



Meditation and Theo Sophia (Divine Wisdom)

Fifth 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.

Fifth Discourse

Finding the Mystic Krishna-Christos,³ the Higher Self

Introduction to The Creative Word

“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.”⁴

In the philosophy of *Sankhya*, the creative *Word*, as per HPB, is known as “The *Aum* throughout eternal ages.”⁵

Paramahansa Yogananda defines *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.”⁶

The doctrine of *Avatara*⁷ – the descent of Divinity – the Supreme emanation as *the Word* or *the Logos*,⁸ (see Figure 1) also called “The first and only begotten son of God,”⁹ is expounded profusely throughout HPB’s *The Secret Doctrine*. This is little understood within the modern Theosophical environment, as shown by the lack of writings and publications on the subject.

It is an integral part of the philosophy of the Hesychast tradition laid out in the *Philokalia*, “a collection of texts written between the 4th and 15th centuries by spiritual masters” of the mystical Hesychast tradition of the Eastern Orthodox Church where we can find, inter alia, the following statement:

“A man who is deaf to the *Word* of God is altogether deaf to His Voice ... But one who has the *Word of God* [immersed into] is like a man, who spends his days in the king’s (God’s) palace, clothed in bright princely garments, is always near to

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

⁴ John 1:1-4 (KJV)

⁵ Blavatsky, *The Voice of the Silence*, p5.

⁶ Yogananda, *The Second Coming of Christ*, pp1577, 1578.

⁷ Curtiss, *The Voice of Isis*, Chapter X, *The Doctrine of Avatara*.

⁸ Blavatsky expounds on the Word and Logos many hundreds of times in *The Secret Doctrine* as THAT (Sat or Absolute) from which creation itself emanates.

⁹ Manifesting as the inner radiance or divine fire within man, the eternal urge upward, constantly pushing all forms to perfection. “God ... to man He gave the great focus of spiritual radiance, His only begotten Son, His first-born, the chief of all His attributes, the Spirit of His Love, the great and mighty Christ-love, to be embodied in each heart in potency, for man to unfold and let it become his light and life, and to manifest his [spiritual] destiny. (Curtiss, *The Inner Radiance*, p287)

his king, speaks with him and hears from him clearly and directly his wishes and commands (the still small voice of intuition).”¹⁰

The Divine Emanation

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.”¹¹ It is this *Divine Emanation* through which the practitioner may become as “Sons of God,” by immersing the attention at the higher centre and literally experiencing the *Name of God*¹² 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 ‘mystic Power’ can make of thee a god, Lanoo.”¹⁴

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 *samsara*). It is by correlating life with, and an inner comprehension of this Divine *Word*, that the Man of Sin,¹⁵ through a Divine upward ardor, is consumed by this manifestation of God and becomes once more “like unto Him.” Says Lord Krishna, the voice of intuition, depicted with a flute as *Nada*, the Higher Self to Arjuna:

“Leave all things behind [in meditation], and come to Me [at the eye-centre] for thy salvation.”¹⁶

¹⁰ Kadloubovsky, Writings from the Philokalia on Prayers from the Heart, p129, 130.

¹¹ John 1:14 (KJV)

