

# **THE SACRED WORD**

Michael Stacy  
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# THE SACRED WORD

## Introduction

Some scientists in this modern era study the five physical senses: hearing, touch, sight, taste and smell. Audiologists study the sense of **hearing**, which include hearing loss and how balance may be affected by that loss, disorders related to hearing problems, and methodologies for improving hearing; the method of measuring hearing is called audiometry; acoustic engineers study the vibratory effects of sound within small and large spaces, and how those effects impact hearing through the proper analysis, design, and control of sound. Haptics is the study of the sense of **touch**, how communication occurs through this sense, and the importance of touch communication in interpersonal relationships. Optics is the study of light and its relation to **sight**, with much research into visual perception occurring in psychology, cognitive science, neuroscience and molecular biology. The sense of **taste** is studied biologically, psychologically, chemically and genetically, and works closely with the sense of smell. The sense of **smell** is called olfaction, and it is a form of chemoreception (along with taste). Although there are a number of theories to describe the mechanism of odor coding and reception, none of them completely explains olfactory perception.

Other scientists go beyond the senses of the physical body and are beginning to study what might be considered the sixth sense - the mind, and the mental processes which occur outside of those happening within the brain structure. These studies can enter into the realms of what may be called the intuition and telepathy, activities which are quite difficult to measure and quantify because they occur outside of the physical realm.

When we study sound vibration in its many frequencies, we note that it can have varied effects - physically, emotionally and mentally. The sound of a jackhammer can be quite jarring, and a note sounded at a certain frequency and intensity can shatter glass. Music of different types can be soothing, inspirational, uplifting, or disturbing - affecting us in all ways. The tone of a voice can have the same effects. We use vibration in our meditation practice in sounding mantrams and sacred words, seeking to attain higher levels of consciousness.

In the Trans-Himalayan Wisdom tradition teachings we are instructed to use the Sacred Word in our meditation practice. In some of the teaching that Sacred Word is identified as **AUM**, and other areas of the teaching identify it as **OM**. In my own formal training (i.e. apart from my independent reading and study), other than the Sacred Word being identified, there has been little information provided regarding its purpose, its proper sounding, the effects to be expected by its use, or any dangers which may arise. This has led me to this deeper investigation and study of vibration and sounds through the Sacred Word.

When beginning this study, I posed a number of initial questions. For some of the questions I was able to find answers. Answers for other questions have not yet been fully revealed. The following are my initial questions:

1. Where do sacred words come from, what is their source?
2. Why are sacred words considered sacred?
3. Are there sacred words in all religious traditions?
4. Are there dangers in the use, or misuse, of sacred words?
5. What is the purpose of sacred words?
6. What effects should be expected from the use of sacred words?

To answer these questions I began a systematic study of a number of terms related to vibration and symbolism. I briefly researched the cosmological beginnings of sound as presented in scientific theory and in a number of religious traditions. I studied symbolism as it relates to meanings and causes hidden by outer forms. I looked at mantrams and mantric forms as they relate to sound and vibration. I tried to understand what words of power are, and how they may be used effectively. I researched information pertaining specifically to the term "Sacred Word," and sought to understand its meaning and its relationships with mantrams and words of power. I looked for information describing how to correctly sound the Sacred Word. I performed additional research on the effects of using the Sacred Word when sounded correctly, and of incorrect or improper use. I finally sought to understand the potential dangers which may be present when the Sacred Word is improperly used.

Although I was able to answer, to some degree and level of comprehension, some of my initial questions, I have found the subject to be deeply veiled in many respects. I believe that the veiled nature is for our own protection, and the truths underlying the many symbols will be revealed as our consciousness is lifted into the higher planes

of being. At some point in our evolutionary process we will hear the originating sound of the universe, and know ourselves as that sound.

## **In the Beginning**

In the current cosmological theory of astrophysicists, a model of the beginning of the universe has been advanced which is called the “Big Bang.” Using mathematical models and astronomical observations, this theory attempts to explain how the universe came into being. The basic idea of this theory is that the universe began as a highly concentrated unstable form of energy which exploded (the big bang) into an extremely hot sea of neutrons, protons, electrons, positrons, photons, and neutrinos. Since it is believed that the big bang occurred (about 13.77 +/- 0.059 billion years ago according to this theory) the universe has been expanding (inflating) and cooling. In this “inflationary universe” model, unstable energy was transformed into particles of matter at the instant of the big bang. “Whatever its nature, the inflationary model predicts that this primordial energy would have been unevenly distributed in space due to a kind of quantum *noise* that arose when the Universe was extremely small.”<sup>1</sup> No human really knows what the universe was like before the theorized big bang, what constituted space, or from where the unstable energy came. In order to test the validity of the theory, scientists have studied background cosmic radiation which has provided answers to some of the questions. It has also raised numerous other questions. The question of what set off the big bang and the resulting inflation has not yet been answered, and what is the quantum noise?

Through their teachings and sacred writings, world religions have also put forth their version of the formation of the universe. Many of the cosmological teachings of the world religions refer to a sound or word spoken at the time of creation. We may, therefore, find some correspondences between the current scientific theory of creation (the big bang) and the teachings of the many world religions.

In Judaism, we are told in the book of Genesis “<sup>1</sup>In the beginning God created the heavens and the earth. <sup>2</sup>The earth was formless and void, and darkness was over the surface of the deep, and the spirit of God was moving over the surface of the waters. <sup>3</sup>Then God said, "Let there be light"; and there was light.”<sup>2</sup> The voice of God spoke the universe into existence through some sound or series of sounds to create the word which as said.

For the Christian, the book of John states “<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God.”<sup>3</sup> Here again we find a word, which we can suggest as coming from one or more sounds, as the beginning of the existence we experience.

In Islam, we read from the Qurān: “It is He who created for you everything on earth, then turned to the heaven, and made them seven heavens. And He is aware of all things.”<sup>4</sup> And another verse: “Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?”<sup>5</sup> Cloving asunder seems to indicate a violent act occurring, such as what would occur during a “big bang,” and we see a reference to a septenary universe.

The Hindu reads from the sacred Chhandogya Upanishad “<sup>1</sup>The sun is Brahman: this is the teaching. An explanation thereof follows: In the beginning this universe was non-existent. It became existent. It grew. It turned into an egg. The egg lay for the period of a year. Then it broke open. Of the two halves of the egg-shell, one half was of silver, the other of gold. <sup>2</sup>That which was of silver became the earth; that which was of gold, heaven. What was the thick membrane of the white became the mountains; the thin membrane of the yolk, the must and the clouds. The veins became the rivers; the fluid in the bladder, the ocean. <sup>3</sup>And what was born of it was yonder Aditya, the sun. When it was born shouts of "Hurrah!" arose, together with all beings and all objects of desire. Therefore at its rise and its every return shouts of "Hurrah!" together with all beings and all objects of desire arise.”<sup>6</sup> In this cosmology we find the breaking open of the cosmic egg which could signify some sort of sound, and the noise of shouting occurring at the birth of the universe.

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<sup>1</sup> < <http://science.nasa.gov/astrophysics/focus-areas/what-powered-the-big-bang/> >. (Emphasis mine).

<sup>2</sup> New American Standard Bible, Genesis 1:1-3.

<sup>3</sup> New American Standard Bible, John 1:1.

<sup>4</sup> Qurān 2:29.

<sup>5</sup> Qurān 21:30.

<sup>6</sup> Chhandogya Upanishad, 3:19:1-3.

From the perspective of religious traditions we see that these breaths, sounds, or words led to the physical manifestation of the universe as we are now able to know and experience it. Instead of thinking of these terms literally, perhaps we should consider them as symbols of some occurrence or “thing” by which the universe became manifest in all its multiplicity and splendor. The symbolical consideration is proposed because, from scientific study, we have learned that sound (as we physically know it) is only generated through the medium of our air. (Although NASA recorded [radio wave] sounds being emitted from Jupiter by the Cassini spacecraft while it passed by the planet in 2001, as well as sounds from Uranus and Earth). Sound is not included in the electromagnetic spectrum which delineates the vibratory rate of all energies.

## **A Look at Symbols**

What are symbols? The first definition in a standard dictionary tells us that it is “something used for or regarded as representing something else; a material object representing something, often something immaterial; emblem, token or sign.”<sup>7</sup> A spiritual dictionary defines symbology as “The study of pictures, images, designs, and glyphs as a means of awakening vast amounts of archetypal knowledge in a simple and usually universal manner. These pictures from the subconscious form the language of dreams, visions, intentions, and psychic impressions. An international, cross-cultural nomenclature of MYTHS, DREAMS, VISIONS, and RITUAL, timeless and limitless compared to words - a principal tool for the SUB- and SUPERCONSCIOUS as we evolve from unconscious to conscious awareness.”<sup>8</sup> The definition given to us by D.K. is “an outer and visible sign of an inner and spiritual reality, carried out into expression upon the physical plane by the force of the inner embodied life.”<sup>9</sup>

We may find that it is very difficult to express the idea underlying any symbol, as our present language generally does not have the words necessary. Some ancient symbols have been preserved only as sounds or trumpeted words, such as the **OM**. Other symbols have sounds or chords massed together and mixed with ancient phrases which are difficult to translate. Just as an idea loses much of its meaning and potency when it is brought into the world of form, when a symbol becomes clothed in language it loses much of its significance.

