering [to] fight in the fierce strife between the living and the dead, not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle.”<sup>6</sup>

This call from above towards the field of Battle, this “right” as it were, initiates the seeker into a life and spiritual path that once taken, can never be reversed. It is a path that opens to him as inevitably as a toddler takes his first faltering steps and once steady, walks on forever more. This *inner battle* is the holy war against the lower nature, the beginnings of which is sublimely put forth in the first few chapters of *The Bhagavad Gita* and throughout *The Voice of the Silence*, amongst many other writings. This *inner battle* is a core tenet of the spiritual philosophy that leads to Liberation.

On this field of battle – physical life – the aspirant will experience many skirmishes, many fights, many battles. All to attain the final victory in the overall War to overcome the dictates of the lower nature and to free the aspirant from this terrestrial world of *samsara*, intermittent and repeated incarnation.

“For, either he shall win, or he shall fall.”<sup>7</sup>

No effort on the path spiritual ever goes to waste and nothing is ever lost. If after a lifetime of brave spiritual struggle and effort, the aspirant has not attained that final liberation as *Nirvana*,<sup>8</sup> he returns to the world material and starts of from where he ended at his last opportunity. This holy inner battle takes place on the field of *Kurukshetra*, this terrestrial earth-plane but plays out within all three great divisions of life, in the mental constitution as mind, thought, reasoning, precipitating downwards into the astral world of emotions, sights, sounds and our sense perceptions and precipitating throughout physical life as *karma* and discomfort.

The first few chapters of *The Bhagavad Gita* lay out the beginnings of this field of Battle, where Arjuna, the spiritual warrior representing the seeker on the world terrestrial, finds himself between two opposing armies. The one army represents all that is of the lower nature. Egoism, lust, greed, anger, hatred, envy, jealousy and desire. The opposing army represents all that is seemingly good but which in reality represents the love, ties and attachments that we have to things of this world. Teachers, family, friends, wealth, name and fame; all of these in time become part of the field of Battle, the world of duality, that needs be overcome to attain union with the One. At its end, a state of bliss unimaginable, *Nirvana*.

In the *Gita* Lord Krishna represents the inner voice of intuition, the voice of man’s own divinity as his Higher Self, speaking to the lower Self of man as Arjuna, the struggling, incarnated soul.

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<sup>6</sup> Blavatsky, *The Voice of the Silence*, pp39, 40.

<sup>7</sup> Blavatsky, *The Voice of the Silence*, p40.

<sup>8</sup> “*Nirvâna*, the glorious state of Absoluteness, the Bliss past human thought.” From *The Voice of the Silence*, p41.

“There is a war that opens the doors of heaven, Arjuna! Happy the warrior whose destiny it is to fight such a war. There is no greater good for a warrior than to fight in a righteous war. Do not waver!”<sup>9</sup>

Entering this field of battle comes about when the aspirant deliberately takes a conscious step to arise and become one with God the Divine, placing his love and attention ever more frequently at the higher centre through the deliberate act of meditation, thus initiating within his constitution this great inner battle.

“Yea, if he conquers, *Nirvâna* shall be his. Before he casts his shadow off his mortal coil, that pregnant cause of anguish and illimitable pain – in him will men a great and holy Buddha honour.”<sup>10</sup>

### **Desire, Reincarnation and the Precipitation of Karma**

Man’s *karma*, having been set up by the individual and belonging wholly to him, plays out in and through man’s constitution in an utterly impersonal and indifferent manner. His destiny and karma must be experienced and redeemed here in this field, this physical world. For as you sow just so shall you reap and you cannot sow a crop in one field and reap the harvest in another. This great Law of Cause and Effect should be seen as that principle that inevitably processes man to perfection. It rewards right action and provides corrective education. As its end-result aligning the will of man with the Higher Will at which point *karma* as such is negated, transcended. By placing the attention at the higher center through meditation, man becomes ever more like unto THAT which is above, and ever less so as that which he experiences below. Through a process mystical his values start to change and he becomes “transformed” into the divine man.

