



Meditation and Theo Sophia (Divine Wisdom)

Sixth 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.

Sixth Discourse

Introduction

The preceding discourses variously expounded on how God is to be found and experienced within. In this discourse we explore the seeing and experiencing of God as divine truth in all, how this realisation plays out in more or less the same way for those who strive for perfection and how to recognise the symbology and esoteric truths to be found in most scriptures. For if there is only one God the Supreme then of necessity all paths mystical should lead to THAT which we understand as God. There is only one story to tell, only one field of battle as *Kurukshetra* and this path unfolds in more or less the same way as a *pattern life*³ for all.

Disciples of Ramakrishna Paramahansa asked this great master as to the pathways that lead to God and in his disarmingly simple manner he replied: “*Yato mat, tato path.*” As many faiths, as many paths; teaching that all religions and beliefs are valid ways to reach the same Supreme God.

As to this one goal of realisation “this great Hindu God-realised Saint of the nineteenth century, said that he had followed and mastered all the different forms of *yoga* and that they had all brought him to the one goal of *realisation (sadhana)*, although along different paths. He also said that he had studied all the great religions, including two whole years spent in concentration on Jesus’ teachings and in meditation on the Christos, ‘living all alone like a Christian anchorite in the famous woods of Panchabati,’ and he found that *they all led him to the same goal of Advaita* or identity with God. And the testimony of that great Saint who had experimentally followed each religion to its goal of realisation should be conclusive.”⁴

Man’s Eternal Friend Forever

What a beautiful concept this realisation is, that in this play of life there is to be found THAT which is forever present, utterly reliable and man’s greatest help and friend. Man’s eternal friend, its realisation as a state of comprehension, becomes a literal living truth in the life of the established *Yogi*. In *The Bhagavad Gita*, Lord Krishna says of those who go within to seek Him there.

“Today I am revealing to thee this *Yoga* eternal, this secret supreme: because of thy love for me, and because I am thy friend.”⁵

“Leave all things behind [in meditation], and come to Me [at the eye-center] for thy salvation.”⁶

³ Curtiss, *The Pattern Life*.

⁴ Curtiss, *The Mystic Life*, pp17,18.

⁵ *The Bhagavad Gita*, 4:3 (Mascaro).

⁶ *The Bhagavad Gita*, 18:66 (Mascaro).

In John chapter 14, Jesus responds to questions from his disciples as to this inner reality, stating that after his departure, this inner divine power will remain and bring to them all things of remembrance.

“But the Comforter, *which is* the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”⁷

The outer and exoteric teachings ever refer to the worship of some personality or some anthropomorphic entity or deity, that if suitably propitiated will then become man’s friend and take care of him. Esoterically this “comforter” refers to a purified state where man’s inner divinity is literally experienced as inner light, sound and “remembrance.” It is this remembrance that becomes spiritual man’s friend and comforter, this inner *Nada*, a state of inner peace and bliss that remains forever with him. At any time the accomplished *Yogi* can drop into this state and experience his own inner divinity, the eternal guide and friend referred to, as a power that can be relied upon when all else fails. It is this “eternal friend” and the union therewith that all either consciously or unconsciously seek and when found, inwardly comprehended, all outer desire comes to rest.

The establishing of this inward connection – and it is literally an inward connection – is effected through spiritual practice. These inner practices are referred to in *The Voice of the Silence* as the seven *Paramitas*, encompassing the practice of four-fold *Dhyana* and its relation to the system of *Yoga* as per Patanjali’s eight-fold or *Ashtanga Yoga*.

These are the practices to be found in one form or another throughout the world’s mystical systems that will bind or yoke (*yoga*) the soul to his Higher Self. So few mystical teachings and writings give out the methods for attaining the highest. This writing by Blavatsky lays out the spiritual path to a superlative degree for those with eyes to see and who are prepared to make a definitive effort towards its attainment. It is this friend, this comforter, that when comprehended inwardly will bring all things to man’s remembrance, bringing to him “that peace that surpasses all understanding.” Seeking and striving for this “peace” as a permanent “state” after which man literally thirsts no more for worldly attainments. He becomes fully wedded to a higher power as his own divinity and shuns the lower world and its distractions ever more.