We should consider that every form in the outer world is a symbol, a myth or outer sign which veils an idea or inner hidden reality. Through the form, as an embodied idea, the objective existence of some life is worked out. When we chose to focus our attention on the outer form, the hidden truth remains unknown, and hence does not impact our lives as it could and should. When we choose to deeply study each component of a form individually, we may lose the significance of the entirety which is hidden in plain sight. To find the truth within we must shift our focus of attention from the outer world to that of inner realities. We then discover that truths are like an onion with many layers of skin - as we peel back each layer, a deeper level of truth/consciousness/beingness can be found. We may then realize that symbols are “the ultimate expression of a state of consciousness is in itself transparent for another deeper one, and so on into eternity; for all things in the sense-connexion of life are inwardly connected, and their depths have their roots in God.”<sup>10</sup>

This suggests that all forms in the outer world are expressions of an inner significance which caused their appearance. The causes of the outer forms can be discovered by those functioning in the world of meaning, which are the inner planes of being. We also find that the note or vibration, and the symbolic aspect of the inner cause, can convey more to the trained mind of the esotericist than that which the outer form of words conveys to the mind of the exoteric, or untrained, reader.

The use of symbols, and symbolic ways of acting, are ways used by our spiritual guides to externalize force, and thereby keep aspirants and disciples at a certain point of tension. It is this recognition of force and tension that aims to keep us from giving undue power to the form nature, and so helps in maintaining our focus of attention in the subjective world of meaning and of spiritual activity.

Developing our intuition, and thereby being able to reach into the intuitional plane (the Buddhic, middle, or fourth plane of our systemic planes of consciousness and being) and tap into the world of ideas, is facilitated by our study of symbols. This area of study takes work and perseverance, but by so doing we will be greatly rewarded in

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<sup>7</sup> The Random House Dictionary of the English Language, “Symbol.”

<sup>8</sup> Carol E. Parrish-Harra, The New Dictionary of Spiritual Thought, “Symbology.”

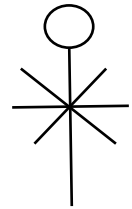
<sup>9</sup> Alice A. Bailey, The Destiny of the Nations, 119.

<sup>10</sup> Alice A. Bailey, From Bethlehem to Calvary, 8.

our present and future service work. When we ponder a symbol, we are instructed to observe the point where many lines cross, as it is there that we will find a point of force and illumination. This is where the illumined mind can penetrate into the meanings behind the symbol. In penetrating into that significance we reach the underlying cause and being of the symbol. It usually requires deep thought to find the words to express the underlying idea, where often there are no words for true expression, or words may have to be invented.

Our studies in the Ageless Wisdom present us with numerous symbols. In our early training we are taught that the triangle  $\Delta$  is a symbol of the threefold soul. In our later teaching it becomes symbolic of the three aspects of the Spiritual Triad. Still later in our training it represents the triangle of the Ashram, the soul and the disciple. All are indicative of certain manifestations of force. The square  $\square$  is presented initially as a symbol of the fourfold personality, with it later representing humanity as the fourth kingdom of nature. These two symbols can be arranged in a number of ways, each way reflecting a different meaning. As we master the meanings underlying the presentation of the symbols, we are told that great changes in decentralization will occur in the disciple's life, changing his/her effect in the Ashram.

There is another symbol used to reflect the life of a disciple, showing a regular cross (vertical and horizontal) combined with the cross of humanity (at 45° angles to the regular cross), with a circle at the top. The regular cross represents the disciple's vertical life of spiritual contact combined with the horizontal life of service in the outer world. The longer vertical line of the cross represents the need of the disciple to descend into the depths of human life to prepare the masses of humanity for the reappearance of the Christ and the externalization of the Hierarchy. The circle at the top of the cross shows where the disciple's consciousness must be focused, and indicates the extent of his/her conscious activity within the Ashram.



An ancient symbol of all physical manifestation, and of every point of crisis, is the point within the circle. This can also be viewed as a focus of power within a sphere of influence, similar to what we may view as an aura, or as the “ring-pass-not” of some entity at the middle. At times the symbols of the point, the line, the circle and the triangle have been applied in the outer world to Deity and the manifested universe. There are other ancient symbols to be studied such as an eye, a cross within a circle, the swastika, and geometrical forms such as the cube, the five-pointed star, the six-pointed star, and the eight-sided diamond to name a few.

We find that there are symbols which can be associated with our physical body. One which is given is the diaphragm as the outer symbol of the barrier separating the lower etheric centers or chakras from the higher, or of separating the solar plexus center from the heart center.

Then there are symbols which can be associated with our threefold nature. In the story of the birth of Jeshua (Jesus), there appeared three kings bearing gifts. The gifts were of gold, frankincense and myrrh. Gold is said to be a symbol of the physical nature of humans which must be raised in service to God. Frankincense is described as the symbol of the emotional nature of humans which must be raised from desire to aspiration, and it is also symbolic of purification - removing that which hinders, leaving only the essence for God's blessing. The essential oil myrrh is said to be symbolic of the bitter struggles we face as we develop the mind, and through that mental suffering we find its true light is the means whereby we can approach nearer to God. “Then we can offer to God that rare and wonderful gift of a mind made wise through pain, and a heart made kind through distress and through difficulty surmounted.”<sup>11</sup>

We have also been given symbols for some of the centers composing our etheric chakric system. One symbol specifically mentioned for an awakened ajna center, and of an integrated personality, is a four-pointed star between the eyebrows.

During our evolutionary growth, we learn to work with energy, spinning threads of light substance. The symbol of this activity, in ancient occult books, is the spider. Like a spider, we spin connecting threads to bridge the outer and inner worlds of consciousness and being. The etheric web found between the centers up the spinal column of the individual is the microscopic correspondence to the network of all activity and every aspect of the outer world. So when this idea of the web of a spider is expanded from the personal little self to the larger whole, we then can picture a network of an etheric web in the world (and also of the internet as a worldwide web of connectedness).

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<sup>11</sup> Alice A. Bailey, From Bethlehem to Calvary, 73.

In this idea we find “the world of meaning spread like an intricate network over all activity and every aspect of the phenomenal world.”<sup>12</sup>

The development of each of us as the three-fold man – our physical, emotional and mental aspects - is also symbolic of the racial development of humanity. This can be seen as the development of the physical vehicle during the Lemurian race, followed by development of the emotional vehicle during the Atlantean race, and now the development of the mental body during this current Aryan race. The completed development of “These levels symbolise the integrated man - physical, astral and mental.”<sup>13</sup>

The four elements of the esoteric philosophy have also been used as symbols. Water is used as a symbol for the emotional nature of humanity, and also for the sixth or astral plane. It describes our fluid emotions constantly shifting between pleasure and pain; sometimes calm and other times with waves crashing; and the ocean in which the mass of humanity continues to be enveloped, but from which it is slowly rising above as the mind is developed. Our 2<sup>nd</sup> initiation, as the baptism of water, indicates the purification of our emotional nature. In oriental literature, the symbol of the Buddhic, fourth, or intuitional plane is the air. As humanity is slowly yet surely reaching into an intuitional awareness, we find that there is a growing control of the physical plane air with that control reaching into space itself.

We are told that in the religious celebrations of the coming Aquarian age, humanity will come to know only one spiritual speech. There will be certain festivals celebrated, and each festival will celebrate a specific human condition. What will at that time be called the Festival of Pentecost will be the symbol of right human relations, whereby all men and all nations will understand each other. This is now known as the Festival of Goodwill, or Christ’s Festival, held at the time of the Gemini full moon.

Identification is the symbol of the goal held before all disciples who are being trained for initiation, which is an acknowledgement of each major expansion of consciousness. Clarity in word and language is the symbol which evokes occult certainty, and a release from mystical vision into identification. The knowledge which is imparted during the rites of initiation is not passed on through speech or the written word, but only through symbolic form. Only those persons who have taken initiations, and so have developed their higher senses, are able to understand the symbols used in those ceremonies. A five-pointed star is the symbol for initiation.

Ancient scriptures frequently use two kinds of numerals to be studied. These numerals include geometrical figures (which are conventional glyphs and often simple blinds), and sacred numbers (as symbols of which values are known by occultists through initiation). The “one is purely physical, the other purely metaphysical, the two standing in relation to each other as matter stands to spirit – the extreme poles of the one Substance.”<sup>14</sup>

The human family can be seen as symbolic of the physical manifestation of the Hierarchy. It is through “sexual relationship and physical birth that the vast Hierarchy of Souls can achieve physical manifestation and attain spiritual perfection in the three worlds of human evolution.”<sup>15</sup> We can then see that the spiritual work being done by all persons composing the New Group of World Servers is symbolic of the work of the Hierarchy. Whether working consciously or unconsciously as members of the NGWS, all are serving as agents of the Masters.

The Buddha, embodying the wisdom aspect of the 2<sup>nd</sup> Ray of Love-Wisdom, is a symbol of enlightenment. He is the organizer of the Forces of Enlightenment who are working at influencing the minds of the New Group of World Servers, and all selfless workers, in every field of human endeavor. “His Four Noble Truths exposed the causes of human trouble and pointed to the cure.”<sup>16</sup> This cure is to follow the path of right relations - to each other and to God.

Finally, what is termed the ‘raincloud of knowable things’ is a symbol of the purposes of God which have not yet been revealed, but can be immediately revealed if disciples and initiates penetrate deeper into the mind of God. This is the area of the knowledge, wisdom and reason to be found within the Universal Mind.

As has been shown, we are presented with a multitude of symbols covering a vast array of subjects to study, but the above list is not exhaustive or complete. We have learned that the symbolic nature of the outer form conceals

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<sup>12</sup> Alice A. Bailey, *Education in the New Age*, 66.

<sup>13</sup> Alice A. Bailey, *Discipleship in the New Age*-Volume II, 283.

<sup>14</sup> Helena P. Blavatsky, *The Secret Doctrine*-Volume I, 66.

<sup>15</sup> Alice A. Bailey, *Education in the New Age*, 132.

<sup>16</sup> Alice A. Bailey, *The Externalization of the Hierarchy*, 463.

the truth, or levels of truths, hidden within. From this study we can ascertain that what is termed the Sacred Word must be symbolic of some deeper truth.