As man finds himself initiated on a true spiritual path that will lead him to *Nirvana*, freedom from repeated incarnation into the lower worlds, he must find and come into contact with a system that will negate, minimise and bring about the “end” of *karma*. This is attained when the soul has become pure and lives fully within the Will of the Higher; his egotistical machinations, his belief in separateness from God having come to an end. He has become one with God and has become “God-realised,” the end state of meditation. The process, the system of mysticism that will initiate this transformation is stated in this writing as four-fold *Dhyana*. (*Pratyahara* as abstraction, *Dharana* as concentration, *Dhyana* as meditation and then *Samadhi* as absorption). In brief the practice of ever deeper states of meditation.

The great Law as *Karma* and Reincarnation, as a doctrine, has been taught throughout the ages and is well understood within all major systems of mysticism and beyond. The aspirant descends from a higher world (the heavenly regions) into physical incarnation and through the experiences of life, more or less predestined, pays his dues as *karma* and is guided thereby and processed to perfection. Gaining mastery and perfection takes many lives for the complete unfoldment of the soul. While incarnate, the aspirant generates further *karma*,

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<sup>9</sup> The Bhagavad Gita, 2:31, 32

<sup>10</sup> Blavatsky, The Voice of the Silence, p40.

either good, bad or indifferent. As *karma* operates from life to life, setting up causes which will guide, influence and operate in the subsequent incarnation, the aspirant must work through and experience those causes set up by his previous life. So, the aspirant is caught up in the cycle of *samsara* leading to unremittingly persistent reincarnation into this world.

The physical world is an unresponsive world, a world of limitation in which the soul must struggle to attain his freedom. In the higher worlds any desire is almost immediately gratified through the power of imagination, a vast topic. In the world terrestrial, desire plays out very slowly, instant gratification is not possible. Through unending desire for this, that and the other, the love of things in this world as wants, the aspirant sets up a process in which desire will be gratified *in some life*, leading to *karma* and reincarnation. From *The Voice of the Silence*:

“Desire nothing. Chafe not at *Karma*, nor at Nature’s changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.”<sup>11</sup>

This sloka exhorts the aspirant to transcend desire, for it is desire that binds to this world. The method to transcend desire is to develop a love for the higher life, a mystical process initiated through meditation. As this mystical process unfolds the aspirant should accept his lot in life fully, being the creator and architect of his own circumstances and no-one else. The practice of meditation will take care of the Higher, the transfiguration of the soul will come about by “THAT” grace contacted through meditation, the Will of God be done thereby. The struggle of the dedicated aspirant should be with the mastery of the lower nature in man. That which is in his face as it were, to “struggle only with the personal, the transitory, the evanescent and the perishable.”

As man thereby engages to lead an ever more perfect life aligned with the Higher Will contacted through meditation, he pays his dues as *karma* in an accelerated way. Through a life of non-injury as *ahimsa*<sup>12</sup> and purity, he generates ever less “fresh” *karma* and thus inevitably his karmic load diminishes, disappears and he becomes free.

Thus the spiritual aspirant is enjoined to enter the field of Battle as *Kurukshetra*, and take on the Great Work of redeeming the lower to attain the Higher.

“Then will you find that the sorrow and misery of life which so oppressed you has been swallowed up in a comprehension of the great Plan of Redemption. Give thanks for every step that has brought you to the realization that you are a conscious factor in this great work. Because of this Voice [in meditation] you have learned to know and love, you can enter the hearts of others, can enter into the joy of the One Life.”<sup>13</sup>

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<sup>11</sup> Blavatsky, *The Voice of the Silence*, p14.

<sup>12</sup> Meaning non-injury or non-violence as a philosophy of living, a fundamental requirement in the path of *Ashtanga Yoga* where it is listed as one of the *yamas*.

<sup>13</sup> Curtiss, *The Soundless Sound*, p26.

## Maha Maya and the Great Illusion

The disciple who engages the field of Battle, the final push to bring his cycle of reincarnation to an end once and for all, has before him many battles to fight in order to win the War. This battle brings about the *principal of resistance*, where the lower seeing its end at hand, fights back tooth and nail to ensure that this quest fails before it even starts.