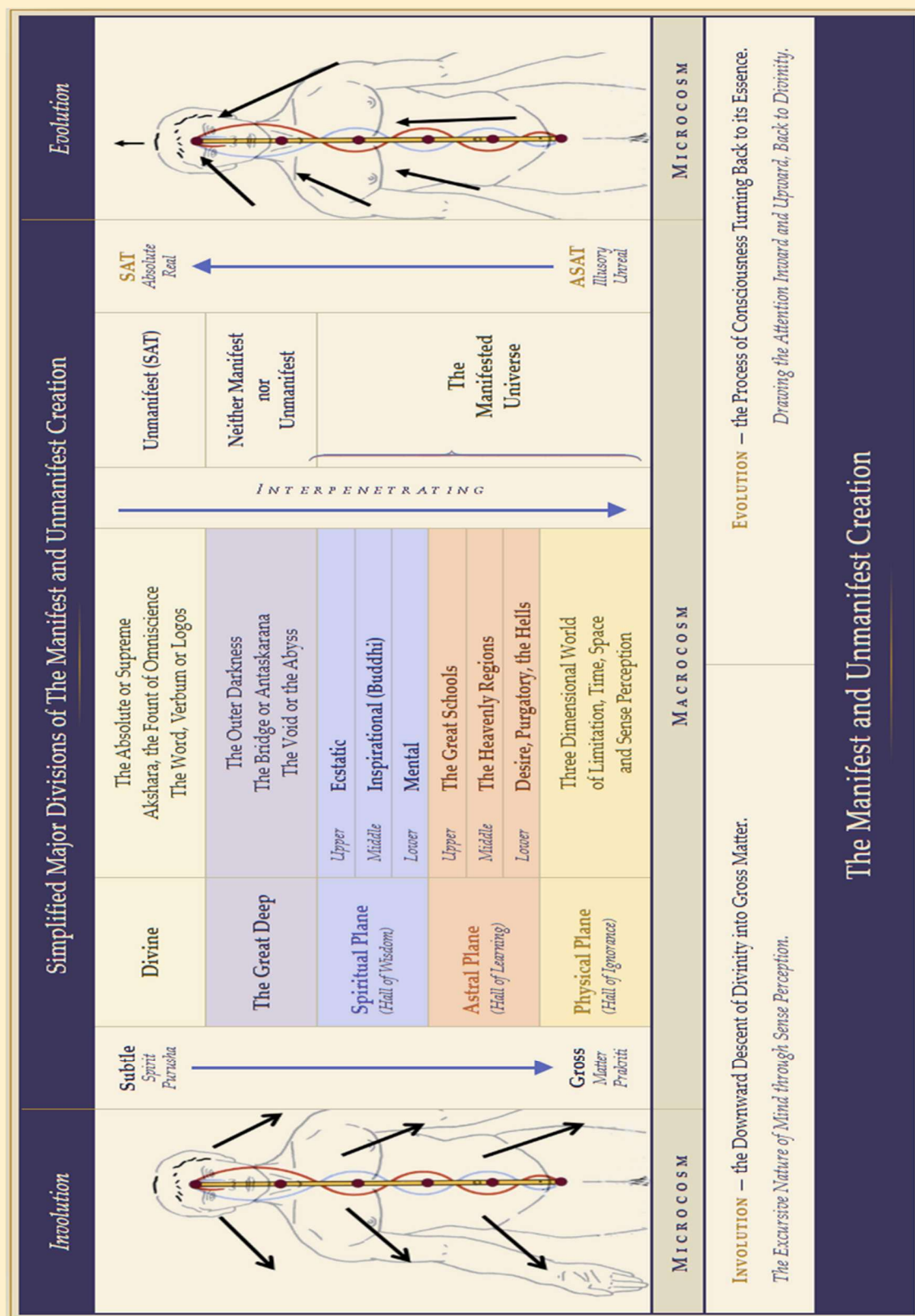
¹² The Name of God, the Creative Word or Verbum which brought all things into expression. The Ineffable Name that man is unable to pronounce, as it is unpronounceable, it can only be experienced within. “... tradition and Scripture alike point to ‘The NAME’ as the source of Light and Life, and [ultimate] deliverance from all evil.” Kabir and Guru Nanak, believed to have been contemporaries, speak of NAM, the Name, the Word, and the Divine Melody amongst many other descriptives. Their writings and poetry expound on this mystic philosophy to a superlative degree.

¹³ John 1:12 (KJV)

¹⁴ Blavatsky, The Voice of the Silence, p 12.

¹⁵ The exoteric view on sin is when man contravenes the moral code of society. Esoterically, man sins by believing the great heresy of being separate from God, a belief in materialism. Once man reaches up into the Divine and becomes thereby a “Son of God,” he is freed from sin and becomes from “sin exempt.” Blavatsky, The Voice of the Silence, pp21, 22.

¹⁶ The Bhagavad Gita, 18:66 (Mascaro)



By living the Mystic Life, the aspirant's consciousness learns to live within this ever-present emanation of the Divine *Word* in ever greater measure. By schooling itself to listen to and obey this inner voice as intuition, it at last so stills the human intellect that this inner power becomes infallible and an ever-present guide for "the purpose of revelation." This Christ or Krishna-consciousness¹⁷ thus becomes a continuous flow, and then, as the Master Jesus says, "I and my Father are One."¹⁸ The Creative *Word* has now truly incarnated in the flesh, bringing forth within man his spiritual life and destiny. It is this "lost word"¹⁹ with which the meditating aspirant must identify, finding again that ability to hear the call from the Father-in-heaven above.

"For in this sacred shrine of *The Mystic Life* we find the great Hierophant who gives us the "lost word," who shall touch our foreheads that the Eye of the spirit [the third eye] may open."²⁰

This Creative *Word* rings throughout Creation, without beginning or end and is ever-present. By following its guidance, it becomes the friend and everlasting counsellor of man.

