

REFLECTIONS  
ON THE VOICE  
OF THE SILENCE

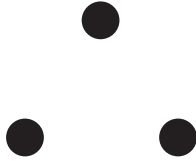
by H.P. Blavatsky

*by*

J. van Rijckenborgh

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## Introduction

The extraordinary work that is *The Voice of the Silence* contains 316 verses. Helena Petrovna Blavatsky, who wrote them down from memory, tells us in her introduction that they were part of a larger whole, called the *Book of the Golden Precepts*. Others tell us that they derive from a sixth-century Buddhist school. Like the Tao Te Ching or the Sermon on the Mount, they contain a key that gives access to the school of real life, the university of the heart.

*The Voice of the Silence* points out to us the one paradox that lies hidden in life. It begins young, radiant and beautiful, it ends old and withered. Everyone experiences it: youthful hubris mingles with the forces of inertia that characterise all matter; slowly the bubbling energy disappears and that inertia seeps into the being, possibly carrying with it wisdom and prudence; but more often, if the high ideal of life has not been grasped, it ends in bitterness and resignation. Then, after a few hundred years, when earthly conditions have fundamentally changed, it begins another round – at least if we follow the teachings of the Buddhist school from which this booklet originates.

Why is that so? Why can't one remain eternally young, vibrant and beautiful, or at least end up like that? Well, because those qualities are not of the earth, but belong to that which

gives it life: the world soul, Alaya. It is she who grants them to all mortals, subject as they are to rising, shining and fading again. The paradox points to the transience of all forms in which earthly illusion envelops us. No form is reality, it seems to say. Only transcending from one envelope to the next is reality.

The gem *The Voice of the Silence*, which is characterised by short concentrated texts, comes from a school of initiation; it is also intended for people who follow a Spiritual School. It is a spiritual guide for 'students of mysticism in the East', says the author in her Preface. 'The knowledge of it is obligatory in that School whose teachings are accepted by many Theosophists.' The book is more than that, it contains a universal wisdom and offers essential insights to every person who strives for truth; it has therefore been part of the core literature of many seekers all over the world for more than one hundred years.

Therefore, a great sense of gratitude is in order. On the one hand it is a special privilege that we can take note of these teachings; on the other, it increases hunger in a seeker. Anyone who feels attracted to them can read and study them without belonging to a Spiritual School; yet it is impossible to fully taste the depth, the humanity and the love of the teachings of this truly compassionate wisdom without at the same time putting them into practice in a school, in a group of kindred spirits. The reader who takes in the reflections of Jan van Rijckenborgh in the present publication will understand why this is said. He wrote these in the years 1962-1963 and also as addresses for pupils of the Lectorium Rosicrucianum - the School of the Golden Rosycross - which is an initiation school.

A remark is called for here. H.P. Blavatsky wrote *The Voice of the Silence* in 1889. She always advised Theosophists who

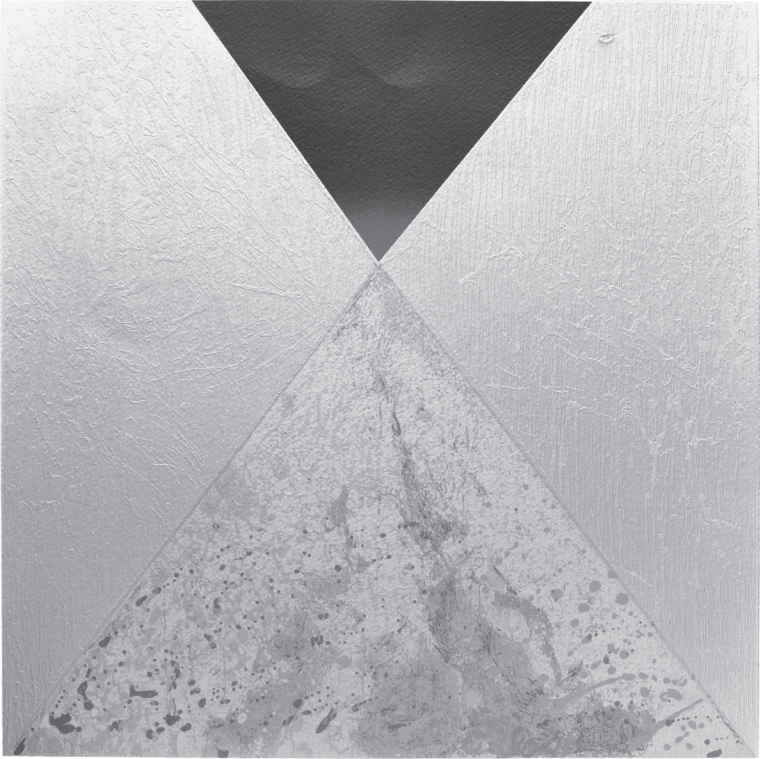
sometimes turned to her with concerns about the future: 'Read the Voice – Read the Voice of the Silence – it contains all the answers to your questions.' She saw this text as a final gift to those who were able to perceive something of the Light, and the world of the Light that stands behind it.

