

### THE VOICE OF THE SILENCE.

The possibility of the reality of the inner life is that which most interests him who has entered upon the Path, or is about to do so. The sensuous intellectual pleasure derived from a perusal of "Isis," is only surpassed in intensity by the mine of knowledge, on all planes of thought, opened up to the student in "The Secret Doctrine." But has any traveller in this Vale of Tears aught of surety to offer to the parched and thirsty soul, weary of sensuous perceptions, oft-repeated, that spiritual consciousness or illumination may be a glorious reality? How have the Buddhas and the Christs of all the ages attained their recognized perfection? How is it that these divinely compassionate men reached the condition necessary to utter forgetfulness of self, in extending helping hands to a world sunk in ignorance, and pitiful in its incarnated selfishness? These are questions which have puzzled millions who have gazed in admiration upon the lives of the greater Arhats. A new revelation, such as that given through H. P. B. by the Masters of Wisdom, to touch all sides of a base human nature, almost ready for a higher condition,—certainly ready for a change—to conclusively round up the system, must give the world light upon these constantly recurring questions. As "Isis" appeals, then, to the public, as "The Secret Doctrine" appeals to the student, it is intended that "The Voice of the Silence" will appeal to those to whom its great recorder dedicated it—"The Few."

Derived from "The Book of the Golden Precepts," one of the works put into the hands of mystic students in the East, its teachings, obligatory in this school, are accepted by many Theosophists. Madame Blavatsky knew most of these precepts by heart and rendered them into delightful English. It is a superb mystic treatise, first written in ideographs, as it was delivered by the great Arhats, ideographs which enable the Chinaman, the Indian, the Japanese, or the Englishman, acquainted with the character, to read it in the language he claims as his own. The ethics of the little volume are of the most exalted character, and no higher tribute can be paid to the memory which is celebrated by the White Lotus, than to receive those precepts in the spirit in which H. P. B. gave them to us. In some phase they carry conviction that the life modelled upon their sublime teach-

ings cannot be "far from the kingdom." Only sages such as she can in this epoch fully appreciate the words of the "Higher Self," and that this is the fact speaks volumes for a purity and sublimity of life which in the light of "The Voice of the Silence" becomes axiomatic.

Fragment I. of "The Voice of the Silence" is composed of instructions to those ignorant of the dangers of the lower psychic or abnormal powers in man. She adjures the pupil to intensive contemplation until the mind is slain, until the fleshly eyes are blind to all illusion, and the fleshly ears deaf to all sound. Then, when united with the silent speaker,

"The soul will hear and will remember,  
"And then to the inner ear will speak—  
"THE VOICE OF THE SILENCE."

After solemn warnings by the silent speaker, the grand center of all unselfish lives is struck, in the line:

"Give up thy life if thou wouldst live."

"Give up thy life," the personality, the mask. Swift follows instructions concerning the three Halls:

"The Hall of Ignorance, in which thou sawest the light, in which thou livest, and shalt die."

"The Hall of Learning, in which thy soul will find the blossoms of life, but under every flower a serpent coiled."

"The Hall of Wisdom, beyond which stretch the shoreless waters of Akshara, the indestructible Fount of Omniscience."

Passing through the dangers of the First Hall—Lust—and fleeing from those of the Second—sweet-tongued voices of illusion—the disciple reaches the Hall of Wisdom "where the light of Truth shines with unfading glory." But the disciple must beware of the perfidious beauty of this hall, which is but a snare for his probation, lest, dazzled, he should become an abandoned wreck. If the Disciple would reach the Vale of Bliss, the instruction is:

"Close fast thy senses against the great dire heresy of separateness that weans thee from the rest."

To the emotional man the next instruction seems heartless, and as if the best of life must be crushed out. Hear the Voice:

"Ere thy soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection."

"Thou canst not travel on The Path before thou hast become that Path itself."

And in this we hear the affirmation of Christ Jesus: "I am the Way."

The immediately following instructions to the Disciple clear away all misconception; while he has lost his life, his