The One Divine Wisdom Religion as Yoga

In *The Voice of the Silence* we are given the key to the spiritual practices that require our engagement in order to attain THAT which cannot be described by words. The practice of *Yoga* leads to the “yoking” of spiritual man’s consciousness to God the Supreme, attaining the “state” of *Yoga*, a permanent inner experience. As to these practices, *The Voice of the Silence* refers to:

- The *Paramitas*
- Four-fold *Dhyana* and
- The upper limbs of Patanjali’s *Ashtanga Yoga* as *Samyama Yoga*

⁷ John 14:26

“There is a Path which leads into the deep mysteries of God. There is a Path which leads into the world of Life Eternal. And its door is not of necessity the one called the death of the physical body. Yet it is in one sense death, but a death only of those things which we no longer need. It is on this Path that our life attains its ultimate end. It is here that we see the doors of the mighty Temple of Divine Life swing open. It is here that we hear the Voice of the Silence [speak] to us.”⁸

The Paramitas⁹

Fragment III of *The Voice of the Silence* states the *Paramitas*, the gates of virtue, that when exercised, mastered and internalised lead to the highest state of inner peace as *Prajna*¹⁰ Yoga.

“... wilt thou ... thread thy way through *Paramitas*, six in number, noble gates of virtue leading to *Bodhi* [True, divine Wisdom] and to *Prajna* [intuitive perception], seventh step of Wisdom?”

“The *Paramita* heights are crossed by a still steeper path. Thou hast to fight thy way through portals seven, seven strongholds held by cruel crafty Powers – passions incarnate.”

“Thou seest well, *Lanoo*. These Portals lead the aspirant across the waters on “to the other shore.” [*Akshara* or *Nirvana*] Each Portal hath a golden key that openeth its gate; and these keys are:

- i. *Dana*, the key of charity and love immortal.
- ii. *Sila*, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for *Karmic* action.
- iii. *Kshanti*, patience sweet, that nought can ruffle.
- iv. *Virag*, indifference to pleasure and to pain, illusion conquered, truth alone perceived.
- v. *Virya*, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.
- vi. *Dhyana*, whose golden gate once opened leads the *Naljor* [saint or adept] toward the realm of *Sat* eternal and its ceaseless contemplation.
- vii. *Prajna* [intuitive perception], the key to which makes of a man a god, creating him a *Bodhisattva*, son of the *Dhyanis*.

“Such to the Portals are the golden keys.”

“Before thou canst approach the last, O weaver of thy freedom, thou hast to master these *Paramitas* of perfection – the virtues transcendental six and ten in number – along the weary Path.”

⁸ Curtiss, *The Mystic Life*, p34.

⁹ Blavatsky, *The Voice of the Silence*, pp45-48.

¹⁰ Intuitive perception. The highest and purest form of wisdom, encompassing transcendental intelligence, consciousness and deep understanding. *Prajna* is the state of insight that surpasses knowledge acquired through reasoning or inference.

Four-fold Dhyana as Samyama Yoga

The teachings contained in *The Voice of the Silence* refer often to *Yoga* and the *Yogi* in its terminology. In essence exhorting the practitioner to exercise, to internalise those practices as *Yoga* better understood as the doctrines laid out by Patanjali as the eightfold path of *Ashtanga Yoga*. *Paramita* six and seven above refer to *Dhyana* as meditation and the *Dhyanis*, those who immerse themselves in the upward drawing power of *Nada Yoga*. Now we come to the terminology used in this writing as four-fold *Dhyana*.

“The rugged Path of four-fold *Dhyana* winds on uphill. Thrice great is he who climbs the lofty top.”¹¹

The upper four limbs of Patanjali’s *Ashtanga Yoga* comprise:

Pratyahara – abstraction

Dharana – concentration

Dhyana – meditation and

Samadhi – absorption

These comprise the practice of true meditation where certain scholars and *Yogis* speak of meditation as ever deepening degrees of abstraction, leading into concentration, meditation and permanent absorption through *Nada Yoga* into God the Supreme. The upper three limbs are well understood in *Vedic* philosophy as the practice of *Samyama Yoga*.