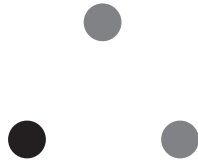
There appear to be only a few of them – which is why she also dedicated the work to 'the few'. And here the same question applies again: Why is that so?

There are not many souls who fundamentally reject existence in this three-dimensional reality. Not as an interesting thought, a philosophical position or from a romantic idea that originates in thought and resides in the mental vehicle. No, in the deepest being of such people there is a cell structure that makes them constantly experience a feeling of alienation in our world and, in a certain sense, experience that they do not belong here.

Certainly, they are part of society. They take their work, study or profession seriously, but know that within them lives a soul that is wandering, searching. They have heard - from where they cannot say - of an inner jewel, a royal life; they have heard of the hidden possibilities in the human being, and they find no rest until they learn more about it. When the thought of a School, about which Blavatsky speaks, reaches them, something stirs in them. Here speaks someone who knows the deep searching feeling burning within them, a longing for a higher dimension, where spiritual awareness and serenity go hand in hand.

There is also a distinction between the mass spirituality of our day and the lonely path of the Lanoo, or disciple, who are faced with their tasks in *The Voice of the Silence*. The spiritual consciousness that is prevalent in society shows that there is more than external social and civil life, more also than revival meetings or the rapture during music festivals. However, everything is asked





FRAGMENT I

THE VOICE OF THE SILENCE

## DHARANA

*These instructions are for those  
ignorant of the dangers of the lower Iddhi.  
He who would hear the voice of Nada,  
the 'soundless sound,' and understand it,  
he has to learn the nature of Dharana.  
Having become indifferent to objects of perception,  
the Lanoo must seek out the Rajah of the senses,  
the thought producer, he who awakens illusion.  
The mind is the great slayer of the real.  
Let the disciple slay the slayer!*

*For when to himself his form appears unreal,  
as do on waking all the forms he sees in dreams;  
when he has ceased to hear the many,  
he may discern the One -  
the inner sound which kills all the outer!  
Then only, not till then,  
shall he forsake the region of Asat, the false,  
to come to the realm of Sat, the true.*

*Before the soul can see, the harmony within must be attained,  
and eyes of flesh be rendered blind to all illusion.*

*Before the soul can hear, the image (man)  
has to become as deaf to roarings as to whispers,  
to cries of bellowing elephants  
as to the silvery buzzing of the golden firefly!*

*Before the soul can comprehend and may remember,  
it must unto the Silent Speaker be united,  
just as the form to which the clay is modelled,  
is first united with the potter's mind.*

*For then the soul will hear, and will remember.  
And then to the inner ear will speak:*

#### *THE VOICE OF THE SILENCE*

*and say:-*

*If your soul smiles while bathing in the sunlight of your Life;  
if your soul sings within her chrysalis of flesh and matter;  
if your soul weeps inside her castle of illusion;  
if your soul struggles to break the silver thread  
that binds her to the Master  
know, O pupil, your soul is of the earth.*

*When to the World's turmoil your budding Soul lends ear;  
when to the roaring voice of the great illusion your soul responds;  
when frightened at the sight of the hot tears of pain,  
when deafened by cries of distress,  
your soul withdraws like the shy turtle within the carapace of selfhood,  
learn, O pupil, of her silent God,  
your soul is an unworthy shrine.*

# 1 DHARANA

## The true thinking faculty

You have probably heard of the ancient book of wisdom called *The Book of the Golden Precepts*. It is a book of which the entire contents have been, and continue to be, made known solely to pupils of authentic inner schools. That is why H.P. Blavatsky made public only a small part of these truly Universal Teachings that she addressed to 'the few,' in the seemingly modest and very special booklet *The Voice of the Silence*.

It was an attempt by the Universal Brotherhood at the end of the nineteenth century to determine to what extent the group to whom this booklet was addressed was sufficiently capable of understanding and fulfilling these teachings. We in turn transmit its contents to you, in the hope that the few who can understand these matters will also become those who will put them into practice, so that the group of 'the few' will be reinforced both in number and in strength, to serve all of humanity.