## **A Look at Mantrams**

In a standard dictionary, the word mantra, or mantram, means “a word or formula to be recited or sung.”<sup>17</sup> A greater understanding may be ascertained from a spiritual dictionary, which states “A word or phrase arranged rhythmically to generate certain vibrations when sounded - spoken or sung. The sound itself is understood to express and be one with the divinity invoked by POWER WORDS. The mantra, repeatedly spoken to the subconscious - aloud or silently, in prayer, incantation, or meditation - focuses heart and mind upon a guiding principle to program new awareness. Mantras associated with a specific energy, teacher, or group are intoned to receive spiritual guidance and strength, e.g., OM MANI PADME HUM or OM NAMAH SHIVAYA.”<sup>18</sup>

In our studies, we are told that mantrams are sounds, words or phrases produced with some rhythmic activity. The words or syllables of the mantram are rhythmically arranged so that certain vibrations are generated. Because of the vibrations generated from the sound, tone and rhythm, there can be results achieved which are not possible when the rhythmic nature is not used. Esoterically, we are taught that a mantram is the Word made flesh. In this way mantras are somewhat equivalent to words of power (to be studied in the next section). There are numerous mantric forms in use (too many to study in detail within this paper), and their use is more commonly found among the eastern religious traditions. However, as the power and effects of sound is studied, mantrams will come into greater use in the western world.

Mantric sounds are creative words, particularly when they are used by the arhat (4<sup>th</sup> degree initiate) who has learned to control the elemental forces of nature through a magical process working with the intelligence aspect of matter. The arhat has learned through training and experience the first two stages of the creative process: correct perception of a divine truth; and the effectiveness of words and acts to manifest that truth as it is in the world of form. Training in the use of mantrams involves the use of color (as it veils the 1<sup>st</sup> or Spirit aspect); the use of sound (uttered by Spirit to make itself conscious and produce psychic awareness); and the nature of duality (as the Science of the Soul).

In one sense, when we speak we are (generally) unconsciously sounding mantrams. We are using the vibration of sound to make manifest on the physical plane that which we are thinking. This process occurring in us is considered unconscious because we remain to varying degrees ignorant of the laws of sound and their effect. We must learn, deeply understand, and hold in our consciousness that thoughts are things, and that energy follows thought. As we become more aware of that inner power we “will speak less, know more, and construct more accurate forms, which will produce powerful effects on physical levels.”<sup>19</sup>

The sounding of mantrams is working with energy in some form or another. Unless the person using the mantram has a real understanding of its importance and purpose, and is able to work from a focused and controlled mind, the effort will fail, to a great extent, to accomplish the intended results. When sounded with the power of the Soul and the directed intention of the mind, the results will be dynamically effective. We are told the first step in being able to properly sound a mantram is through our development of occult meditation. Not only is the correct sounding of the words required, but visualization through mental concentration (developed through meditation), along with an inner will is needed to produce the intended results. Until a person has developed a concentrated mental equilibrium, and is able to control and vitalize, the sounding of mantric forms can be very dangerous.

When correctly sounded, and using the appropriate rhythm, a mantram creates a vacuum in matter which resembles a funnel formed between the one sounding the mantram and the one who is reached by the sound. An example of this is the channel formed at the Wesak Festival between the assembled Hierarchy and the Buddha. Because the funnel created through mantrams is a direct channel of communication, the deeper mantric forms are carefully guarded and the keys of mastery concealed. Disaster can result if these are used indiscriminately or selfishly by those not ready to wield their power. “A certain point in evolution has to be reached, and a similarity of vibration somewhat achieved, before the privilege is afforded the pupil of being custodian of a mantram

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<sup>17</sup> The Random House Dictionary of the English Language, “Mantra.”

<sup>18</sup> Carol E. Parrish-Harra, The New Dictionary of Spiritual Thought, “Mantra.”

<sup>19</sup> Alice A. Bailey, A Treatise on Cosmic Fire, 786.



whereby he may call his Master.”<sup>20</sup> This holds true between humanity and the spiritual Hierarchy of this planet; between the Hierarchy of Masters and the heads of the Hierarchy; between the Heads of the Hierarchy and the seven Planetary Logoi; and so on up the scale.

The mass of humanity is not yet ready for a widespread distribution of specific mantrams. There are several reasons for this: 1) The knowledge of mantrams does not necessarily result in a wise use of their inherent power; 2) Development of our intuition through appropriate means is of greater use to the Soul than quick results brought about through using sound; 3) Until we develop higher clairvoyance, the knowledge of mantrams is somewhat useless and may even be quite dangerous; and 4) “Selflessness, sight, and sincerity of purpose must all three exist before the sounds can be imparted.”<sup>21</sup> There will come a time when specific mantrams will become known in the outer world, but there is presently no good purpose that would be served.

There are types of mantric forms, and some specific mantrams (for which the dangers are not so great), which have been given out in the esoteric literature. A few of the types of mantric forms include:

1. Mantrams whereby certain words or sounds are uttered by a greater Life, such as a Solar Logos, driving lesser lives to fulfill some creative purpose.
2. A mantram where the sacred word is chanted in a particular musical key as part of a ritual of transition for a dying person.
3. Mantrams created by correctly formulating and sounding certain words, so that a vibration is set up which creates a mastery over those within one or all kingdoms of nature. Every kingdom of nature has its own note or tone. The mantric sounds used for any transmutative process within that kingdom will have that kingdom’s note as its key.
4. Mantrams used specifically for contemplating deeply and repeatedly on the words’ significance, and turning ones thought and desire to fully understand that significance, so that one is able to attain all perfection.

Then there are mantrams specifically meant and used for contacting and controlling elementals, and for contacting and working with devas (angels). The use of mantric sounds for contacting devas help them in their evolution, as we are told that their evolutionary goal is inner hearing. These types of mantrams may include:

1. Those mantrams which put people in touch with elementals of one kind or another. This has been done the world over throughout history. We are told that everyone in Atlantean days knew how to do this, and there remain those in the world who know and still practice this art.
2. Those mantrams which put a person in contact a specific group of devas which is sought. These are forms of Ray mantrams, as they are calling devas on specific rays. This involves more than just chanting words and sounds, and is said to be one of the secrets of initiation (of at least the 3<sup>rd</sup> degree). As a rule devas are contacted and cooperated with in groups rather than as individuals, until those devas of a very high order are contacted.
3. Those mantrams which allow a person to work with devas once they have been contacted. As our speech is not understood by devas, there must be vibrations, impulses, and forces set up through specific forms to create pathways of mutual comprehension.
4. Those mantrams that contact and influence specific individual devas.
5. Mantrams calling the attention of a deva lord of a subplane, or a mighty Deva Lord of a plane. These mantrams are known to very few, and must only be used by those who have taken a high initiation.

There are also several important mantric forms known to those training students for initiation. However, without the power that accompanies the application of the Rod of Initiation, these mantrams can accomplish little. These types include:

1. Mantrams affecting the transference of prana through the etheric body. One type deals with the spleen and control of the pranic fluids for maintaining health, vitalization of the body, and affects the fire at the base of the spine. Another type of mantram affects kundalini so that it will be aroused in the right manner.
2. Mantrams that work on mental matter, both concrete and abstract, producing increased abilities to think and manipulate that mind stuff or chitta, thereby acting as a stimulant to the Causal Body - preparing it more rapidly as a vehicle for consciousness, and for its final disintegration at the 4<sup>th</sup> initiation.

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<sup>20</sup> Alice A. Bailey, *The Light of the Soul*, 164.

<sup>21</sup> Alice A. Bailey, *A Treatise on Cosmic Fire*, 452.

3. Mantrams working specifically on the Soul to evoke the Monad. These set up a strong vibration within the Spiritual Triad, causing a downflow of monadic force into the causal body.
4. Ray mantrams (one for each ray) which combine the effects of the previous three - arousing the kundalini, working on the causal body on the mental plane, and setting up a vibration in the Spiritual Triad. We are told that these only work when used by a member of the Hierarchy. Their use leads to complete unification of the disciple, marking the person as one through which love demonstrates in action by use of the illumined mind.
5. Mantrams and methods of work which help the Masters to speed up the evolutionary process for a disciple. These are strictly guarded and seldom used.

There are types of mantrams connected with fire, some of which include:

1. Those calling in the fire elementals and their various hosts, which can be found within, on the surface, and in the air above the earth. These elementals are described as the most dangerous and powerful within the earth scheme. This is because they are found on every systemic plane, and therefore far outnumber all other elementals. It was due to the indiscriminate use of the fire elementals during the Atlantean period, which so disrupted the accurate working out of Logic plans, that the knowledge of these mantrams was withdrawn.
2. Mantrams calling devas of fire on the mental plane. These are equally well guarded so that these devas are not held back from performing their necessary work.
3. There are mantrams which waken the purifying fires burning on one of the three lower planes. The work is done through the activity of elementals, as controlled by fire devas, and under the direct supervision of a disciple or initiate. These are sounded for a specific purpose of cleansing one of the three vehicles (mental, emotional, or etheric/physical), or to purify a certain location or a structure.
4. There are mantrams calling forth fire devas to magnetize stones, talismans, and sacred spots on Earth.
5. There are mantrams used to bring healing through an occult use of flame.
6. There are mantrams used by the Manu, the Christ, and the Mahachohan for specific purposes in their work.