“After the practice of *Pratyahara* – a preliminary training, in order to control one’s mind and thoughts – count *Dharana*, *Dhyana* and *Samadhi* and embraces the three under the generic name of *Samyama*. *Samadhi* is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes – the All.”¹²

The Eight-Fold Ashtanga Yoga

Engaging the spiritual path brings forth a transformation and transfiguration of the soul. For this the aspirant must prepare himself to become a suitable vessel that will be able to withstand the inner pressures inevitably to be experienced at its higher stages. Patanjali distilled the very essence of *Yoga* from various *Vedic* writings and lays out thereby a scientific system for the attainment of the Supreme, termed here the eightfold path or *Ashtanga Yoga*. Scientific in the sense that one can implement certain disciplines and methods into ones daily life as *sadhana*¹³ and then experience for oneself directly its effects and observable results.¹⁴

¹¹ Blavatsky, *The Voice of the Silence*, pp45-46.

¹² Blavatsky, *The Voice of the Silence*, p80.

¹³ *Sadhana* as “daily spiritual practice” in order to effect disciplined surrendering of the ego, typically through prayer, contemplation and meditation – all practices of *Yoga*.

¹⁴ *Yoga* as a “scientific” discipline and method for the attainment of Self-realisation, the term “scientific” popularised by the teachings of Paramahansa Yogananda amongst other *Yogis* of his time.

Spiritual man is exhorted to attend to meditative and contemplative practices from day one, implementing the stages and tenets of full *Ashtanga Yoga* as best he may, ever progressing therewithin, the eight limbs practiced (internalised) concurrently with no definite and clear demarcation between them. As such there is no step by step ladder to climb, no rung following on the other. Instead the full eight limbs as “*ashtanga*” implemented into a comprehensive whole so that in a sense all of life becomes “the work of *Yoga*.”¹⁵ Thus all activity of life supports the attainment of the union or yoking of the lower into the higher through meditation. The living of a pure and spiritually conducive life is described in *The Voice of the Silence* as the implementation of the *Paramitas*. The foundation or bottom two rungs of *Ashtanga Yoga* comprise the *yamas*¹⁶ and *niyamas*¹⁷ listed by Patanjali as follows and interpreted variously:

yama: The restraints: the act of checking or curbing, suppression, restraint, self-control, forbearance, any great moral rule or duty, any rule or observance.

ahimsa: non-harming, harmlessness, non-injuring anything.

satya: truthful, honesty, sincere, genuine.

asteya: not practicing stealing, non-stealing.

brahmacarya: study of the *Veda*, the state of an unmarried religious student, a life stage, conservation of life-force, state of continence and chastity.

aparigraha: non-grasping, non-possession, non-involvement, non-covetousness.

niyama: The observances: restraint of the mind, a rule or precept, obligation, restraining, checking, holding back.

saucha: cleanliness

samtosa: satisfaction, contentedness with.

tapas: to heat, religious austerity, self-discipline, pain, suffering.

svadhyaya: to study, to read, sacred recitation, study of the self.

isvara: personal god, the supreme soul, the supreme being, special self, god, lord, master, prince, king, mistress, queen, ruler of choices.

pranidhana: profound religious meditation, abstract contemplation of, dedication, respectful conduct, behavior towards, attention, to place down, in front of, renunciation of the fruit of actions.

The *yamas* and *niyamas* point to a way of spiritual life comprehensive in its scope. Spiritual man must engage and prepare himself as best he can and ever strive towards the fulfillment of these tenets as his strength and capacity allows. Taking these steps Godward in daily life, making them the very foundation of spiritual life will inevitably draw the grace of God downwards towards man. This is the essence of spiritual development, leading to a *permanent* change within the constitution of man, as opposed to *psychic* development which is ultimately ephemeral.

¹⁵ See chapters three through five of *The Bhagavad Gita*.

¹⁶ Patanjali, *Yoga Sutra* 2:30.

¹⁷ Patanjali, *Yoga Sutra* 2:32.

The third limb of *Ashtanga Yoga* as *Asana*, translated directly as “seat” or “posture.” For the practitioner this means a steady posture when sitting for meditation so that the body becomes very still, having no cause to draw the meditator down and outwards due to bodily discomforts. States Yogananda regarding this often misunderstood limb as *Asana*:

“Patanjali’s *asana*, the faculty derived from the poise or control of the body, for the correct posture is essential to the *yogi*’s practice of life-force control ... so does *asana* support the ability to invoke divine life energy in preparation for the practice of *pranayama*, or life force control, the step following *asana* on the Eightfold Path.”¹⁸

The higher attainments call upon the aspirant to bind himself to the Higher through the practices of *Yoga*, negating thereby attachment to material life. As the aspirant begins to comprehend its inner processes, understanding the sanctity and privilege of this great spiritual opportunity, he starts to develop the correct “attitude” towards spiritual life, receiving such “exalted ethics in the right spirit.” This leads to the next limb as *pranayama* or life-force control. Forcing the mind to stillness is all but impossible, but leading it gently to quietude through correct life and attitude as devotion is the way to success.