The Word then is the voice of the personal God to be found within man's constitution, his own Higher Self, overshadowing the personality and manifesting as the Christ within, the Mystic Christ and given various descriptive names in *The Voice of the Silence* such as the Soundless Sound and *Nada*.

Finding the Mystic Krishna-Christos, the Higher Self

"What in this imperfect world of Nature speaks so distinctly, so persistently to your heart? It is *The Soundless Sound – that Divine Power* which lies veiled behind all the imperfections."²¹

There is a *Divine Power* (represented in *Sankhya* philosophy as *Om* or *Aum*), a descent of grace that when comprehended,²² will so transform the spiritual aspirant that the soul will be liberated and freed from the cycle of *samsara*, intermittent reincarnation into this world. This *Divine Power* – experienced by the aspirant as sound and light – is given many names throughout *The Voice of the Silence*.²³ Its transmuting aspect however, is most prominently named as that of the Mystic

¹⁷ Blavatsky, *The Voice of the Silence*, p xi.

¹⁸ John 10:30 (KJV)

¹⁹ The "lost word" of the Freemasons, lost since days gone by when a certain sect freed itself from true Masonry, the building of the crystal or spiritual body, thus "free" Masons.

²⁰ Curtiss, *The Message of Aquaria*, pp21, 22. See also *The Word*, Curtiss, *The Voice of Isis*.

²¹ Curtiss, *The Soundless Sound*, p13.

²² From *The Voice of the Silence* p1, to "comprehend" or to become one with it; not to be understood as an intellectual study, but rather an experiential one.

²³ *Nada*, the Soundless Sound, the Soundless Voice, the inner Sound, the *AUM* throughout eternal ages, the Voice of *Krishna-Christos* or the Higher Self, the Voice of thy inner God, the Voice which Filleth All, the Voice of Virtue, the Masters Voice, *Anahata-sabda*, the Silent Speaker, Thy Silent Self, etc.

Christ or Krishna consciousness, a power contacted by going within and placing the attention, the love and aspiration of the aspirant within the higher centre of the body at the *Ajna* chakra or eye centre, the seat or command post of the soul.²⁴ Here, the meditator contacts the true MASTER,²⁵ his or her own Immortal Self, most sublimely described and expounded throughout HPB's spiritual treasury, *The Voice of the Silence*.

The esoteric philosophy²⁶ contained in *The Voice of the Silence* is to lift up and transmute the lower nature through inner practice, a literal raising of *Kundalini shakti*.²⁷ This power of absorption functions from the lower centre, and reverses the downward and outward wandering excursive mind²⁸ into an upward current through four-fold *Dhyana*²⁹ (meditation) as per this writing. This practice leads to ever deeper levels of abstraction (*pratyahara*), accomplished through transmuting breath (*pranayama*), concentration (*dharana*), meditation (*dhyana*) or *Entering the Silence* (See Figures 1 & 2) into eventual absorption, (*samadhi*).

"This electro-dynamic force, the *Kundalini* or serpent power, which when lifted up and dominated by the spiritualized Will makes of man an Initiate ... the control of the serpent power and the attainment of the wisdom it brings. For only as this power – under control of the spiritualized Will – is lifted up and guided until it reaches the sacred center between the eyes, can (God) Realization be attained and the candidate become as wise as a serpent."³⁰

And further:

"When properly unfolded, controlled and used uprightly this serpent-power no longer twines around the spinal cord like a serpent, but passes directly up the central canal of the spinal cord to the brain, changing from a serpent into a rod of power, the God-power symbolized by the Rod of Moses and Aaron, the Wand of Hermes, and the *Brahmadanda* or knotted stick carried by Hindu ascetics. For there comes a time in the spiritual unfoldment of every Soul when the spiritual seed of Christhood, planted in the Garden of man's physical body at the base of the spine, begins to put forth. Then the manifestation of this spiritual fire, this spiritual creative force, like a mighty volcano, begins to erupt; for it must push its way upward through all obstacles and make straight the path of God-consciousness, instead of following the serpentine path as during the less developed stages of spiritual evolution or when used for mere psychic development."³¹

²⁴ In Sanskrit *Ajna* translates as "command" or "giving an order." Also termed by Yogananda the Christ center, seat of the spiritual eye and the *Kutastha* or *Ajna* chakra.

²⁵ Blavatsky, *The Voice of the Silence*, p16.

²⁶ Esoteric, in its spiritual sense, intended for or likely to be understood by only a small number of initiated or enlightened people specially prepared and trained for higher spiritual attainment.