In this work we come across two powers, two principles, that bring forth this principle of resistance, the first being that of,

“*Mahâ Mâyâ*, the ‘Great Illusion,’ the objective Universe.”<sup>14</sup>

Man is a divine being, his original home or state one of perfect freedom. Descending into the lower worlds of ever greater limitation brings about *Maya* as illusion. The aspirant sees and experiences the physical, astral and mental/spiritual worlds as his objective reality. He forgets his true home, his true state and becomes confounded by this “unresponsiveness” to his personal will which sets up desire. Thus he becomes trapped in this great illusion, unaware of the great heresy, the sin of separateness where he believes himself to be distinct in some way from God the Supreme as duality. Nor does he comprehend that all in this world is transitory, that all will pass away and that this physical world (as well as the higher divisions) have no existence in their own right and that this “reality” will inevitably come to an end.

“This Earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO by the delusion called “Great Heresy.”<sup>15</sup>

Taking this objective reality seriously, its limitations bringing forth desire, man engages this physical world with vim and vigor becoming thereby trapped in the wheel of life, death, reincarnation and *karma*. Thus man finds himself trapped in the “Hall of Sorrow” understood as *samsara*. The highest philosophies exhort man to find his salvation in the Eternal and not in the lower worlds of objective sense perception.

“Heaven and earth shall pass away, but my Word[s] shall not pass away.”<sup>16</sup>

“Seek not [for wisdom] in *Mâyâ*’s realm; but soar beyond illusions, search the Eternal and the changeless SAT, [through meditation] mistrusting fancy’s false suggestions.”<sup>17</sup>

“For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek O Beginner, to blend thy Mind and Soul.”<sup>18</sup> [through meditation]

“Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body – the shrine of

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<sup>14</sup> Blavatsky, The Voice of the Silence, p74.

<sup>15</sup> Blavatsky, The Voice of the Silence, p4.

<sup>16</sup> Matthew 24:35

<sup>17</sup> Blavatsky, The Voice of the Silence, pp25, 26.

<sup>18</sup> Blavatsky, The Voice of the Silence, p26.

thy sensations – seek in the Impersonal for the ‘eternal man;’ and having sought him out, look inward: thou art Buddha.”<sup>19</sup>

“For, on Path fourth, the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for *Mâyâ*’s gifts illusive [desire], along *Antahkarana* – the path that lies between thy Spirit and thy self, the highway of sensations, the rude arousers of *Ahankara* [me, mine and I-ness] – a thought as fleeting as the lightning flash will make thee thy three prizes forfeit – the prizes thou hast won.”

### **Mara, the Anti-evolutionary Forces, the Abyss**

It is through meditation that we gain soul-wisdom as enlightenment, we start to see reality and thereby overcome this power as *Maya* or illusion. There is, however, a far more insidious power that will in time pit its will against that of the aspirant. This power personified, anthropomorphized as “*Mara* and his hosts,” the anti-evolutionary forces also known as the Brothers of the Shadow and many other names besides.

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”<sup>20</sup>

The spiritual warrior has to overcome difficulties of two distinct natures. Initially, the aspirant has to face the karmic consequences that he has set up with his fellow man, those with whom he has rubbed shoulders over many lives. This *karma* refers to the experience of the good, the difficult and the indifferent as man goes about his terrestrial life. Engaging in a *sadhana*<sup>21</sup> as meditation leads to an inner mystical process of transformation and purification, its processes inevitably precipitating upon him his *karma* or impurities.

Yet Blavatsky speaks of facing a foe, a difficulty of a different nature altogether. In this writing personified as *Mara*, in common parlance the demons or *asuras* that attempt to arrest man’s spiritual growth. States Blavatsky:

“Be of good cheer, O daring pilgrim ‘to the other shore.’ Heed not the whisperings of *Mâra*’s hosts; wave off the tempters, those ill-natured Sprites, the jealous *Lhamayin*<sup>22</sup> in endless space.”