“Tell him, O Aspirant, that true devotion may bring him back the knowledge, that knowledge which was his in former births.”¹⁹

This leads to *pranayama*, the fourth stage of *Ashtanga Yoga* as life force control. States Yogananda:

“The life force is the link between matter and Spirit. Flowing outward, it reveals the spuriously alluring world of the senses; reversed inward, it pulls the consciousness to the eternally satisfying bliss of God. The meditating devotee sits between these two worlds, striving to enter the kingdom of God, but is kept engaged in battling the senses. With the aid of a scientific technique of *pranayama*, the *yogi* is at last victorious in reversing the outward-flowing life energy that externalised his consciousness in the action of breath, heart, and sense-ensnared life currents. He enters the natural inner calm realm of the soul and Spirit,”²⁰

Man has now purified himself from materialistic life to a certain degree and becomes ever more settled and wedded to an inner life. This process of purification brings forth a precipitation of *karma*, the inevitable purificatory processes that come to aspiring man. The downward and outward flowing current becomes arrested by spiritual practice and starts to reverse. Through correct and spiritually conducive living as aspiration, devotion, prayer, contemplation and meditation, through man’s own spiritual ardor and endeavor, the upward drawing power starts to raise *Kundalini shakti*. This process brings forth a purification of the *Nadis*²¹ and

¹⁸ Yogananda, *The Bhagavad Gita: God Talks With Arjuna*, p75.

¹⁹ Blavatsky, *The Voice of the Silence*, pp37,38.

²⁰ Yogananda, *The Bhagavad Gita: God Talks With Arjuna*, p76.

²¹ A simple statement with a comprehensive philosophy to support it. For its full and comprehensive exposition see *Laya Yoga* by Goswami (1980). For a more concise summary see Yogananda’s exposition of *Ashtanga Yoga* under his *Expanded Commentary: The*

Kundalini shakti starts to flow within the central channel pushing upwards. As this purificatory process unfolds the meditator starts to experience a range of inner sound ultimately settling as *Nada* or The Soundless Sound.

Stated throughout a number of writings,²² described in the most poetic of fashions as it is described in this work,²³ the inner sound as *Nada* is experienced by the *sadhaka*²⁴ in various ways during his initial purificatory *sadhana*. It is this purificatory stage of spiritual life that prepares man for ever more fruitful application of four-fold *Dhyana*, immersion into progressively deeper states of meditation as *pratyahara*, abstraction.

Samyama Yoga – Dharana, Dhyana and Samadhi

Samyama comprises the upper three stages of the eightfold *Yoga* path, known as *Ashtanga Yoga*, expounded and systemized by Patanjali from out the *Vedanta*. Combined, simultaneous practice of *dharana* (concentration), *dhyana* (meditation) and *samadhi* (absorption) is termed *Samyama Yoga*. From *The Voice of the Silence* we have:

“... after the practice of *Pratyahara* [abstraction] — a preliminary training, in order to control one’s mind and thoughts — count *Dharana*, *Dhyana* and *Samadhi* and embraces the three under the generic name of *Samyama*.”²⁵

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

“He who would hear the voice of *Nada*, ‘the Soundless Sound,’ and comprehend it, he has to learn the nature of *Dharana*.”²⁶

Blavatsky goes on to comment that:

“*Dharana*, 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,”²⁷ providing thereby the philosophical key to the process of meditation as expounded throughout these discourses. Blavatsky states further:

Symbolic Forces of Soul Qualities, Yogananda, *The Bhagavad Gita: God Talks With Arjuna*, pp58-80.

²² *The Nada-Bindu and Hamsa Upanishads*, the *Hatha-Yoga Pradipika*, the *Radha-Soami Tradition* amongst others.

²³ The first is like the nightingale’s sweet voice chanting a song of parting to its mate. The second comes as the sound of a silver cymbal of the *Dhyanis*, awakening the twinkling stars. The next is as the plaint melodious of the ocean-sprite imprisoned in its shell. And this is followed by the chant of *Vina*. The fifth like sound of bamboo-flute shrills in thine ear. It changes next into a trumpet-blast. The last vibrates like the dull rumbling of a thundercloud. The seventh swallows all the other sounds. They die, and then are heard no more.