²⁷ Curtiss, *The Truth about Evolution and the Bible*, See chapters on The Serpent Power.

²⁸ The processes of thought, thinking and reasoning, ever excursive, the ultimate barrier in attaining that state of God-consciousness which lies beyond and transcends mind.

²⁹ Blavatsky, *The Voice of the Silence*, p80.

³⁰ Curtiss, *The Key to the Universe*, p328.

³¹ Curtiss, *The Truth about Evolution and the Bible*, p133.

Through the process of ever deeper abstraction leading into four-fold *Dhyana*, preferably to be taught by an *acharya*, a *guru* or spiritual preceptor³² – the aspirant learns to rest his or her awareness and attention at the eye centre and becomes immersed in this upward current or stream, “... he who the stream hath entered,”³³ the Mystic Christ. Quoting a former Master of the *Radha Soami* movement, Charan Singh, stating that:

“Our spiritual journey starts from the eye center, upward. So we have to withdraw our consciousness back to the eye center. And after that you have to travel with that light and sound within. That is why Christ said, ‘If your eye is single, your whole body is full of light.’ We have to open this eye and see that light. With the help of that light, we have to find our way back to God. Christ said that spiritual worship pleases the Father. And that Spirit, that Holy Ghost, that *Word*, that *Logos* that is in every one of us is here at the eye center. Indian mystics have given Indian names, Christ has given his own name, Persian mystics have given their own name, but those who have travelled within on that path, they have the same message to give. They are not bound by any ritual, by any ceremonies; they don’t have anything to worship outside of themselves, they only worship Him within”³⁴

Among the many precepts found in *The Voice of the Silence*, “written for the guidance of those ... definitely seeking Initiation,” we find the following: (See Figure 2)

“Bestride the Bird of Life, If thou would’st know ... let the fiery power (*kundalini*) retire into the inmost chamber ... then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes.”³⁵

“Another task is to find that center within the body where the Bird of Life has its nesting place ... (at the eye centre) ... having found this nest attain sweet rest ‘between the wings of that which is not born, nor dies’.”³⁶

Finding this “rest,” resting the attention in deep meditation at the eye centre, there where “God,” the “Master,” the “Higher Self” resides and alluded to in Biblical Scripture:

“The Kingdom of God is within you.”³⁷

³² Much is said re the need of a Teacher for the higher spiritual attainments, but also regarding the inner *Guru*, The Higher Self or *Sat* (True) *Guru*, ultimately one’s own Divinity and ultimate teacher. It is imperative that the arousing of this Creative Force (*kundalini*) be done under the wise guidance of one who has walked this path before, as this “electro spiritual force, a creative power which, when aroused into action, can as easily kill as it can create.” This is the whole idea behind initiation, entering into a *guru*-disciple relationship. Without the requisite preliminary philosophical training and purification of the soul, vide Patanjali’s *yamas* and *niyamas*, the aspirant may find himself on the path of disease, insanity and even death.

³³ Blavatsky, *The Voice of the Silence*, p46 mentioned many times throughout that writing. See also *The Sound Current Tradition* by Professor David Christopher Lane.

³⁴ Lane, *The Sound Current Tradition*, p20.

³⁵ Blavatsky, *The Voice of the Silence*, p9.

³⁶ Blavatsky, *The Voice of the Silence*, p5. Referring to the two ‘wings’ of the *Ajna* chakra.

³⁷ Luke 17: 21 (KJV)

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.”³⁸

Finding this “Mystic Christ” and immersing, bathing the attention within through the beginning practice of abstraction (*pratyahara*) and concentration (*dharana*), the meditating *Yogi* and aspirant enters this upward stream, rising ever closer to THAT and understood as the attainment of Self-realisation or God-consciousness.

“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, that the steep path which leadeth to thy Master may be disclosed before thy Soul's dim eye.”³⁹

It is this “fiery power,” the great creative Christ force based in the lower mystical centre, that when uplifted, and made to move up the spine to the higher centre, leads to God-realisation and liberation from this world and where

“... this Mystic Power can make of thee a god, Lanoo.”⁴⁰

This Christ-power or *Kundalini* force is the mediator between man's personality and his Divine Self, and it will, through spiritual practice and growth, redeem and transmute the lower nature. Contacting this Christ-power, the Mystic Christ, becoming immersed within its radiance, its radiant grace, is what “saves” the Mystic from bondage to the lower nature and the world of matter.

“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!”⁴¹

This Mystic Christ, the inner Master or *Sat-guru*, which existed from the beginning, irradiating all of creation, must actively be comprehended through direct experience. This is attained through mental mastery – stilling the mind and paradoxically, by using the mind to still the mind – through the processes of *Entering the Silence* and experienced inwardly as *The Soundless Sound* or *Aum*.