The “whisperings,” the insidious injection of thoughts into the mindset of the struggling aspirant is the hallmark of these entities. For if they can discourage the aspirant from continuing the good fight, they short-circuit the entire process of aspiration that leads to spiritual development, causing the aspirant to fall back and

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<sup>19</sup> Blavatsky, *The Voice of the Silence*, pp26.

<sup>20</sup> Ephesians 6:12

<sup>21</sup> In the context of Theosophy, *sadhana* refers to methodical, disciplined spiritual practices such as concentration, meditation and inner abstraction, used by an aspirant to transcend the physical personality, quiet the mind and realize a deeper spiritual reality and universal truth.

<sup>22</sup> *Lhamayin* are elementals and evil spirits adverse to men and their [man’s] enemies.

give up the fight. Victory over this form of discouragement is one of the greatest victories that spiritual man can win.

The aspirant has walked the spiritual path with bleeding feet. He has come to understand the enormity of his quest and the final prize, "the other shore," to be reached if he can but soldier on. Knowing that inevitably, he must win the battle of *Kurukshetra* or listen and give in to the unending voices advising him to fall back, advising that the quest is in vain, that it would be better to try again in some other incarnation. Such are the insidious "whisperings of *Mâra*'s hosts," ever seeming to give good and wise council, but always at its heart, the insidious poison of giving up the quest.

Blavatsky refers to the "jealous *Lhamayin* in endless space" (the Abyss). She refers here to those intelligences who have not dared to engage God's creation to attain enlightenment, who find themselves "outside" of creation. Like truant children that have run away from home, they must now look from afar at the process of creation taking place despite them, seeing brave souls struggling and gaining light, climbing the tree of life which they have denied themselves. Being outside of the system, "in endless space," neither are they in the manifest or unmanifest worlds, but somewhere in between, a kind of limbo.

The term *Lhamayin* literally translates to "not-a-god" or "non-god," demons or *asuras*. Inevitably, seeing brave souls struggling on and attaining THAT for which they had no courage, envy and jealousy arises. Thus they interfere in the affairs of men, wishing the fall of those in *Kurukshetra* to join them in their pitiful state. In this abyss they may be referred to as trapped intelligences, collectively called those anti-evolutionary forces that influence mankind from out the abyss, seeking through fear and doubt to cause man's fall in any and every way possible.

"As on he goes, the song of hope soundeth more feeble in the pilgrim's heart. The thrill of doubt is now upon him; his step less steady grows.

Beware of this, O candidate! Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away.

Fear, O disciple, kills the will and stays all action."<sup>23</sup>

This class of being, personified as *Mara*, take little interest in those who are in this world and of it. It is the sincere spiritual aspirant that makes progress and starts to attain its higher rungs that draws the attention of these ill-natured and interfering entities from out the abyss.

"... the Great Ensnaer, (*Mâra*). The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck. The unwary Soul that fails to grapple with the mocking demon of illusion, will return to earth the slave of *Mâra*."<sup>24</sup>

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<sup>23</sup> Blavatsky, *The Voice of the Silence*, pp52, 53.

<sup>24</sup> Blavatsky, *The Voice of the Silence*, p8.

## Narcotics, Alcoholism and Psychism

Especially do they influence those souls who are termed sensitives. Through the run of humanity we see that roughly one in five persons are sensitive or psychic in one form or another. This refers to clairvoyance, clairsentience and clairsentience manifesting in a wide variety of psychic abilities or *siddhis*,<sup>25</sup> abilities which are and were essential to man in the past for his survival.

These *siddhis* are of two kinds. Those that are involuntary, they come and go, and those that develop as a side-effect of spiritual development and become a working power, a tool for the advanced soul that can be switched on and off at will.

It is through the sensitivity of the involuntary kind (also called psychic gifts) that the anti-evolutionary forces attempt to sway and influence mankind. Terrestrial man is to a large degree protected from the malign astral influences discussed above by a “sheath” which “blocks” his sensitivity to the higher worlds to a large degree. In time, as man progresses spiritually and comes to understand how to protect himself from these malign influences, the influences of *Maya* and *Mara*, his psychic centers start to open and he too inevitably becomes more or less sensitive to the higher worlds. Blavatsky warns of this in the opening sloka of Fragment I.