²⁴ Or *sadhak*, a spiritual practitioner, aspirant, seeker, lanoo or disciple dedicated to achieving self-realization and spiritual growth through the practices of *Ashtanga Yoga*.

²⁵ Blavatsky, *The Voice of the Silence*, p80.

²⁶ Blavatsky, *The Voice of the Silence*, p1.

²⁷ Blavatsky, *The Voice of the Silence*, p73.

“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.”²⁸

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 *Dhyana*, the right precursor of *Samadhi*... Such is the *Dhyana Path*, the haven of the *Yogi*.”²⁹

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 *Anahata-sabda* by the *Yogis*.”³⁰

“*Dhyana*, whose golden gate once opened leads the *Naljor* [saint or adept] toward the realm of *Sat* eternal and its ceaseless contemplation.”³¹

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.

The One Divine Truth in All – Its Symbolism and Esoteric Interpretation

The Voice of the Silence is verily the Name of God ringing and radiating throughout all of Creation. In *The Secret Doctrine* Blavatsky expounds *the Word* and *the Logos* many hundreds of times. That divine radiating power, that Primal Sound that brought all of creation into being and from which manifest man has his genesis. Through *sadhana* as meditation, man inverts the downward and outgoing excursive mind upwards, retracing his descent and becomes thereby One with THAT from which he has sprung. Having become intuitive, with a degree of clear and direct perception, man must ever use symbolism and the written word to name THAT which cannot be named. The Voice of the Silence is the *unpronounceable* Name of God ringing throughout creation and given many *pronounceable* names; a vast topic. This Voice of God has been given many names throughout scripture and systems mystical making this philosophy self-evident, even axiomatic³² for those with eyes to see, vide the following very selected few descriptions of this “Voice of the Silence.”

²⁸ Blavatsky, *The Voice of the Silence*, p16.

²⁹ Blavatsky, *The Voice of the Silence*, pp20,69.

³⁰ 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.’

³¹ Blavatsky, *The Voice of the Silence*, p48. *Naljor* refers to a saint, an adept. *SAT* is Absolute, the Eternal.

³² Axiomatic, taken for granted or so obviously true that it requires no proof or argument.

From the Nada-Bindu Upanishad

"The mind having at first concentrated itself on any one sound fixes firmly to that and is absorbed in it.

The serpent *Chitta* [consciousness] through listening to the *Nada* is entirely absorbed in it and becoming unconscious of everything concentrates itself on the sound.

This sound is absorbed in the *Akshara* (indestructible) and the soundless state is the supreme seat."³³

From The Voice of the Silence

The very title of the work as the unpronounceable name of God and further as: *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.

From Kabir the Great Mystic, Guru Nanak and the Adi Granth

"Within the body there is played, O Kabir, music unending, played without instruments. That music – the Word – resounds throughout creation. Whoever listens is freed from illusion and meets the Lord face to face."

"As long as I talked unceasingly about the Lord, the Lord stayed away, kept at a distance. But when I silenced my mouth, sat very still, and fixed my mind at the doorway of the Lord [at the eye center], I was soon linked to the music of the Word, and all my talking came to an end."³⁴

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."³⁵

"Devote yourself to the true Master and tune yourself to NAM [the Name of God]. Without eyes it is seen, and without ears is it heard."³⁶

³³ Narayanasvami (1854-1918) translated the Thirty Minor *Upanishads* and published them in English in 1914. In the late 1890s he became a "Lodge inspector" and a powerful Theosophical lecturer in India, reviving dormant Lodges and forming new ones. His rare persuasiveness and lucidity of expression, as well as his personal life as a real renunciate *Sannyasin*, carried profound conviction everywhere. In 1903 he was one of the organizers of Tamil Districts of the T.S. Federation, while acting as Provincial Secretary for South India. In 1907-08 he was joint General Secretary (President) of the Indian Section. To him is largely due the successful organization of the T.S. in Southern India.

³⁴ Ezekiel, Kabir The Great Mystic, 2002, ppvi,53.

³⁵ Lane, The Sound Current Tradition, pp11-13.

³⁶ From *The Adi Granth*.