“The light from the *One Master*, the one unfading light of spirit, shoots its effulgent beams on the Disciple from the very first.”⁴²

³⁸ Matthew 6:22, see also Curtiss, *The Inner Radiance*, p251, the chapter on The Third Eye.

³⁹ Blavatsky, *The Voice of the Silence*, p12. Curtiss, *The Voice of Isis*, Chapter on The Silence.

⁴⁰ Blavatsky, *The Voice of the Silence*, p16.

⁴¹ 2 Corinthians 5:17 (KJV)

⁴² Blavatsky, *The Voice of the Silence*, pp17, 18.

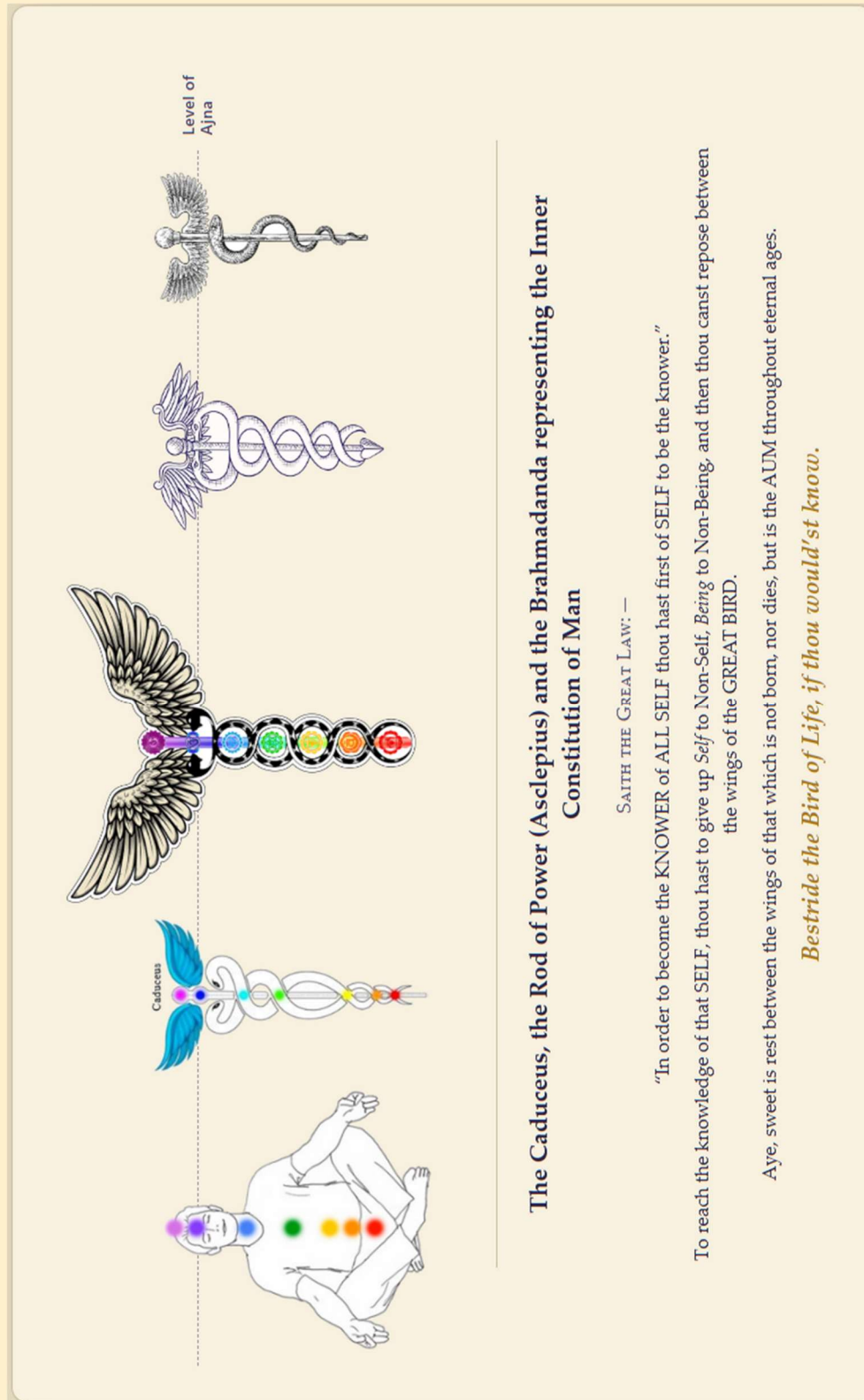


Figure 2: The Caduceus and the Rod of Power as the Inner Constitution of Man

The Temple of Silence

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."⁴³

"I am the Way and the Master who watches in silence. Thy Friend, and thy Shelter, and thy Abode of Peace."⁴⁴