“These instructions are for those ignorant of the dangers of the lower *IDDHI*.”<sup>26</sup>

This protecting sheath is rapidly burned off by the repetitive use of narcotics such as alcohol abuse and can be very rapid in the case of hard narcotics. Herein lies a great danger for those who harm their natural immunity in this way. A vast topic and a worthy study for the sincere aspirant.<sup>27</sup>

“The human body is the Temple of the Living God.”<sup>28</sup> Within it are certain vital centers (chakras) comparable to doors which open into inner shrines ... These centers or doors are normally protected by nature with oily coverings or sheaths (composed of both astral and physical matter) which permit the flow of the *normal* life-forces and protect them from all others. These doors should be opened only by a gradual purification and development of the protecting sheaths. Normally this takes place as a natural growth resulting from a life of mental and bodily purity and intense spiritual aspiration. It should not be a forced or hothouse growth, for each door must be opened and closed under the absolute control of the will.

There are several abnormal ways in which the oily protecting sheaths can be broken down and the doors thrown open, chief among which are the use of alcohol

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<sup>25</sup> The Pali word *Iddhi*, is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis*. One group which embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of spiritual powers. Says Krishna in *Śrīmad Bhagavatam*: “He who is engaged in the performance of yoga, who has subdued his senses and who has concentrated his mind in me (Krishna) [through meditation], such yogis all the *Siddhis* stand ready to serve.” From *The Voice of the Silence*, p73.

<sup>26</sup> Blavatsky, *The Voice of the Silence*, p1.

<sup>27</sup> For a comprehensive exposition see Curtiss, *Realms of the Living Dead*, the chapter on Obsessing Entities and *The Voice of Isis*, the chapter on Narcotics, Alcohol and Psychism.

<sup>28</sup> I Corinthians 6:19

and narcotic drugs ... This breakdown may be very rapid, as in the case of a habitual drunkard or drug fiend, or it may be insidious and not show markedly for several incarnations, but the result is certain and every indulgence in the substances mentioned is a step toward the end. Ultimately this leaves the doors unguarded and open for all the horrors of the lowest astral plane to rush in and take possession of the 'Temple of the Living God' thus desecrated."<sup>29</sup>

We read in the Bible that no drunkard can inherit the Kingdom of Heaven.<sup>30</sup> In this sense the Kingdom of Heaven means the highest spiritual plane, which can be reached only by the perfect control of the doors or centers through which alone communion [with the higher worlds] is possible.

Once these sheaths are destroyed, the person is no longer able to close the doors and so becomes an easy prey to the denizens of the astral. Such a one becomes a helpless victim to any and all sorts of psychic imposition and deception. He becomes truly lost in the world of *Maya* as illusion and the pitiful plaything of *Mara* and its furious, demonic hosts.

These are not uplifting matters for discussion, but the slums of the world and their dangers are to be found everywhere and the aspirant should know somewhat of these topics so that he can identify and protect himself from these influences. Once the aspirant gives in to these "whisperings," his spiritual growth and destiny are on hold until he has found within himself the strength to arise and shake off these most insidious of forces. Thus do the systems of mysticism carefully scrutinize their aspirants, for those who have fallen prey to this type of influence need a different help altogether.

### **Leading the Mystic Life**

"Man know thyself," states the ancient maxim. For as man attains to divine wisdom he comes to understand what it is that binds to this world terrestrial. He comes to understand the nature of these powers as *Maya* and *Mara*. As he gains ever greater mastery over his mental constitution through concerted and disciplined meditation, he starts to discern Reality for that which is transient, fleeting and he can see the deception and discouragement for what it is.