Finally, some of the mantrams given to D.K.'s disciples for specific individual or group purposes include:

1. Phrases to be repeated by disciple F.C.D.: "I am a messenger of Light. I am a pilgrim on the way of love. I do not walk alone but know myself as one with all great souls, and one with them in service. Their strength is mine. This strength I claim. My strength is theirs and this I freely give. A soul, I walk on earth. I represent the ONE."<sup>22</sup>
2. Phrases to be repeated by disciple R.V.B.: "I know the Law and towards the goal I strive. Naught shall arrest my progress on the Way. Each tiny life within my form responds. My soul has sounded forth that call and clearer day by day it sounds. The glamour holds me not. The Path of Light streams clear ahead. My plea goes forth to reach the hearts of men. I seek, I cry to serve your need. Give me your hand and tread the Path with me."<sup>23</sup>
3. The Mantram of Unification: "The sons of men are one and I am one with them. I seek to love, not hate; I seek to serve and not exact due service; I seek to heal, not hurt. Let pain bring due reward of light and love. Let the soul control the outer form, and life and all events, and bring to light the love that underlies the happenings of the time. Let vision come and insight. [Page 147] Let the future stand revealed. Let inner union demonstrate and outer cleavages be gone. Let love prevail. Let all men love."<sup>24</sup>
4. A mantric formula to be studied by D.K.'s disciples, not of the words themselves, but of the nature by which they are related: "THE SUN . . . BLACK . . . ANTAHKARANA."<sup>25</sup>
5. The mantram of the Disciples' Degree: "May the energy of the divine self inspire me and the light of the soul direct. May I be led from darkness to light, from the unreal to the real, from death to immortality."<sup>26</sup>

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<sup>22</sup> Alice A. Bailey, *Discipleship in the New Age*-Volume I, 140.

<sup>23</sup> Alice A. Bailey, *Discipleship in the New Age*-Volume I, 265.

<sup>24</sup> Alice A. Bailey, *Discipleship in the New Age*-Volume II, 146-147.

<sup>25</sup> Alice A. Bailey, *Discipleship in the New Age*-Volume II, 321.

<sup>26</sup> Alice A. Bailey, *Discipleship in the New Age*-Volume I, 306.

6. A mantram was given for healing groups whereby the name of the Blessed One will appear. D.K. instructed the mantric phrase to be sounded with both love and will in order to release its full potency. The mantram is “For Christ's sake and for the glory of His Name.”<sup>27</sup>
7. Then we have been given Christ’s own mantram which he used at the time of the crucifixion: “Father, not My will but Thine be done.”<sup>28</sup>
8. We are asked to use The Great Invocation as a mantram. This invocation has been given to humanity in three stanzas or versions (1936, 1940, and 1945) based upon the need of the specific time. Of the first two versions given to humanity, “The first was intended to centralise human desire, and the second was intended to utilise what mental power was available to invoke Those Who (on the inner spiritual side of life) are waiting to help.”<sup>29</sup> The third version, which is intended for a much longer period of use, “embodies the divine intent and summarises the conclusions of the thinking of the planetary Logos.”<sup>30</sup> A subsidiary mantram to the Great Invocation is intended to add a deeper power to our thought and personal will-to-good through linking sacrifice with love in the words “We know, O Lord of Life and Love, about the need; Touch our hearts anew with love, that we too may love and give.”<sup>31</sup>

All of these mantric forms are symbols with a deeper meaning and purpose, for which we must look within and study in order to begin to find their significance. When used with understanding they become words of power.

## **Words of Power**

Throughout the texts, writings, and teachings of the many religious traditions we are presented with historical scenes and recollections, symbolic language, and words and phrases which hold some degree of power once their purpose and hidden meaning has been comprehended. Our comprehension is largely a matter of discernment, of using a higher function of our minds to understand that which is hidden and thereby make it alive within us. How do we respond when confronted with *sacred words* or *words of power*? The Tibetan Master<sup>32</sup> asks a pertinent question:

“Students whose aspiration is keen and clear would do well to face the issue where the magical work is concerned, and study their aptitude in meditation and their willingness to proceed with stability and caution with the needed discipline. To facilitate this I would suggest [Page 128] that any who are deeply concerned in the work should study and answer the following questions in the light of their souls, and to their higher selves make reply.

“2. Does the Sacred Word mean anything to you, and could you formulate clearly the reason you sound it?”<sup>33</sup>

In seeking to understand the phrases ‘sacred word’ and ‘words of power,’ let us first turn to a dictionary to obtain a meaning in a mundane or traditional sense. In our search, we first find that the actual phrases are not defined, but we do find definitions for the individual words. Perhaps some light may be shed on the phrases by combining the meanings of the words.

The root of *sacred* is from Latin *sacr(āre)*, (to) devote; it’s being equivalent to Latin *sacer* meaning holy, and -*āre*, an infinitive suffix. The first definition for this word reads “devoted or dedicated to a deity or to some religious purpose; consecrated.”<sup>34</sup> There are many roots of *word*, some of which include Latin *verbum* meaning word, Middle English and Old English *word*, and Dutch *woord*. A portion of the first definition for this word reads “(1) a unit of language, consisting of one or more spoken sounds or their written representation, that can stand as a complete utterance or can be separated from the elements that accompany it in an utterance by other

<sup>27</sup> Alice A. Bailey, *Esoteric Healing*, 361.

<sup>28</sup> Alice A. Bailey, *Discipleship in the New Age-Volume II*, 173.

<sup>29</sup> Alice A. Bailey, *The Externalization of the Hierarchy*, 321.

<sup>30</sup> Alice A. Bailey, *Discipleship in the New Age-Volume II*, 156.

<sup>31</sup> Alice A. Bailey, *The Externalization of the Hierarchy*, 154.

<sup>32</sup> The Tibetan Master is known as Djwhal Khul, using the initials D.K. for short. The initials D.K. have been used through this paper.

<sup>33</sup> Alice A. Bailey, *A Treatise on White Magic* 127-128.

<sup>34</sup> The Random House Dictionary of the English Language “Sacred.”

such units.”<sup>35</sup> The phrase *sacred word* in a mundane sense can then be thought of as a unit of language dedicated to a deity or a religious purpose.

Having already obtained a definition for *word*, we look for the meaning of *power*. We find the root originated in Latin *posse*, meaning to be able, or to have power. The first definition for power reads “(1) ability to do or act; capability of doing or accomplishing something.”<sup>36</sup> Therefore, the phrase *word of power* in a mundane sense can be thought of as a unit of language which is able to do or accomplish something.

Having obtained the traditional or mundane definitions for these phrases, let us now seek for an inner or hidden meaning from the Ageless Wisdom. We are told by D.K. that *words of power* are used to “produce the desired results which are always in line with the divine Plan.”<sup>37</sup> The purpose of using words of power is then to manifest some aspect of the Plan of God. For results of the words of power sounded to be in accordance with the divine Plan, then that word or phrase which has been sounded must rise above the limitations of the personality which is so focused in the worlds of matter and emotion.

We are told that words of power are all of 2<sup>nd</sup> Ray origin, which is the energetic manifestation of consciousness. As the soul is the expression of the 2<sup>nd</sup> aspect of divinity, perhaps only the soul is really able to use the words and sounds to produce results which are in accordance with the divine Plane. Therefore, we may consider that words of power may only be fully expressed by the Soul, dynamically bringing forward love through an act of the will, thereby creating an integrated thoughtform of light within mental substance. However, the words of power are meaningless if their intent is not brought into the realm of matter. This requires the help of the personality in the objective world. It is in the objective realm that words of power take the form of an uttered fiat or affirmation. Words of power can also be useless when we do not use them correctly, or if the significance of the words are not held firmly in our consciousness. They must be mentally sounded and visualized as performing the intend work.

As personalities we sound *sacred words* in striving to achieve a similar soul-inspired purpose, but with the goal also to definitely bring the effects into the objective world. We can accomplish this by using our intelligence, love and personal will through a dual activity of 1) retaining our awareness of the purpose and intent of the sacred words sounded, and by 2) sending that power into the manifested world. Even when we have integrated the intelligence, love and will which is within ourselves (as an integrated personality), we frequently are unable to accomplish the necessary dual activity, and so only retain the thoughtform on the mental plane.

To fully understand the deeper meanings and significances underlying sacred words and words of power, and to use these words and phrases effectively, requires an alignment between our brain, mind and soul, along with the dual activity referenced in the preceding paragraph. Creating this alignment constructs a bridge between our lower and higher minds, and our Soul, which is called the antahkarana (or rainbow bridge). The magical creative process of constructing the antahkarana is one of the objectives of occult meditation. When we, as a personality, are able to blend the sounding of a sacred word with the voice of our Soul we set into motion mental substance, or chitta, into the building of a thoughtform.

Throughout history there have been phrases or words of power used within religious traditions and by mystics. We have been given many formulas throughout the sacred texts of the world religions and spiritual traditions. Although there may be many meanings hidden in the symbology of a formula, when a deeper significance is understood, and our will is joined with its use, it then becomes a Word of Power. We are told that in ancient Asia the sound or Word was **TAO**, meaning the Way, referring to the ancient way followed and taught by the initiates of the Far East. D.K. says that for our current civilization that sound or Word is **AUM**, which is regarded in ancient Indian scriptures as an indication of divinity or the breath of God. Unfortunately this word has degenerated into **AMEN** in the occident. We do not yet know what the new Word of Power will be for the coming race, “for it will not be heard until the race is ready.”<sup>38</sup> Through meditation and renewed spiritual activity this Word will be given to us as a group as we grow in sensitivity to our inner voice, tune out all other voices, and learn to hear the Sound which drowns all other sounds.

A word of power is then a sound or formula communicated by the Soul in order to begin an act of creation. We are told that the Word is composed of a dual sound or note. One of the sounds or notes relates and responds to the

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<sup>35</sup> The Random House Dictionary of the English Language “Word.”

<sup>36</sup> The Random House Dictionary of the English Language “Power.”

<sup>37</sup> Alice A. Bailey, *The Externalization of the Hierarchy*, 145.

<sup>38</sup> Alice A. Bailey, *From Bethlehem to Calvary*, 52.

Soul, while the other responds to that of the personality. It is the blending of the two notes which produces the intended results, and “is more important than the set phrase composing the word of power.”<sup>39</sup> It is in the sounding of the dual note which gives a clue to the significance of the Sacred Words **AUM** and **OM**. The difficulty we face as disciples is to sound the notes of the soul and the personality synchronously and with a focused mind.

