THE POTENCY OF SOUND

 IN THE TIBETAN BUDDHIST mantra, ***Om Mani Padme Hum****,* Om, the Jewel in the Lotus, the lotus flower is the human being, the soul, likewise the entire constitution of man; more accurately, his auric egg with its different layers of substance combined each with the others, like the closed petals of the lotus flower. The jewel within the lotus is the diamond heart, the vajradhaa, as the initiate of ancient days was called -- a mystical term signifying the expression in action of the inner god, the divine radiance or flame, sparkling glorying, and vivifying the one through whom it shines.

 It is small wonder that Tibetans of all classes, whether quasi-initiates or merely the vast rank and file of the populace, have cherished this invocation and recite it with the spiritual longing arising in the aspiring soul. It is a way of saying, just as H.P.B. phrases it, "**I am in Thee, and Thou art in me."** When intoned with an understanding of what it represents, and with a yearning of the heart and mind always toward union with the divine within, it has a strong effect in purifying one's channels of thought and keeping one's aspirations constantly alive.

 As to pronunciation and significance of this mystic syllable OM or AUM; either way of writing this word in European characters is correct, and the meaning is practically identical. The pronunciation, however, is not the same. OM is pronounced O- M, but AUM is A-U-M, the two vowels being sounded distinctly, and the M in both cases sounded vibrating within the skull. The sectarian, modern Brahmanical devotee will say that AUM is emblematic of the three persons of the Hindu triad, Brahma, Vishnu, and Siva; but this is a lame attempt to explain in what we may call ecclesiastic fashion something more profound. A-U-M - spelling and pronunciation and sound -- is the higher form of the word, and is perhaps the more effective when one knows how properly to sound it; OM is the simpler of the two, and in the beginning equally effective.

 The vowel O, or the fluid diphthong A-U, combined with the sounding of the M within the skull, have a particularly strong effect upon the human aura; and when the aspiration is high, and the heart lifted with reverence and love, and the mind itself is allied with the sun, the influence of the 'sounding of the word' can be very great. It stills, calms, and refines the entire sphere of the auric egg, so that the differing vibrational periods in separate portions of the auric egg are reduced to one harmony. Then the inflow from the god within is easy; and, at such times, a man may receive the very inspiration of divinity.

 The Jews also had a word of somewhat similar character, used by their initiates in much the same way, and this was Amen --the common Amen.

 More important than the correct pronunciation is the sounding of the word. That verily can work magic if rightly done: its correct pronunciation combined with the proper reverberating resonant sounding made by one who understands, works magically. It is the physical sound of this sacred word which is used in the art of practical magic solely for the purpose of tranquillizing the atoms, as far as it is possible for that sound to do this. As I have said, when uttered by one who knows how to do it and who understands the meaning of the act, its power is very great; it tranquillizes and soothes the entire auric envelope, and makes much easier the passage of the soaring soul up towards the spirit and back to the human consciousness.

 Let us remember this, however, that it is not the senseless repetition of words that will do anybody any good. The pattering of prayers would be of equal value. The singing of hymns and the chanting of chants and the muttering of mantras are in themselves all useless. What is important is to know, and knowing to do.

 To one who knows, sound is perhaps the most important factor in cosmic workings. As H.P.B. has written in her *Secret Doctrine* (I, 464), the "magic of the ancient priests consisted, in those days, *in addressing their gods in their own language. . . .sound being the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and the Immortals*." Verily it is so. We must learn to talk the language of the gods before we can confabulate with them; learn to control the elemental beings before we have mastery over them. We must learn to reach the hearts of our fellow humans before we can ever help them. And this speaking the language that is understood is, above everything else, through the instrumentality of sound, the great magic agent in the universe. For everything that is, great and small, visible and invisible, sings a song of life, and this is its vital keynote; and if one can strike that keynote, he has mastery over it.

 But let us beware of black magic, and touch not the individuality or destiny of any other than ourself. The magic potency of sound is widely known. Political orators, the orators in the churches, sway the hearts and minds of multitudes, and do it not necessarily by words, though greatly by words at times, but by sound and intonation.

 Those who teach the Law, the Dharma, however, use the wisdom and knowledge that have been placed in their hands as a sacred trust. It is by sound more than by words that the messages of truth and wisdom are carried into our consciousness through the crevices and crannies of the armor of personal selfhood built around the soul.

 I might add that the members of the Brotherhood are continuously acting as a Guardian Wall shielding, protecting, mankind from dangers of cosmic and terrestrial character. The method used by these Great Ones is to 'sing' these dangers away from us, through the akasa -- by sound. Now please do not misinterpret these words and picture a row of the Great Teachers standing there, clad in white garments, and opening their mouths and yelling and bellowing and squawking and squealing, as we human beings sometimes do and speak of it as singing! The singing may be utterly soundless to our ears, but it is a song, a song of which the mystics spoke, charming the evil away -- charming means here to sing, to chant, to 'sound' it away.

 Now, what are these dangers? Let us not think for a moment that they are only material. No; they are of many kinds: spiritual, intellectual, psychical, astral, physical. They are cosmic dangers reaching our earth from outside, from other planets of the solar system, and from dead planets, our moon in particular, and the so-called Eighth Sphere or Planet of Death. Indeed, they are in constant movement along the circulations of the solar system, rivers of lives having as much right to be as we have; but inimical to us in our present evolutionary state, or dangerous at least, and which, if they could enter our earth's atmosphere and impinge upon us, would wipe out the human race overnight. Not a single human being would be left alive upon the earth when morning came.

 We humans are pilgrims, we are not forever and unto eternity chained to our globe, nor linked to our planetary chain. We are transients here, although our sojourn is of an exceedingly long time period when judged by human standards. Consequently, there are dangers arising even in this planetary chain, and therefore in globe D of it, which could be highly inimical to man's well-being were they allowed to impinge upon us without a shield or barrier of some sort. These are the terrestrial hazards, and they are of many kinds and on all planes.

 Incidentally, one of the greatest of these that we hman beings are facing in our own era is the psychical crazes which are sweeping over the world, distracting our minds and diverting us from the thoughts of spirit, of spirituality. This is a psychical danger, which is fraught with tremendous perils because it can mislead human souls.

 But let us remember always that we are protected by song, by sound, albeit the most powerful sounds are those which are inaudible to us. The sounds which the human ear can take in, on account of its present imperfections, are but a small part of the octaves of vibration. The greatest by far is the inaudible sound. The Music of the Spheres, for instance, is so immense that others cannot take it in. Every smallest atom sings its keynote of life as it lives. It is thus by sound, inaudible to us, because of its magnitude that the planes and the suns follow their pathways of destiny, and weave their web of being and so grow to grander things.

 Sound is a form of radiation. Radiation is but a form of sound. It was no vain way of speaking, when some of the European peoples told us that their ancient magicians sang their storms away, sang diseases away, sang men into health and sanity, sang men into goodness and wisdom.

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