The Great Silence is that state beyond and transcending mind, where the mind is not at play. It is in this Silence where everything is potent and from which everything ultimately comes into being on the downward arc of manifestation. (See Figure 1) Simplified into three main divisions, called the manifested universe, being the physical, astral and mental-spiritual spheres, within which terrestrial man "lives, moves and has his being." Depicted spatially for ease of understanding, this manifested universe is separated by a "state" or a "vast expanse," beyond which lies the unmanifested universe, the divine realm or that which is absolute, permanent, the never-changing *Purusha* (*Sat*).

"Man has a spiritual evolution which comes from above (*Purusha*), and a material evolution, which belongs to this earth (*Prakriti*). His physical body is the highest attainment of a physical evolution through all the lower kingdoms ... His spiritual evolution is the result of voluntary descent of Immortal Egos into more or less perfected bodies ... human, animal bodies ... and their subsequent efforts to control and spiritualize these animal organisms."⁴⁵

"As above, so below," the great axiomatic statement attributed to Hermes, arriving thereby to the understanding that there is a macrocosmos – The Heavenly Man – and that terrestrial man is the microcosmos, the reflection of THAT which is Above, the Supreme. The practitioner seeks to enter the Great Temple of Silence, the unmanifested Temple to be found within man, and it is the spiritual duty and quest of man to merge once more with that Great Silence.

"There is a mystic and holy Temple of Silence, the Soul of the Universe, where in the hush and stillness of Being the Divine Potency touches and commingles with substance, and from this commingling is brought forth that which shall manifest in all worlds. In its very heart is Silence, the Silence of intense vibration, so rapid that all seems motionless and at rest. This Silence is vibrant with life, thrilling with the creative force of that which is to be. Here, in the Womb of Creation, reigns Supreme the embodiment of Divine Love, the Bringer Forth of all manifestations in cosmos, nature, man."⁴⁶

It is in experiencing the unmanifested universe – the Great Silence – where the individual lifts himself up from the manifested state and "arises" into that higher

⁴³ John 14:6 (KJV) and referring to the inner Christ Power, that Power which SAVES (i.e. liberates) and is experienced by the deep meditator as The Soundless Sound.

⁴⁴ The Bhagavad Gītā, 9:18 (Mascaro)

⁴⁵ Curtiss, *The Voice of Isis*, p229.

⁴⁶ Curtiss, *The Temple of Silence*, p8.

experience, “up to the distant home where all is peace,”⁴⁷ and find there his Real Self,

“the Master whom thou feelest but whom thou hast not seen.”⁴⁸

It is through a conscious and determined spiritual endeavor that the mystic may enter and worship within the inner Temple of Silence – to be found at the eye centre, the seat of the soul, the Ocean of Love – and do homage to the great Lord of Life,

“... to become the knower of ALL SELF.”⁴⁹

Man must find this inner temple within his being to ultimately know his inner self and to “turn away from evil,” mastering and overcoming the dictates of the lower self and to consciously lift himself up into an eventual permanent state of peace. In the system of *Yoga*, the aspirant strives to attain the “state of *Yoga*,” being permanently yoked to the divine, ever being merged into this upward stream⁵⁰ of Divine Life. Thus, through living the Life Divine, learning to uplift the entire awareness and live at the eye centre, always being there, somewhat withdrawn and inward, the state of Silence of the Hesychast.⁵¹

It is this comprehensive turning away from the outer circumference of life inwards, practicing continuous abstraction (*pratyahara*), that the mystic finds that inner resting place within, the Temple of Silence. It is in this state uplifted, commingling with those who have attained this stage throughout the ages – the teachers, masters and guides of mankind – that true spiritual transformation takes place, becoming one with the Knower, drinking at the fountainhead of wisdom Itself.

Entering the Great Silence

“The Lord is in His holy temple; let all the earth keep Silence before Him.”⁵²

The processes leading into the Great Silence must be studied, understood and internalized, for the stilling of the mind, by using the processes of the mind, is the greatest spiritual feat that man can aspire to. These processes, encompassing the practical aspect of *Sankhya* philosophy, implementing what has heretofore been called *Ashtanga Yoga*. The precepts in Fragment I of *The Voice of the Silence* elaborate the processes required to still the mind and how to immerse the attention into that quality of consciousness described previously as *The Soundless Sound*.