In our beginning training on the Path of Purification, we learn to sound the Sacred Word **AUM**. By doing so, we are unconsciously preparing ourselves for a dual work of spiritual creation. As we continue its use in that training, and we seek to more fully understand all of its significances, our inner power grows.

In our early training in occult meditation the Sacred Word should be sounded aloud. In the later stages of our meditation training it is to be sounded inaudibly, as “...facility comes as the attentive aspirant accustoms himself to hear within his brain the soundless sound of **OM**.”<sup>40</sup>

In sounding Words of Power of any degree, there are three factors which must come into play. They must be sounded by a fully self-conscious being, preferably after a period of deliberation or meditation during which the entire purpose is visualized. Then there is an effect within the deva kingdom whereby forms are created - working with the greater builders and directing the lesser builders. As long as the intent of the sound or vibration lasts, the forms will persist. Lastly, when the vibration ends then disintegration of the form begins.

In the rites associated with the marking of every expansion of our consciousness, usually called initiation, there is pronounced a Word of Power. This Word, which is invoked by the neophyte and evoked by the Initiator (the Christ for the first two initiations, and the Lord of the World for the remaining), and thereby communicated to the candidate, is different for each initiation. Although it may not be recognized or heard in the outer world, the initiate hears and registers that Word, which opens a ‘door’ to a higher realization of oneness with Life.

In the sequential process of building the antahkarana, raising one’s consciousness and taking initiation continues, a point is reached where the use of a ray Word of Power is necessary for further growth. (Each of the seven rays has a different Word of Power, and they are identified in The Rays and Initiations, pages 515 through 518). There are three effects produced when the ray Word is sounded: 1) the channel for the light of the Spiritual Triad is kept clear of impediments; 2) by reaching the Spiritual Triad, it evokes a response in the form of a thread of triadal light from that essence of our being; and 3) a vibration is set up within the antahkarana evoking a response from that bridge being built by all disciples, thereby building the antahkarana of humanity. In this building work we are not creating on the physical plane, therefore physical sounds are of relatively little importance. “What does matter is the ability of the disciple to feel the meaning of the Word of Power as he silently utters it. It is the quality of his idea which will bring the right effect, and not the way in which he makes a sound with the aid of his vocal cords and his mouth.”<sup>41</sup> Then, in the silent sounding of the ray Word, the disciple projects a line of force across the bridge towards the Monad.

Once we have achieved the third initiation we begin to consciously undergo other processes of energetic expansion. When the three energies of the Sushumna, Pingala, and Ida (Kundalini Fire) are united in the center at the base of the spine, by an act of the enlightened will and under the impulse of love, we can raise this Kundalini Fire by the use of a Word of Power. The word is issued by the will of the Monad, and used by the integrated soul and personality. We must be careful as only the third degree initiate can safely raise this fire from the base of the spine to the crown center.

There are those of humanity increasingly becoming aware of the soul as a controlling factor in their lives and consciousness. These people respond increasingly to world conditions as souls, and can be trained to work on the physical plane as souls-in-incarnation. For these people it becomes possible to release certain mantrams and Words of Power which will bring humanity and the Hierarchy into direct and conscious cooperation. These are the invocations which will evoke contact from the spiritual lives guiding our planet, thereby manifesting the soul of humanity on Earth. We have been told that for the first time this is now possible in the life of the planet.

We have been told by D.K. that the 7<sup>th</sup> Ray of Ceremony, Order and Magic began a new cycle of greater manifestation in 1675. A major objective of this quality of divine energy is to relate spirit and matter, and substance and form. The groups of disciples found on this ray, through their soul or personality, must work

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<sup>39</sup> Alice A. Bailey, *A Treatise on White Magic*, 127.

<sup>40</sup> Alice A. Bailey, *A Treatise on White Magic*, 127.

<sup>41</sup> Alice A. Bailey, *The Rays and the Initiations*, 513.

together and lead us, through group action, into the Aquarian Age. For them, the word of power is a group word. D.K. tells us that the highest form yet given out of a group word of power is the Great Invocation, which is being used worldwide with beneficial effects. "It should continue to be used, for it is the inaugurating mantram of the incoming seventh ray."<sup>42</sup> We have also seen in the outer world a rise in the use of slogans and catch-phrases. This is an indication of the effect of the seventh ray on the mass consciousness used to bring humanity into certain forms of mass action. "This is the embryonic use of the Words of Power, and from a study of their tonal values, their numerological indications and their inherent potency, men will eventually arrive at vast magical achievements and creations, producing group activity and the appearance of certain forms of expression upon the outer plane."<sup>43</sup> Thus we can see the effects on the physical plane that part of the divine Plan which is coming from the world of ideas, thence becoming ideals, and finally working out as idols.

All departments of society are manifestations on the physical plane of the working out of forces and causes taking place on etheric levels. To help humanity in the founding of great and important movements, the Lord of the World (Sanat Kumara) is invoked as wielding the Rod of Power. In lesser movements initiated by the Masters working through their disciples, the help of the Christ is invoked as wielding a lesser Rod. For those movements of a tiny scale initiated by disciples, their Master similarly helps them with methods to stimulate their faithful followers. "Thus in all departments of human life the Rods of Initiation and the Words of Power are used."<sup>44</sup>

We are advised that in our healing work as disciples we should never use our 'will energy,' either individually or as a group. When our will is used unintelligently, the free will of the patient may be infringed upon, and it may stimulate the disease rather than work with the patient's normal resistance and nature's healing forces. However, by using a word of power, initiates of a high degree are able to cure illness through the power of their will. This is only permitted and done by those high initiates when the strength of the patient, the nature of the disease, and the soul intent regarding the disease is known by her/him. For obvious reasons, the word of power used by the initiate in this healing work is not given.

Words of Power may be used inappropriately for the development of lower psychic powers. When used as the tools of black magicians, these lower powers are used for persons to become psychic in the objective world, and then become obstacles to the highest spiritual realizations. Conversely, the Masters and their disciples use Words of Power to "deal with the non-human existences, to invoke the aid of the angels, and to manipulate the building forces of nature..."<sup>45</sup> This is the branch of magical work using the knowledge of the forces of silence and speech, in the form of Words of Power, of mantrams, and of formulas calling the devas to their work and setting into motion the hidden energies of nature. If one wants to make contact on the other side of the veil, s/he must first learn to keep silent and know when the time to speak arrives. "Therefore, those who seek to learn the occult language, those who yearn to become aware of the words which will penetrate to the ears of those who stand on the other side, and those who seek to utilise the formulae and phrases which will give them power over the Builders, have to unlearn their previous use of words and to refrain from ordinary methods of talking. Then the new language will be theirs and the new expressions, words, mantrams and formulas will be entrusted to their care."<sup>46</sup>

## **Sacred Words in Religious Traditions**

There has been some information, much misinformation, and a general lack of understanding presented to the laity of religious traditions about sacred words. This may be done for the protection of the masses, or it may be because the theologians and trained clergy have not been able to discern the truths underlying the symbols. I suspect that generally there is little or no teaching about sacred words provided, and that which may be presented has been so materialized that it will take much re-education to restore the knowledge of the meaning of sacred words, their application, and their significances.

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<sup>42</sup> Alice A. Bailey, *Esoteric Psychology*-Volume II, 145.

<sup>43</sup> Alice A. Bailey, *Discipleship in the New Age*, 131.

<sup>44</sup> Alice A. Bailey, *From Intellect to Intuition*, 132.

<sup>45</sup> Alice A. Bailey, *The Light of the Soul*, 380.

<sup>46</sup> Alice A. Bailey, *A Treatise on Cosmic Fire*, 981.

I have attempted to research that which is considered the Sacred Word for many religious traditions. I have found no definitive answers for any of the religions. However, the results of my research follow.



In the Hindu tradition, generally the Sacred Word is considered to be AUM or OM. It refers to Atman - the soul within, or to Brahman - the ultimate reality. It is often found at the beginning and end of the Vedas and Upanishads. As a mantric word it is thought to be a complete expression of Brahman, and is interpreted as having three sounds representing Brahma or creation, Vishnu or preservation, and Shiva or destruction.

AUM or OM is also considered the Sacred Word of Buddhists, being described by some as the Transcendental Sound of Avalokiteshvara, the Roar of Dharmata, or the Sound of Silence. For Buddhists, the word carries a similar meaning as that in Hinduism.

In Judaism, I found a suggestion that the AUM sound has a deep influence from Hinduism. In Hebrew, the letters Shin, Mem and Aleph are thought to be the source of all articulate sounds, and somehow, phonetically, they are similar to AUM. Another suggestion is that the Kabbalah has identified the Sacred Word as Yod-He-Vau-He (known by us as Jehovah, one of the names of God). For Jews, this word is never spoken by the laity, and is only uttered by the High Priest once a year. The word is used in the Genesis of Moses to designate the divinity. Others suggest that the Sacred Word is the name of God in whatever form that may be used (and there are many given), and that it is sacrilegious to actually say the name. Therefore we see the forms of YHVH or G-D used by many of the faithful.



In Christianity, the word Amen is used following all prayers, and might be considered as the Sacred Word for this tradition. According to D.K. it is derived from AUM. In an exoteric sense it means "so be it" or "it is so." Other sources indicate that the Sacred Word is the WORD of God, "a word which is "not a written and mute word, but the Word is incarnate and living."<sup>73,47</sup> Blavatsky gives us an etymology of the word Amen, which she also says originally came from the AUM. "Now, Amen is not a Hebrew term, but, like the word Halleluiah, was borrowed by the Jews and Greeks from the Chaldees. The latter word is often found repeated in certain magical inscriptions upon cups and urns among the Babylonian and Ninevean relics. Amen does not mean "so be it," or "verily," but signified in hoary antiquity almost the same as AUM. The Jewish Tana'im (Initiates) used it for the same reason as the Aryan Adepts use AuM, and with a like success, the numerical value of AMEN in Hebrew letters [page 451] being 91, the same as the full value of YHVH, \* 26, and ADoNaY, 65, or 91. Both words mean the affirmation of the being, or existence, of the sexless " Lord " within us."<sup>48</sup>

I found a suggestion that the Sacred Word in Islam is Ameen, because this is the word closing the prayers from Surah al-Fatihah (the first chapter of the Qurān). It is used to express agreement with God's truth, and although its use is widespread, it is considered optional and not required. It is phonetically similar to AUM, and the Arabic symbol bears some resemblance to the Sanskrit symbol. There is also a suggestion that the word Amen, very similar to Ameen, is the Sacred Word as its uttering will free the soul from all sins.