To be successful on the path spiritual man must be ever vigilant and protect himself from these anti-evolutionary forces and for this there is a remedy. The powers that be encourage man to lead a pure life, to lift himself away from the slums of the world and to lead a life of aspiration. Keeping company with holy people, other aspirants and seekers in some form of spiritual community as temple, ashram, order or church. Ever keeping the mind internally focused through the spiritual practices of prayer, contemplation, mantra repetition and the supreme practice of meditation. *Ever refusing to investigate* that which is impure and to keep the mind consistently and unconditionally elevated will go far to garner success. The transmuting power contacted through meditation at the higher centre brings

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<sup>29</sup> Curtiss, The Voice of Isis, chapter VII, Narcotics, Alcohol and Psychism.

<sup>30</sup> I Corinthians 6:10

forth dispassion as *viraga*,<sup>31</sup> detachment and the absence of desire to worldly concerns, a sure panacea for “the whisperings of *Mâra*’s hosts.”

“*Mâra*’s arrows ever smite the man who has not reached *Virâga*.”<sup>32</sup>

Thus we may speak of the 11<sup>th</sup> Commandment, given by the Still Small Voice that speaks in the Silence that is forever calling us home; that is to mind first and foremost your spiritual life. After due deliberation and contemplation, set for yourself a divine standard, then enter upon this new work with unbridled determination, a Work that vitally concerns yourself. Ensure above all else that your relationship with God the Higher is in order and *then* go about your other duties in life.

“The first duty of each student of the higher life is to make a careful analysis and decide what are real and what are superficial duties, then so to order his life that the real, vital and first duty of caring for his Immortal Soul will not be crowded out.”<sup>33</sup>

Know yourself and the truth shall set you free, for there is always an excuse not to do your *sadhana*, not to pray, not to go within. All these excuses are inevitably of a worldly nature, setting the world first instead of setting the Higher Purpose first. The higher you go, the narrower becomes the road and the more persistent become the insidious whisperings to dissuade you from your journey. *Your* failure becomes *their* success. On the path spiritual defeat is deadly, *never accept it*. Set your goal high and do not waver.

“The follower of this path has one thought, and this is the End of his determination.”<sup>34</sup>

“The Higher Self, being purely spiritual, 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 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’ ...”<sup>35</sup>

“Give up thy life, if thou would’st live.”<sup>36</sup>

Give up the life of physical personality, master the lower nature and arise into a Higher Life if you would live in spirit.

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<sup>31</sup> *Viraga* is that feeling of absolute indifference to the objective universe, to pleasure and to pain. “Disgust” does not express its meaning, yet it is akin to it. From The Voice of the Silence, pp90, 91.

*Ahankara* – the “I” or feeling of one’s personality, the “I-am-ness.” From The Voice of the Silence, pp91.

<sup>32</sup> Blavatsky, The Voice of the Silence, p53.

<sup>33</sup> Curtiss, The Voice of Isis, p30.

<sup>34</sup> The Bhagavad Gita, 2:41

<sup>35</sup> Curtiss, The Key to the Universe, p263.

<sup>36</sup> Blavatsky, The Voice of the Silence, p5.

I will arise and go unto my Father,  
Where I shall feast in joy and peace and health  
At His table in His house,  
Which is my true home.  
There He will give me  
Of His wondrous healing power,  
And lead me into His Realm of Divine Be-ness  
Whence flows the River of Eternal Life.<sup>37</sup>

Thus ends this fourth 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](mailto: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.

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<sup>37</sup> Curtiss, Potent Prayers, p27.

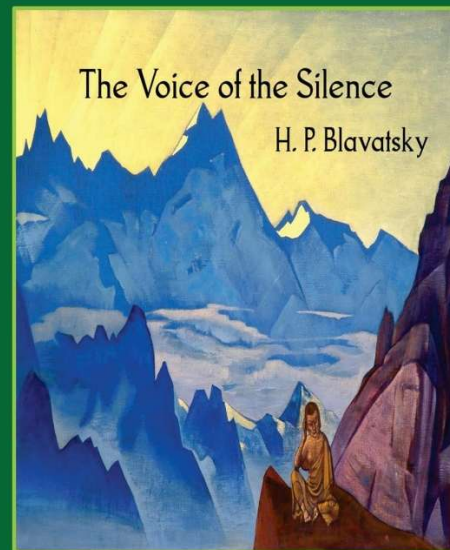
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*Om Tat Sat*