Many thousands of slokas by Kabir, Guru Nanak and the Sikh Gurus go to make up the *Adi Granth*, the sacred scripture of the Sikh's in which they use the following varied descriptions: NAM, the Real Name, the True Name, the Name of the Lord, God's Name, Thy Name, the Lord's Eternal Voice, *Shabda*, the Divine Melody, the Unstruck Melody, Music of the Word and many more descriptives.

From Biblical Scripture

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name."³⁷

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy Name."³⁸

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."³⁹

"And the Word which ye hear is not mine, but the Father's which sent me."⁴⁰

"Heaven and earth shall pass away, but my words (the Word) shall not pass away."⁴¹

Modern Biblical study⁴² has shown that many passages in both the Old and New Testaments, plainly point to those practices and philosophy which this work references as *Nada Yoga*.

From Christian Mystical writings

"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."⁴³

The above sloka from a devotional treatise, *The Soundless Sound*, attributed as an inspired writing from the departed Blavatsky. Including a comprehensive body of mystical philosophy which followed, this *Divine Power* as *Nada* is called variously: The Soundless Sound, the Voice of God, the Voice of the Silence, the Divine Voice, the Silent Voice, His Soundless Voice, the Psalm [poem, song or

³⁷ John 1:1, 2, 3, 12 (KJV)

³⁸ Matthew 6:9 (KJV)

³⁹ Matthew 6:22 (KJV)

⁴⁰ John 14:24 (KJV)

⁴¹ Matthew 24:35 (KJV)

⁴² For those who care to look the reader is referred to a large body of teachings published under the banner of *The Order of Christian Mystics* by the authors Curtiss & Curtiss (www.orderofchristianmystics.co.za). Secondly, the comprehensive treatise on Mystical Christianity by Paramahansa Yogananda, *The Second Coming of Christ*. Thirdly, the various publications on this subject by the Radha Soami Satsang Beas (www.rssb.org).

⁴³ Curtiss, *The Soundless Sound*, p13.

prayer] of Life, the Harp of Life, the Melody of the Divine, the One Voice in the Soul of All, the Voice of the Christ, the Spiritual Sound, a Voice that speaks where there is none to speak, a Messenger without form or substance and so on.

From The Bhagavad Gita

From within the comprehensive canon of *Vedic* philosophy, the genesis of many spiritual systems of mysticism, arises that which is known as *Yoga*, embedded within the tradition understood today as Hinduism. A few quotations and pointers will suffice from its most well-known and beloved scripture, *The Bhagavad Gita*. Its title literally meaning “The Song of God” or “The Song Celestial.” Lord Krishna is ever depicted as playing the flute, symbolising and referring to the inner unstruck sound. Esoterically, this scripture represents the Higher Self as Lord Krishna, the Voice of Intuition, communicating as an inner soliloquy with Arjuna, the spiritual warrior and aspirant incarnated on the field of battle as *Kurukshetra*. Lord Krishna says of those who go within to seek Him there:

“Today I am revealing to thee this *Yoga* eternal, this secret supreme: because of thy love for me, and because I am thy friend.”⁴⁴

“I am the Way and the Master who watches in silence. Thy Friend, and thy Shelter, and thy Abode of Peace. I am the beginning and the middle and the end of all things; their seed of Eternity, their Treasure supreme.”⁴⁵

Become absorbed in Me says the Lord. Become immersed in this *Nada* as though you are constantly with a friend. The end of chapter five and the full chapter six, titled “The *Yoga* of Meditation,” this scripture lays out the spiritual path from its beginning to end most comprehensively.

“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 ... Leave all things behind, and come to Me for thy salvation.”⁴⁶

Comments saint *Jnaneshvar* on *The Bhagavad Gita* in the *Jnaneshvari*:

“When the young *Kundalini* enters the heart, the force-centre there is awakened, and sounds are heard. Thou dost suckle them with the supreme spirit and sing them songs of the mystic *anahata* sound as lullabies, and lull them to sleep by telling them of the final absorption in the spirit.”⁴⁷

The Desert Fathers and the Hesychast Tradition – the Philokalia

Hesychasm, a contemplative monastic tradition of the Eastern (Greek, Russian) Orthodox Church in which stillness (*Hesychia*) is sought through uninterrupted Jesus prayer. Practitioners seek divine quietness and a direct experience of God’s presence, engaging the whole being – body, soul and mind in inner contemplative silence.