In Sikhism, there were several words suggested for the Sacred Word. These include Shabd, Naam and Bani. Before creation Shabd existed in a latent form, and had no name. It was completely established in Itself and was known as soundless (Ashabd), nameless (Anaam), un-understandable (Alakh), inconceivable (Agam), unutterable (Akeh), and indescribable (Akath). Shabd or Naam then became the name of God when God came into manifestation. The root of Shabd is Sanskrit, and it is also called the Sound Principle or Life Principle. Sikhism also has a word related to OM, which is Ik Onkar, understood to refer to the absolute monotheistic unity of God. This is a symbol which communicates the idea of one creative being, or one God, manifest in all of existence.



In some traditions the Sacred Word is the name of, or a direct reference to, deity by whatever name (or names) the tradition may use. For others it is an expression of agreement with a request or demand. It is interesting that for many there is such a close connection with the AUM or OM found in the ancient language of Sanskrit.

<sup>47</sup> St. Bernard, *S. missus est hom.* 4,11:PL 183,86. <[http://www.vatican.va/archive/ccc\\_css/archive/catechism/p1s1c2a3.htm](http://www.vatican.va/archive/ccc_css/archive/catechism/p1s1c2a3.htm)>

<sup>48</sup> Helena P. Blavatsky, *The Secret Doctrine-Volume III*, 450-451.

## **The Sacred Word in the Ageless Wisdom**

We are told by D.K. that, as far as the human kingdom is concerned, there are three basic sounds or Words in manifestation. These three are:

- a. The note of nature, termed the Word. This is the sound of all forms consisting of physical plane substance, and is sounded on the fundamental note of “FA.” This is the note of the Brahma, or third, aspect of divinity, and is concerned with the descent into matter and the increase of tangibility. The occultist who is concerned with the subjective life and the intangible will have nothing to do with this sound.
- b. That called the Sacred Word, or the **AUM**. This is the note of the Vishnu, or second, aspect of divinity, and is concerned with the revelation of the Soul. When rightly expressed, this Word or Cosmic Sound (Pravana) demonstrates the first aspect of divinity through the Soul, causing it to shine forth.
- c. The Lost Word, which is that of the first, Shiva, or Spirit, aspect of divinity. The Lost Word concerns the highest initiations. It is only until after the disciple has attained the third initiation that the search for this Word can truly begin, and only the one who has achieved liberation from the three worlds of human evolution is able to find it.

This Sacred Word **AUM**, the uttered Sound of the Creator, although being in reality one Word, exists in different forms and has several syllables. All together the syllables form a solar phrase. When separated, the syllables form certain words of power, each of which produces different effects. Each of the three letters is a symbol for the first letter of a subsidiary phrase which has various sounds. The sound A is committed to Shiva embodying the spirit or will aspect of divinity, the Word through which God the Father works. The sound U is committed to Vishnu, God the Son, the form-builder providing the body which the spirit occupies. The sound M, having a sequence of four sounds, is the note of Brahma, which is the intelligence aspect of matter, is the Energy-provider. Within the note and symbol ‘M’ is the mystery hidden in the pentagon, the fifth principle of mind and the five planes of human evolution. These, when sounded on the right note, reveal the key of matter and of its control.

We are also given the three basic notes in a different manner: the **AUM**, the Sacred Word **OM**, and the **Sound**. In this description, the **AUM** is related to the individual or separative existence - the third aspect of divinity, the **OM** is related to the group existence - the second aspect of divinity, and the **Sound** is related to the whole of existence - the first aspect of divinity. In the words of an ancient manual on occult healing, advanced disciples are told “He who lives under the sound of the AUM knows himself. He who lives sounding the OM knows his brother. He who knows the SOUND knows all.”<sup>49</sup> Each of these levels of ‘sound’ is related to vibration, and the types of effects which may be generated through them.

The lowest aspect of the originating Sound is the **AUM**. As previously indicated, this word has been changed in the western Christian Churches into the “Amen.” This is the aspect of divinity concerned with the material side of life, that of desire, aspiration, duality and request. Its use is generally regarded as setting the seal of approval upon one’s demand to God for protection, or for supplying physical needs or wants. It is an attitude of God as the giver, and man as the receiver. This powerful word, as an expression in sound of the principle of active intelligent substance, has served humanity well through the phase of developing our threefold form nature (physical, emotional and mental). When it is perfected and brought under Soul control, the personality as a whole can be seen as ‘the Word made flesh,’ or as the triple sound of body-soul-spirit.

It is in the masses of humanity that we find those who are continuing to hear the sound of the **AUM**. As the masses slowly rise in consciousness, they will discover that the **AUM** is an expression from which they will seek release. So eventually, the use of the word Amen in the Christian Churches will be discouraged, as the focus of humanity changes into development of the mind and soul nature.

When rightly sounded, the **OM** is the Word of Life, the sound of liberation, of resurrection, and of raising humanity into the Secret Place of the Most High. It is a dual sound which relates spirit and soul, of Life and consciousness. In its’ sounding, it has the potential to release the Soul from the three lower worlds of glamour and enchantment. When done over time, the name of the soul is revealed, and the sound is heard of which **OM** is a symbol. This sound is the first letter of the sevenfold name of the Planetary Logos. As the true significance and meaning of this symbol is rediscovered, its’ power must be demonstrated in the world by disciples and initiates.

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<sup>49</sup> Alice A. Bailey, Esoteric Healing, 131.



To achieve this, there has been a growing emphasis throughout the world by the many occult groups in the use of the **OM**, in meditation and in public.

Aspirants and disciples now on the Paths of Purification and of Discipleship are beginning to hear and understand the **OM**. But in our personal lives, the **AUM** and the **OM** are usually in conflict. However, through an expanding impulse to our consciousness and soul, and in stirring our imagination, we can reorient ourselves from sounding the M, to sounding the m, and finally to reach out for the Sound itself. (See the symbols toward the bottom of this page).

The expression of God, the Logos, the One in Whom we Live and Move and Have our Being, is the **SOUND**. Through our evolution of consciousness into beingness, we must learn to identify with all forms of the divine Life, thereby knowing and identifying ourselves as an integral part of the Whole. (Think of the drop in the ocean of Life as knowing itself as both the drop and as the ocean). We can then tune into all states of divine awareness, knowing that these states are also ours. We will then in full measure “penetrate into the divine arcana of knowledge, share in the divine omnipresence and - at will - express the divine omniscience and prepare himself to manifest in full consciousness the divine omnipotence”<sup>50</sup>

In each of these, as expressions of the Word, the sound of the **AUM**, the sound of the **OM**, and the **SOUND** itself are all related to the varied effects of vibration. Think of the difference between our breath in the process of breathing, and the directed creative vibratory activity required in creating a sound. The breath is related to Time, and the sound is related to Space.

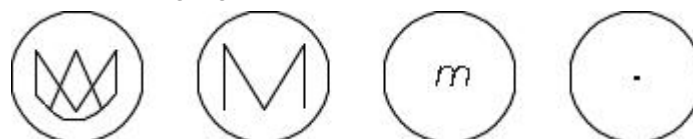
It is only when we can begin to live the Sacred Word, hearing its soundless Sound, and breathing it out to others as a vital life-giving breath, can we truly comprehend its full significance. For millions of years the Sound of spiritual reality and the Word of the soul have been lost to humanity. The Word of the soul is once again being found, with the result that the little self becomes lost in the glory and radiance of the divine Self.

It is through great points of tension that the major aspects of the Sacred Word are sounded. These points of tension are identified as:

The first point of tension is the **SOUND**. This is the creative point of tension achieved by a planetary Logos in response to the Sound of the Ineffable Name. From the one Sound on its own plane of expression, the Logos then breathes out three great Sounds thereby creating the manifested world, an impulse to the unfolding of consciousness, and the influence of Life itself.

The second point of tension is the sevenfold **AUM**. These seven points are on the involutionary arc - bringing Spirit into dense physical manifestation, producing the seven planets, the seven states of consciousness (perhaps displayed as planes of being), and the expression of the seven qualities of divinity or Rays. This displays the effect of Life on Substance, thereby creating form as the prison of divine life.

The third point of tension is the Word made flesh, the **AUM** itself. This point of tension is found within humanity, the fourth kingdom of nature. It is at this point that the evolutionary cycle - the return of matter to spirit - becomes possible, and the first dim sounding of the **OM** can be heard. We are told by D.K. that for each individual human this point is reached when the personality becomes fully integrated with the lower vehicles, and the soul is beginning to express control over the personality. The evolutionary process in raising consciousness is shown symbolically in the archives of the Masters as the following four diagrams. The symbols are presented as an attempt to translate ancient signatures into modern western type. The first figure, that of the **AUM**, is the only one which is said to be the same in all languages.



The final point of tension is where the human achieves liberation from the lower three worlds and stands as a free soul. This is shown as the point within the circle. The circle represents the sphere of self-initiated activity, and the point represents the working point of tension.

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<sup>50</sup> Alice A. Bailey, *The Rays and the Initiations*, 53.