⁴⁷ Karadja, Towards the Light, p12.

⁴⁸ Blavatsky, The Voice of the Silence, p16.

⁴⁹ Blavatsky, The Voice of the Silence, p5.

⁵⁰ “... he who the stream hath entered”, Blavatsky, The Voice of the Silence, p46.

⁵¹ Hesychasm, a mystical tradition that seeks stillness through prayer, with roots in Eastern Mystical Christianity and beyond and comprehensively expounded in the writing called The Philokalia.

⁵² Habakkuk 2:20 (KJV)

“He who would hear the voice of *Nada*, ‘the Soundless Sound,’ and comprehend it, he has to learn the nature of *Dharana*.”⁵³

The commentary by Blavatsky stating that:

“*Dharana* being the intense and perfect concentration of the mind upon some one interior object, [here the interior object is termed *Nada*, *The Soundless Sound*], accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the senses.”

Thus leading to that deep inner state of Silence or meditation understood as *Dhyana*. This end state of *Dhyana* is defined by Blavatsky as a practice to attain:

“a state of abstraction which carries the ascetic practicing it far above this plane of sensuous perception and out of the world of matter,”⁵⁴

transcending mind, going beyond the mind to the levels of the Unmanifest. (see Figures 1 & 2) It is through meditation and its accompanying transformative (transmuting) effect that final spiritual illumination and liberation from this world can be attained. It is the contacting of this *Nada*, “... the Soundless Sound, that *Divine Power* which lies veiled behind all the imperfections...” through which one may enter such a path, and thus to “comprehend” or to become one with it; not to be understood as an intellectual study, but an experiential one.

The ways of attaining this state have been described by mystical systems throughout the ages, vide Patanjali’s Eight-fold or *Ashtanga Yoga*. As its essence, such methods must ultimately be the same, for only ONE *Divine Power* irradiates the manifestation, experienced as comprehension, sound and light. Poetically described as *The Soundless Sound*,⁵⁵ the meditator immerses the attention into and dissolves his very being into that great ocean of consciousness, that *Divine Power*, making him one with God.

Professor Lane in his book *The Sound Current Tradition*, quotes from a Theosophical publication the writings of a Sufi initiate, Dara Shikoh as follows.

“Dara Shikoh wrote a short but revealing text in Persian entitled *Risala-yi Haqq Numaon (The Compass of Truth)*. Here he openly revealed what had usually been a closely guarded secret among Sufi masters; how to properly use breathing exercises (*pranayama*), holy repetition (*mantra*), focused awareness (*dharana*), and listening to the sound current (*dhyana*) in order to free the petty mind from unnecessary distractions and experience a majestic unity with the Divine, also calling it *the great Voice of the Silence*.”⁵⁶

Professor Lane further quotes the great mystics Kabir (1440-1518) and Guru Nanak (1469-1539) from whom the inner traditions of Sikhism arise.

Says Kabir:

⁵³ Blavatsky, *The Voice of the Silence*, p1.

⁵⁴ Blavatsky, *The Theosophical Glossary*, p104.

⁵⁵ Curtiss, *The Soundless Sound*.

⁵⁶ Dara Shikoh – Original Translation and Publication by the Islamia Lodge Theosophical Society Benares, <https://thevoiceofthesilence.co.za/commentaries/>

“Day and night, the celestial bugles vibrate the unstruck⁵⁷ melody. Then, one beholds the Father of the three worlds. There the Unstruck Music is sounded; it is the music of the love of the three worlds.” (*Sankhya*).

Says Guru Nanak:

“Various are the unending dulcet Melodies, one cannot describe their delicious strains. The glorious consummation takes place, when the Lord of the five Melodies comes.”⁵⁸

Throughout this “sound current tradition,” preliminary meditation techniques and methods to lift the consciousness out of the mire of earthly life into the higher expression of mental silence are given much prominence. These techniques – engaging the faculties of “sound and light”⁵⁹ by using the imagination and mind to transcend the mind, both aspects of our consciousness found at the higher centers – leading the meditator into ever deeper states of abstraction and *Entering the Silence*.

This higher “state” of experiencing the inner Silence is attained through the foundation of correct living, devotion, prayer and aspiration, life-force control, mantra, visualisation, concentration and ultimately leading up to the supreme practice of deep meditation, *Entering the Silence*. This turning back of thought is verily the highest *Yoga*.