The precepts of *The Voice of the Silence* - as the first words resound - are meant for those unaware of the dangers of the lower Iddhi (faculties). They are intended exclusively for those who want to follow the path of the truly great, and who do not by pure self-assertion oppose the divine plan, namely the plan of the great resurrection of the three-in-one, the unification of spirit, soul

and body. We wish to help you also penetrate the essence of *The Voice of the Silence*:

*He who would hear the voice of Nada,  
the 'soundless sound,' and understand it,  
he has to learn the nature of Dharana.*

We have repeatedly spoken of the Other, the virgin spirit, the personal God-in-us, who is and will be in all eternity; the true and real human, the Father to whom the son, the personality being, must sacrifice itself completely if there is to be any real unity. Well, that divine Other One can speak in our lives through an alchemical unification, by means of the great mystery of the Rosycross. Through that union we begin to hear the voice of *Nada* in sounds that cannot be heard or received by the earthly ear, and which are therefore called the soundless sound.

How will the *Lanoo*, the disciple or pupil, be ennobled to this glory?

He will do so by means of *Dharana*, the right use of the thinking faculty. You know that for many years, and to the displeasure of many, we have strongly condemned the misuse of the thinking faculty by the vast majority of people by means of giving various examples. Well, the teachings that are now placed before us place this matter in an even more fundamental way by using the word *Dharana*.

*Dharana* means the exclusive use of the higher, divinely intended mind, directed and dedicated to the real plan of God, with complete exclusion and absolute negation of the world and state of life of the ordinary and lower senses. *Having become indifferent to objects of perception, the Lanoo must seek out the Rajah of the senses, the thought producer, he who awakens illusion.*

Celebrating this farewell is a process, an attitude of life that one can decide upon; an attitude of life that needs one's complete attention and intelligence. For example consider the enormous complexity of the sensory activities. How do they determine you? From what do they distract you? Who is it, or what is it, that does this? Do you ask this of yourself? Have you traced the Rajah of the senses, the activity of the senses, to its cause? What and how is that cause? Who is that producer of thoughts who continually creates and maintains illusion in you? And then comes the answer: *The mind is the great slayer of the real*. This conclusion comes to us from thousands of years ago.

Are not the thinking faculty and the intellect equal to each other, do they not completely merge into each other?

No, they do not. The ability to think in the personality body is still under construction. The intellect is the brain apparatus, of which the thinking faculty wants to make unobstructed use, among other things. The intellect is the robot, a living piece of machinery that one can train for a purpose in earthly life; that one can fully attune to the horizontal line; that one can make into a prominent aspect, and to which one generally entrusts the guidance of our humanity.

The sham human being, the robot being, has not just arrived, it has been here a long time. And from the very moment this sham human being appeared, the development of the thinking faculty stagnated. This is the cause of all illusion. Further, from that moment on, the path to the one reality was closed off to humanity. That is why the requirement of *The Voice of the Silence* now sounds: *Let the disciple slay the slayer*.

How else could that occur than by a very powerful intervention in one's own life? A perilous undertaking indeed, for is not

life, our entire social life and being, completely dependent on reason, that great killer of the real? The opponent has left nothing to chance. Compulsory education is the law, and one-sided intellectual training for and by all is the law. And so, humanity is swept along in the maelstrom of the glorification of the intellectual, rational mind, a definite self-destruction.

On the other hand, by giving freedom of development to the thinking faculty, one arrives spontaneously at essential knowledge and the complete capacity for liberating action. But who dares to trust in this? And who can muster the courage to continue in this direction? Surely no one! And that is why our world has become the only reality for the majority of humanity; the only reality, driven as a matter of course by our mechanical aids.

The three-dimensional order within which our life moves, is the prison in which we are all locked. And now we say to you: when you withdraw from this, when you defeat 'the great slayer of the real' by beginning to send upwards all your yearning from the depths of your heart, and when you begin to apply all the consequences of this stream of desire to the extent that it wells up in you, a wonderful process will develop in you. Then your own form, your own personality manifestation will at a given moment, seem very unreal to you, *as do on waking all the forms he sees in dreams*. Then the prison doors open, the walls are torn down, and one will be drawn up from the pit of mortification, and *when he has ceased to hear the many, he may discern the One*.

Like a mighty stream of light that cleaves through the darkness of earthly existence, an intense clarification will take place, an inner enlightenment, alluded to by all mystical world literature. The inner sound is heard, the voice of *Nada*, the soundless

sound, which will utterly kill the outer sound. Then the voice of the Father addresses anew the child who was lost and is now found again.

*Have you not sin at the third gate  
destroyed and the third truth attained?  
Have you not entered Tau,  
the Path that leads to knowledge - the fourth truth?*

*And now, rest beneath the Bodhi tree,  
which is perfection of all knowledge,  
for, know, you are the Master of Samadhi,  
the state of faultless vision.  
Behold! You have become light,  
you have become the sound,  
you are your master and your God.*

*You are Yourself the object of your search:  
the voice unbroken, that resounds throughout eternities,  
exempt from change, from sin exempt,  
the seven sounds in one,*

*THE VOICE OF THE SILENCE.*

## 17 SEVEN TONES IN ONE

### Epilogue

The heart is the most important organ of our entire body. The heart is the absolute centre of the spiritual and human consciousness; the seat, the point of contact of the microcosm within the body; the focus of the true kundalini of the heart; the spiritual, truly higher source of power in us. If the disciple wishes to walk the Path, then the heart must truly yearn for soul-liberating life, because only then can the rose power be used, and one can rightfully and truthfully be called a Rosicrucian.