⁴⁴ The Bhagavad Gita, 4:3 (Mascaro)

⁴⁵ The Bhagavad Gita, 9:18 (Mascaro)

⁴⁶ The Bhagavad Gita, 6:13 and 18:66 (Mascaro)

⁴⁷ Sri Jnaneshvar, *Jnaneshvari*, UNESCO 1969, pp133,313.

“A man who is deaf to the Word of God is altogether deaf to His Voice ... But one who has the Word of God is like a man, who spends his days in the king’s (God’s) palace, clothed in bright princely garments, is always near to his king, speaks with him and hears from him clearly and directly his wishes and commands [the still small voice of intuition].”⁴⁸

From *The Tao Te Ching*

“The Tao that can be trodden [spoken]⁴⁹ is not the enduring and unchanging Tao.

The Name that can be named is not the enduring and unchanging Name.

Conceived of as having no name, it is the Originator of heaven and earth;

Conceived of as having a name, it is the Mother of all things.

Always without desire we must be found, If its deep mystery we would sound;

But if desire always within us be, Its outer fringe is all that we shall see.

Under these two aspects, it is really the same;

but as development takes place, it receives the different names.

Together we call them the Mystery.

Where the Mystery is the deepest is the gate of all that is subtle and wonderful.”⁵⁰

From Sufi Teachings

The Compass of Truth, written by Dara Shikoh in 1056 and published by *The Islamia Lodge of the Theosophical Society*, Benares in 1912, lays out this secret and hidden path for those with eyes to see.

“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.”⁵¹

Within Judaism and the Kabbalah

Within Judaism and its inner mystical teachings as the Kabbalah, we have the “Ineffable” or “Unspeakable” Name of God. The Merriam Webster dictionary describes “ineffable” as an adjective that describes something too great, extreme or profound to be adequately expressed or described in words. It means the experience, feeling or concept is literally “beyond words.” Above this explicit or

⁴⁸ Kadloubovsky et. al, Writings From The Philokalia On Prayer of the Heart, pp129, 130.

⁴⁹ Various translations by Stephen Mitchell, Derek Lin, Gia-Fu Feng and Jane English use the word “spoken” and “told” instead of “trodden.”

⁵⁰ Verse 1, Translated by James Legge.

⁵¹ Lane, The Sound Current Tradition, pp11,12.

unspeakable Name, Kabbalah postulates the concept of *Ain Soph*, referring to God as the limitless, unknowable essence, prior to any form or name having come into existence.

The Pronounceable and Unpronounceable Name of God

Experiencing the Voice of the Silence is that “unknowable essence” that is “searched” for by the meditating mystic. Summarising we come to the conclusion that there is a pronounceable and an unpronounceable Name of God. From the first verse of *The Tao Te Ching* there is a “Name that can be named” and there is “the enduring and unchanging Name.” That which is manifest and THAT which is Unmanifest. In Hindu philosophy, especially in the *Radhasoami* tradition, God's name is variously categorized as either *Varnatmak* or *Dhunatmak*.

Varnatmak comes from the Sanskrit word *varna* meaning “that which has articulate sound,” referring to any name of God that can be read, written, spoken or heard with the physical senses. It is engaged as *audible mantra* by the meditating *Yogi* at the start of his quest.

Dhunatmak comes from *dhun* meaning “melody, resonance or sound,” referring to the primal, cosmic vibration of the universe described as *Shabd*, *Naam*, *Anahad Naad* (unstruck sound) or the Word in that tradition. It cannot be spoken by the tongue and can only be experienced by the meditator as he progresses on the spiritual path, the outer *audible mantra* eventually becoming an inner immersion and experienced as *Nada*.

Conclusion

“Have we not all one Father, Has not one God created us?”⁵²

The teachings contained in *The Voice of the Silence* encompass a comprehensive spiritual philosophy on how to lead a Life Divine, how to come into direct conscious contact with that *Divine Power* to be found and experienced at the higher centre, the seat of the soul and how to lift up the awareness to that centre through prayer, aspiration and meditation and becoming transformed thereby.