The Great Vibration (Nada) and the Hum of the Cosmic Motor

Every unit in Nature has its own Name. This Name in its esoteric sense is its vibration, its character, its signature, its individuality, that which it IS. When all of this vibration is combined, we have what Yogananda terms “the hum of the cosmic motor,” represented by OM, and the meditator tunes into this hum, this great cosmic vibration, experiencing it inwardly as sound and light.

“The creative voice of God I heard resounding as *Aum*, the vibration of the Cosmic Motor.

The infinite powers of sound derive from *AUM*, the “Word” or creative hum of the Cosmic Motor.”⁶⁰

⁵⁷ Blavatsky mentions “*Anahata-sabda*” in the commentaries to *The Voice of the Silence*, p78, *Anahata* meaning “unstruck” and *sabda* meaning “Word” or “Sound,” literally then the “unstruck sound” or “the soundless sound.”

⁵⁸ Lane, *The Sound Current Tradition*, pp11-13.

⁵⁹ In deep meditation we experience literal sound as expounded throughout this work, but also light, (Blavatsky, *The Voice of the Silence*, 2015, pp. 20,21), termed by other philosophies the Ringing Radiance, i.e., sound and light.

⁶⁰ Yogananda, *Autobiography of a Yogi*, Ch. 14, 47.

Prayer, Mantra, Contemplation and Meditation

Living the life spiritual is a conscious decision. Paramahansa Yogananda terms the system as *Yoga* scientific; scientific in the sense that its disciplines and tenets can be implemented into daily life and its results noted. The object and core of all systems mystical is the implementation of, and “living” a life in its most practical way that is conducive to spiritual development. In its essence such disciplines as *sadhana* should assist the aspirant to detach and abstract his attention away from outer distractions whenever an opportunity for such abstraction presents itself. Thus is exhorted the disciplines of devotion comprising inter alia prayer, mantra, contemplation and meditation, to assist the aspirant to plant his feet firmly on the path spiritual. Says Blavatsky about these higher qualities of devotion:

“Tell him, O Aspirant, that true devotion may bring him back the knowledge; that knowledge which was his in former births.”⁶¹

True devotion, that seeking of and seeing nothing but the Supreme (Inner God) in all, mastering and overcoming the domination of the lower ego and renouncing the ever-incessant pull of the lower worlds; wedding oneself to a Higher Contact in the ever-growing joy of contemplative and meditative practices. That “knowledge” then, is our realization of our high destiny, that we are not separated from the Supreme, but one with IT – working towards and attaining, once again, that state called God-realization.

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.

Mantra: 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*, the conscious realization of God through intuitive perception, referring to those practices that still, elevate and ultimately transcend the mind as four-fold *Dhyana*.

⁶¹ Blavatsky, The Voice of the Silence, pp37, 38.

Conclusion

There lies within man a mystic Christ. In *The Voice of the Silence* Blavatsky speaks of *Krishna-Christos* as the Higher Self of Man. She posited the "Mystic Christ" as a universal, divine principle (*Buddhi*) residing within every human soul, akin to similar concepts to be found in Buddhism, Hinduism and many other traditions to be expounded in the following discourse as *Samyama Yoga* and four-fold *Dhyana*, the *Ashtanga Yoga* of Patanjali.

This inner God-consciousness of which the average person is mostly unaware, is laid over and hidden from his wakeful consciousness by worldly activity. Man ever strives after pleasures and sense gratification, worldly activity drawing him away from where God is to be found. Yet, unconsciously at first, man strives to find THAT which lies within him and which will bring to his waking awareness the recognition that he and God have ever been one. Thus we speak of the aspirant, waking up to his spiritual destiny, striving to find this mystic Christ within.

Thus ends this fifth 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.

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.

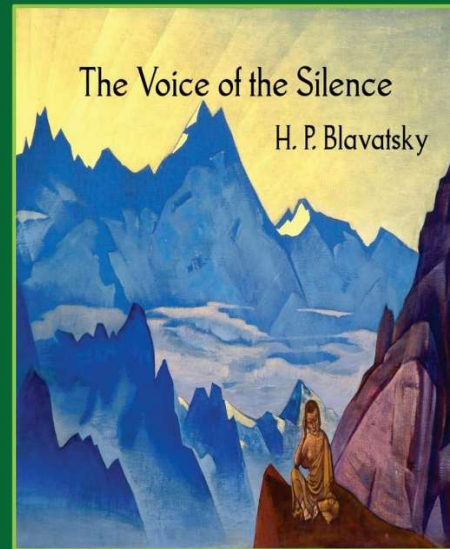
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