Thus we see displayed the evolutionary process of expanding consciousness through the symbolism of diagrams. Regarding the Sacred Word, we must remember that “its sounding forth vocally upon the physical plane means little. The important factors are to sound it silently, inaudibly and within the head; then, having done so, to hear it reverberate there and to recognise that this self-initiated Sound - breathed forth from a point of tension - is a part of the original SOUND as it takes form as a Word.”<sup>51</sup> When the **AUM** can be perfectly expressed, then the **OM** can be effectively sounded through higher and higher points of tension until the third initiation is achieved. It is at this point that the sounding of the **OM** brings forth the Soul in its full glory, the personality as a separate identity disappears, and the first faint soundings of the originating **SOUND** begin to be heard by the Initiate. This is displayed in the Biblical account of the Transfiguration, which is that of the third initiation, when a voice from a cloud called out “This is My beloved Son, with whom I am well pleased; listen to Him!”<sup>52</sup>

There is another manner in which the sounding of these three words affect us in our evolutionary progress. In breathing, we share the air with all other human beings, living a separative existence. We are living under the sound of the **AUM**, knowing only ourselves. Once we become soul-conscious, knowing our brothers, we live sounding the **OM**. When our consciousness becomes Monadic, we know the **SOUND** and know all. These three aspects of the Word are related to vibration and its varying effects. As we learn to sound the Word in its three aspects the secret of the Law of Vibration is revealed.

What is the Science of the Breath? There has been a great amount of instruction given, some good and some dangerous. The instruction given based on book knowledge and for commercial gain, and which has not been practiced extensively by the systems’ proponents themselves, is generally dangerous. Fortunately, when much of the information and instruction given is inaccurate and weak, the results will usually be innocuous. Also, when the student is unable to persistently apply the presented requirements, the potential for danger is likewise low. The average teacher of these systems usually emphasizes the technique of periodic inbreathing and exhaling in a certain rhythm, and not the underlying ideas which should inform the life of the student.

In the Ageless Wisdom, the Science of the Breath is about the correct use of the Sacred Word **OM**. It was originally intended to be used only by those aspirants earnestly pledged to tread the evolutionary Path. It has since been brought into the outer world by some teachers for the use by many, often with no spiritual intent. Unfortunately, breathing is deeply related to the **OM**, but its effects do depend on fixed intention and motive. It is the thought and purpose behind the breath which makes it effective. This underlying purpose is the clue to dynamic and useful breathing exercises. “Unless there is a clear appreciation of purpose, unless the disciple knows just what he is doing as he practises esoteric breathing, and unless the significance of the words "energy follows thought" is understood, breathing exercises are sheer waste of time and can be dangerous.”<sup>53</sup> There must be a connection between breathing and thinking for positive results to occur.

The Word, spoken with power - the full purpose of will - is the basis behind all manifestation. Through occult meditation we eventually produce an inner dynamic purpose and recollection which we must bring to focus before emitting any creative sound. If we consider how the Logos meditated before producing the worlds, we can try to imagine how purposes and plans came to mind, with the entire process being visualized as a perfected whole. Only when the meditation was completed did the Logos sound a certain Word of Power which had been received from ‘The One About Whom Naught May Be Said.’ That Word, which produced our solar system, is called the Sacred Word **AUM**. In our creative activity, we try to reproduce on a smaller scale that cosmic triple sound which made creation possible.

If we study the Word or Sound as used in creation of the three solar systems, we may find a clue to our use of that Word in purifying the personality and building our intuitional vehicle. In the original sounding forth of the Sacred Word by the Logos, there were three breaths with their seven sounds. Each note was different with the sounds pitched to a different key. The First Breath sounded the basic note of the first solar system, that of physically manifested nature, on the note FA, which is completed. In this way the first solar system corresponds to our physical body.

Now in the second solar system, the original note continues, and to it must be added the note for this system which is now being sounded by the Logos. D.K. tells us that the keynote of this second solar system is one of the

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<sup>51</sup> Alice A. Bailey, *The Rays and the Initiations*, 56.

<sup>52</sup> New American Standard Bible, Matthew 17:5.

<sup>53</sup> Alice A. Bailey, *Glamour: A World Problem*, 255.

secrets of our sixth initiation, that of the Decision, and hence may not be revealed. This second solar system corresponds to our emotional body.

The third solar system corresponds to our mental body. In that system to come the third note will be added to the basic notes of the first and second systems, producing the completed major third (in musical terminology) of the Logoc personality - one note for each plane. The solar Logos is said to be functioning in His physical solar system, is polarized in His emotional body, and is developing cosmic mind. This is analogous to our development occurring in the fifth root race, the Aryan. We are functioning in our physical bodies, polarized in our emotional bodies, and developing our mental bodies. AS ABOVE, SO BELOW. "In the realisation of this correspondence and its wise application lies illumination on the use of the Sacred Word in meditation."<sup>54</sup>

### **AUM as the Sacred Word**

We are told that the eternal **AUM** is the symbol of the Eternal NOW. This is called the Word of Glory, the Pranava (Cosmic Sound), "the sound of conscious Life itself as it is breathed into all forms."<sup>55</sup> It is composed of one major sound, three minor sounds, and seven subsidiary vibratory tones. There is a correspondence of this word to Will of God as embodied and held in synthesis by the Council Members of Shamballa, as thus "the note, the chords and tone produce the Plan, reveal the Purpose and indicate God's Will."<sup>56</sup> As the synthesizer of the three aspects of divinity, it is primarily the Word of the human kingdom where the three lines of divine life meet, in spirit, soul and body. In a special sense it is also the word of our fifth root race, as we work to reveal the nature of the soul within the form, and we will eventually arrive at a realization of our own essential divinity, the purpose of the form-taking process, the true nature of those forms, and the reality of consciousness - the relation of spirit to form.

In a number of his instructions to his disciples, the Master D.K. included the sounding of the **AUM** as part of his instructions for meditation. The instructions generally included breathing exercises and visualization of certain specific images. He indicated that the sounding of the **AUM**, when done correctly, is said to be the breath of the soul. With a concentrated meditation on the distinction between the three aspects in the word symbol **AUM**, disciples will eventually contact the soul or second aspect, thereby knowing themselves as the 'Word made flesh,' and recognize themselves as the **AUM**.

Two of the names given of the **AUM** are the Macrocosmic Word and the Word of Glory. In one tabulation, this is given as the word or sound on the monadic plane of our system. In another teaching the sound of the **AUM** is said to be symbolically spoken of as the 'roaring of a blazing fire,' and is the sound on the mental plane. The mental plane is that of fire, with the Lord Agni presiding. On this plane we find the word of the soul which can only be given in the secret place of initiation, and may not be conveyed until the **AUM** is correctly used. On the mental plane, that of fire, one aspect of the work of the **AUM** is to purify and cleanse, so "let the **AUM** do its work and let all of you who can, employ it with frequency and with right thought so that the world purification may proceed apace."<sup>57</sup> Through this cleansing it will be possible for the new archetypal forms and new ideas to emerge, and the word of the soul will be able to sound and be heard exoterically.

When we are able to hear the Word of the Father, expressed through the Son, we will be in touch with the Word of God which is incarnate in all nature. We are instructed to think carefully about the difference between words and sounds in this teaching. The word veils the intended idea or purpose. The thought makes it possible for matter of some kind to manifest on one or other of our seven systemic planes. What we must learn to do is to make sounds consciously so that a studied and desired result will be produced. When we speak, we must be fully aware of their consequences on all planes. In these ways we will direct energy and create forms through sacred sounds, furthering the ends of evolution.

We are told by Blavatsky that the word **AUM**, if sounded by a holy person, will draw out his Higher Self (the Father within) and can possibly contact the lesser entities in the planetary spaces. If pronounced correctly by the average good person, s/he will be strengthened morally. If it is sounded by one after committing some sin, there will be invisible presences and forces attracted to that one's impure aura that would otherwise not be able to penetrate the divine envelope (aura). Therefore, let us be aware of the forces lying latent in this potent Sound.

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<sup>54</sup> Alice A. Bailey, Letters on Occult Meditation, 53.

<sup>55</sup> Alice A. Bailey, The Light of the Soul, 54.

<sup>56</sup> Alice A. Bailey, The Externalization of the Hierarchy, 533.

<sup>57</sup> Alice A. Bailey, A Treatise on White Magic, 480.

## **OM as the Sacred Word**

In *The Secret Doctrine*, we are told that “the words ‘*am*’ and ‘*om*’ at one time meant in nearly every language the *divine*, or the *deity*.”<sup>58</sup> **OM**, in a literal exoteric sense, is a syllable sacred to Deity, but its symbolic meaning is seldom really correctly understood. Although this sacred word is in spiritual affinity with cosmic forces, without knowing its inner secret, there is little that can be achieved. There could perhaps be seven meanings and seven results from its sounding depending upon the intonation and/or rhythm used in its sounding.

In the writings of D.K., as presented by Bailey, we have been given a large number of instructions which identify **OM** as the Sacred Word. What is called the Science of the Breath is built up around using the Sacred Word, which was originally intended for those persons earnestly pledged to tread the Path of Evolution. It has been passed on to those in the East and West, often by those with no spiritual intent, but as a method to produce a sound carried on the breath to produce lower psychic results. Since the breath and breathing is inherently related to the **OM**, any trouble that arises is due to motive and an inner fixed intention.

It is recommended, and always important, to sound the Sacred Word while visualizing using one’s creative imagination. When it is sounded as a personality with the intent of achieving alignment between brain, mind and soul, and this is what should be visualized. This visualization should be done at the highest mental point possible, while at the same time raising the aspiration of the mind to the Soul. When it sounded from the personality to the Soul, it can be visualized as an upward call of the three personality vehicles: with the physical body using the brain as the center of dedication; the emotional body ‘lifting up the heart unto the Lord,’ thereby ignoring the existence of the astral body; and with the mind being oriented directly with the Soul.