Its language and symbology make use of, amongst others, *The Soundless Sound*, *Nada*, the *Aum* throughout eternal ages, *Anahata Shabda* and from the *Nada-Bindu Upanishad* – contemplation on and of *Aum*⁵³ – teachings to be found within the ancient philosophy of *Sankhya* and *Samyama Yoga*.⁵⁴ This fundamental teaching pervades the philosophy of many high and sublime paths mystical, thus showing to a great degree that there is only One fundamental teaching, One pure religion common to all paths. This one Ancient and Divine Wisdom Religion – a term expressed by Theosophy – recognizes the world-old esoteric principles of the

⁵² *Malachi 2:10* (KJV)

⁵³ From that fount of eternal truth, knowledge and teaching, the *Upanishads*. Blavatsky, *The Voice of the Silence*, pp74,75.

⁵⁴ Blavatsky, *The Voice of the Silence*, p80.

mysteries and the occult to be found in all expressions of religion and esoteric thought. This is the One World Religion back of all, the *Sanatana Dharma*⁵⁵ being a systematised expression of all enduring cosmic verity.

"This 'Path' is mentioned in all the Mystic Works. As *Krishna* says in the *Jnanesvari*: "When this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, without moving, O holder of the bow, is the travelling in this road. In this path, to whatever place one would go, that place one's own self becomes. 'Thou art the Path' is said to the adept guru and by the latter to the disciple, after initiation. 'I am the way and the Path' says another Master."⁵⁶

This "Ancient Teaching," a comprehensive turning inward and thereby upward, the direction that "God" is to be found, is given a comprehensive, modern rendering by Professor Lane in his book *The Sound Current Tradition*. Here, this tradition is described as "the practice of listening to subtle, inner sounds during meditation to concentrate and elevate the mind and having a long history in various religions around the world, including Islam, Christianity, Hinduism, Buddhism, Jainism, and Sikhism."⁵⁷

"As all religions, sects and creeds contain at least a germ of Truth, our aim is to help each one to find that germ *in their own teachings* and purify and develop it into the Tree of Life in their own garden."⁵⁸

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."⁵⁹

"No pupil is left without the help and instruction needed for his advance. At certain stages, life alone can give you this; in other cases there are books and earthly teachers who can give the Soul all that it needs for a certain step in its growth. But when the pupil has culled all the lessons to be learned in these ways; when life no longer teaches, because its simpler lessons have been learned and an interpreter is needed for its mysteries; when books and earthly teachings seem like dry husks, and the Soul cries out for more food, IT MUST BE FED; for this is The Law. Then there begins to come to him something closer, generally as a still small voice, as a dream, vision or distinct impression. If he listens and follows these leadings he will find them confirmed and work out in his life and become steps on the Path, until, finally, he finds himself confronted, not with a mysterious personage, but in close, familiar communion with an Intelligence whom he has learned to love and trust."⁶⁰

⁵⁵ Theosophy is the *Sanatana Dharma*, the eternal wisdom of *Theo Sophia*, the knowledge and wisdom which underlie the universe and which cannot be wholly expressed in discursive thought or words.

⁵⁶ Blavatsky, *The Voice of the Silence*, p78.

⁵⁷ Lane, *The Sound Current Tradition*, Preface.

⁵⁸ Curtiss, *Letters from the Teacher* Volume 1, p160.

⁵⁹ *John* 11:25,26 (KJV)

⁶⁰ Curtiss, *Letters from the Teacher* Volume I, p.21.

“Behold! thou hast become the light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the VOICE OF THE SILENCE.”⁶¹
Om Tat Sat

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

Om Tat Sat

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.

Questions and Answers

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

⁶¹ Blavatsky, *The Voice of the Silence*, p22.

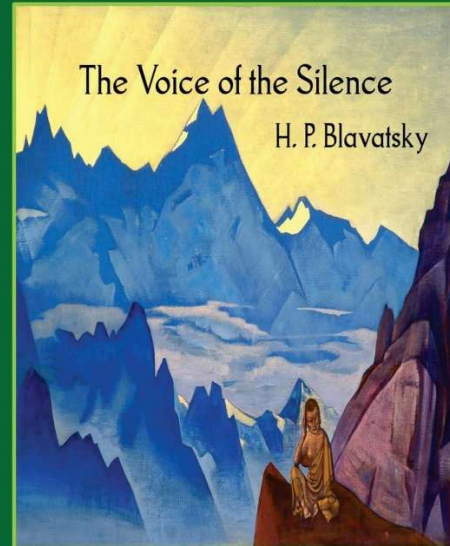
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