‘First the heart must be unlocked, the rose must come to life.’ If this condition is met, then a start can be made on the great work of construction. To this end, we have at our disposal our personality consciousness, which is formed primarily of seven focal points, also called the seven harmonies. That personality consciousness is of course entirely animalistic. The four etheric forces from which humanity lives reflect their influence in the memory centre. They allow the natural being to live, to be and to gain experience, mostly of a painful nature. Liberation cannot be found through the consciousness of the mind alone, neither through the consciousness of the heart alone. Only through the right cooperation of both sanctuaries can the flame of the higher consciousness ignite and be radiantly active.

If the consciousness of the heart functions as originally intended, God speaks to us in that consciousness and then goes to work with and in the consciousness of the head. The collaboration of these two is called 'alchemy'. Every human being has acquired the tools to start this developmental phase and to bring it to a successful end. But only when the seven focal points, the seven gates, begin to spread their Light in the correct way, can it be said that the good end is being approached.

Purely automatic processes make us live so as to animate and move our system. And when human beings are in motion, at a given moment it is said to them: 'Work out your own salvation in fear and trembling.' For the creator of this liberating word knew in advance which obstacles human beings would encounter if they were to undertake that self-realisation. The seven processes develop as follows:

- firstly: the mineral state with the activity of one ether current;
- secondly: the vegetable state with the action of two ether currents;
- thirdly: the animal state with the added activity of the third ether current;
- fourthly: the nature-human state with the added activity of the fourth ether current, the mental or reflecting ether.

And then the person approaches the critical condition, the state in which self-realisation must begin. If not, then the fifth ether current, the electric or soul ether, will find them unprepared, and instead of transfiguring them, will burn them. That is the warning given in the holy language, to which your attention is now drawn. And that is why we also hear the call in the Spiritual School: 'begin before it is too late', because none of us can

know to what extent, in what power or strength, the electric soul ether will increase.

*Where is your individuality, Lanoo,  
where the Lanoo himself?  
It is the spark lost in the fire,  
the drop within the ocean,  
the ever-present ray,  
become the all and the eternal radiance.*

*And now, Lanoo,  
you are the doer and the witness,  
the radiator and the radiation,  
light in the sound, and the sound in the light.*

*You are acquainted with the five impediments,  
O blessed one.  
You are their conqueror, the master of the sixth,  
deliverer of the four modes of truth.  
The Light that falls upon them shines from yourself,  
O you who was disciple but are teacher now.*

How can one describe the state of detachment of the pilgrim who enters the solar world, Christi; who completely loses their individuality, which they have possessed for so long? What will take its place?

Our language has no words to describe such a state of being and to give a clear mental image of it. It is not being taken up into another, greater, already existing and all-encompassing being. It is not a disappearance, but it is becoming part of the Godhead itself, part of the Solar Logos!

Should we wish to reach the depths of the divine revelation, so unfathomable to us – that which is called an absolute union with the Father – then one must speak of a continual expansion of the Godhead, through the self that unites with that Self.

When we speak to each other about group unity as an ideal-ity – that is, forming an absolute unity with many, without all the tensions and divisions so familiar to us – then we can see and experience in it a foretaste of partaking in the Godhead, for the reality of this sublime experience is only possible when the five obstacles have been overcome!

The five obstacles are the conditions that are created through the five ether currents:

- the chemical ether creates the danger that the person will become lost in the labyrinth of matter;
- the life ether brings the immeasurable danger of the wrong use and application of the creative power present in the human being;
- the light ether enfolds the person in a veil of light, which creates an erroneous sensory reaction that can lead to completely wrong conclusions;
- the reflecting ether so often causes a total erroneous mental development, whereby the person is removed further than ever from the father's house;
- and the electric ether, the soul ether, will take from the person what they have not developed and bring them back to the point of departure.

Therefore, he or she who overcomes the five obstacles is the blessed one – with all their sorrows and misery, with all their

temptations, with all their destructions – and follows the lonely path to its end. Such a one is the soul that can hear the voice of the Silence.

Set foot on the solitary, yet liberating path, and be guided from the restless heaving waves of the ocean of life, to the real joy, the tranquillity and peace of the newly attained soul life. May all these thoughts about the liberating path strengthen you and induce you to perseverance.

Use the hours of the day before they expire. Keep your lamps burning, and may God be active with you and in you.





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