This Sacred Word is also to be sounded as a soul with the intent of conferring inspiration, and to observe the light, understanding and love coursing into the integrated personality - flooding the three personality vehicles with light and love, imposing its purpose upon the mind, controlling and energizing the desire body, and galvanizing the physical body into right action. For some disciples, as the **OM** is to be sounded as the soul, it is breathed out in the will-to-love to all beings, and then stopped in its descent at the emotional body - by an act of the will and by using the creative imagination. But for other disciples, “The soul breathes out the sound and passes it through all three bodies and thus out into the world of men, carrying love and power.”<sup>59</sup> Through the sounding of the **OM**, the Soul is eventually able to take possession of the personality for service.

In the integration of the personality with the Soul, when the **OM** is sounded, the pituitary center is linked with the head center above the pineal gland. Then, when it is sounded as a personality integrated with the soul, we are able to visualize the light pouring from the soul as a mental influence and as an emotional benediction to others; and as a vital life in our own aura and physical presence. The sounding of the **OM** is also a way of vitalizing others and of establishing links whereby they can be reached and group life can flow.

When sounded as a group, it goes out first from the group soul, then as the soul on the mental plane, and finally as a soul ready to function as a distributor of light on the astral plane, thereby signifying a sphere of action and a fusion of the group. The outer forms displayed are ways of indicating an inner reality in order to externalize force, and in that way keep workers focused at a point of tension so that there is not undue power attributed to the form aspect of a ritual.

### **Vibration, Note, Tone, Color**

Every physical object produces a vibration of some kind. In the vibration is a collision of particles producing both sound as registered by our ears, and a corresponding flash of light which assumes some particular color. This is probably most evident to those people blessed with an intriguing neurological condition called synesthesia. In this condition there is a cross-wiring of the senses which is experienced as an external and involuntary sensation. In synesthetes, colors may be evoked by sounds, numbers or letters, pain, smells, tastes, personalities, and temperature; taste may be evoked by sound, vision, touch, and taste; touch may be evoked by sound, taste, and vision; or smells may be evoked by sound and touch. “The very fact that the intermediate tones of the chromatic musical scale were formerly written in colours shows an unconscious reminiscence of the ancient

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<sup>58</sup> Helena P. Blavatsky, *The Secret Doctrine*-Volume II, 43.

<sup>59</sup> Alice A. Bailey, *Discipleship in the New Age*-Volume I, 230.

Occult teaching that colour and sound are two out of the seven correlative aspects, *on our plane*, of one and the same thing, *viz.*, Nature's first differentiated Substance.”<sup>60</sup>

A song titled *The Word*, by Graeme Edge of the Moody Blues, speaks to this vibration in all objects:

This garden universe vibrates complete  
Some may get a sound so sweet  
Vibrations reach on up to become light  
And then through gamma, out of sight  
Between the eyes and ears there lie  
The sounds of color and the light of a sigh  
And to hear the sun, what a thing to believe  
But it's all around if we could but perceive  
To know ultra violet, infra-red and X-rays  
Beauty to find in so many ways  
Two notes of the chord, that's our full scope  
But to reach the chord is our life's hope  
And to name the chord is important to some  
So they give a word and the word is Om<sup>61</sup>

We are taught in esoteric science that to every color, there is a corresponding sound, a corresponding number, and a corresponding sensation on some plane. We are also taught that there are seven prismatic colors which are direct emanations from the Seven Hierarchies of Being. In the relation of color to sound, “Each prismatic colour is called in Occultism the "Father of the Sound" which corresponds to it; Sound being the Word, or the Logos, of its Father Thought.”<sup>62</sup> Thus it is the creative force at work producing color, sounds and numbers in their various rates of vibration. Beginning invisible and inaudible (to us) on higher planes, when they reach our planes of manifestation, we are able to receive their specific impacts. Thus there is the voice of nature found in the wind, the roaring of the ocean, the sound of the forest - all in nature that has a voice or produces sound. The single definite tone of all nature is said to be the F, or Fa, of the diatonic scale.

The number seven is considered to be a religious and perfect number. The seven-piped flute of Pan is said to be a symbol of the septenary harmony of the universe as displayed through the seven forces of nature, the seven sacred planets, and the seven notes of the musical scale. There is a correspondence between the musical scale and the chemical scale of elements, whereby in each there are seven octaves theoretically represented, of which six are fairly complete and in ordinary use. On the other hand the scale of visible color only deals with one octave.

We find that the musical diatonic scale begins from below and proceeds upwards, as differentiated from the manner in which the scale represented by the seven planes of our system is typically presented. Perhaps this is because the physical plane is a plane of reflection, and is illusory. Kama-rupa corresponds to the Do in the musical scale, and is our starting point on the physical plane. Whether it is notes, colors, sounds or numbers, on the physical plane we start at the lowest frequency of vibration and proceed upwards. We are also instructed to remember that the notes should be arranged in a circle, showing how Fa is the middle note of nature.

Whether it is letters arranged to make words, notes arranged to make chords, or colors arranged to make pictures, these are all representations of arrangements of vibrations with the intent of producing some effect. We are told by Blavatsky that the Sanskrit alphabet is musical notations reduced to writing. Letters arranged in the Hebrew sacred scrolls can also be seen as musical notes. In numerology, every letter also has its corresponding number and color. “Every letter in the alphabet, whether divided into three, four, or seven septenaries, or forty-nine letters, has its own colour, or shade of colour. He who has learnt the colours of the alphabetical letters, and the corresponding numbers of the seven, and the forty-nine colours and shades on the scale of planes and forces, and

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<sup>60</sup> Helena P. Blavatsky, *The Secret Doctrine*-Volume III, 508.

<sup>61</sup> Graeme Edge, *The Word*, In *Search of the Lost Chord*.

<sup>62</sup> Helena P. Blavatsky, *The Secret Doctrine*-Volume III, 462.

knows their respective order in the seven planes, will easily master the art of bringing them into affinity or interplay.”<sup>63</sup>

Bringing the notes, tones, colors, or numbers into affinity can only be done when one is able to receive and record multiple impressions simultaneously. If the seven notes of the musical scale were to be struck simultaneously, each note would reach our consciousness at the same time, but the untrained ear would only be able to recognize them consecutively. The trained ear will be able to hear them all at once. This indicates that through appropriate training we will be able to receive and record impressions of many vibrations simultaneously, whether of note, sound, number or color. This speaks directly to our ability to sound, and to hear, the Sacred Word.

In our meditation practice, we should try to discern the color effects of sound, since all sounds express themselves as color. When the Logos uttered the Word for this system, there were three great streams of color come forth in association with that AUM. Almost simultaneously those three streams split into another four, giving the seven great streams through which manifestation became possible. D.K. tells us that the colors came through in the following order (with the associated ray indicated): Blue (6<sup>th</sup>), Indigo (2<sup>nd</sup>), Green (3<sup>rd</sup>), Yellow (4<sup>th</sup>), Orange (5<sup>th</sup>), Red (1<sup>st</sup>), and Violet (7<sup>th</sup>).<sup>64</sup> The exact significance for the order in manifestation presented has been left for us to discover.

## **Sounding of the Sacred Word**

When we studied words of power, we found that they are all said to be of second ray origin, and actually intended for soul use, as an expression of the second aspect of divinity. Therefore, in reality only the soul can use these words and sounds to produce the desired results which are in line with the divine plan. Words of power, such as the Sacred Word, are therefore sounded by the soul, with a dynamic will, and carried as an integrated thoughtform on a stream of illumined mental substance. If the sounding of the Sacred Word is the prerogative of our soul, how can we, as humans in the lower worlds, learn to become as effective as the soul in acts of creation, and the manifestation of the divine plan on Earth?

We do this by blending our sounding of the Sacred Word with the voice of our soul, thereby setting into motion the building of thoughtforms. We must therefore learn to express ourselves simultaneously in full consciousness in more than one way. We are told that there are four methods for us to achieve this:

- a. In the first method, the disciple becomes the word incarnate, and tries to be in actuality (personality) what he is in reality (soul).
- b. In the second method, the disciple visualizes him/herself as the soul, breathing out energy through the use of the Word into the entire system (the lower three worlds) which is animated by the soul.
- c. In the third method, the disciple sounds the Word on the physical plane while simultaneously holding his mind ‘steady in the light,’ thereby keeping his/her consciousness within the realm of the soul.
- d. In the fourth method, the disciple maintains a steady visualization of the thoughtform expressing the aspect of the Plan which has been contacted, and which s/he desires to bring into active expression into his/her life and environment. For this to occur there must be a steady rapport established between the soul and the brain. The brain must be able to register what the soul is visioning, and become aware of the Kingdom of Souls. It also involves the activity of the mind in interpreting the vision, and through the lower concrete intelligence bring into a true lower expression that which has been learned.

Each method then must bring into activity the aspects of will, of love, and of intelligence of the disciple using the words and formulas. There is also a dual activity required to achieve the desired results: maintaining an awareness of the meaning and purpose of the formula in use, and at the same time sending forth the hidden power conveyed by the sounds or words. These two activities must be performed by the soul simultaneously on its own plane through the mind and the brain. “Effectiveness is, therefore, dependent upon a grasp of the above facts and a developed and trained integration between soul, mind, desire, brain and the spoken Word or sound.”<sup>65</sup>

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<sup>63</sup> Helena P. Blavatsky, *The Secret Doctrine*-Volume III, 530.

<sup>64</sup> This is the order of ray manifestation listed *Letters on Occult Meditation*, page 205.

<sup>65</sup> Alice A. Bailey, *The Externalization of the Hierarchy*, 146.

The teaching of disciples in the past regarding the correct sounding of words of power or mantrams depended upon the note to be sounded and the correct pronunciation of the words as conveyed directly from the teacher. At that time it was not possible to transmit this teaching through writing. In the present era, we are learning to work more on the inner planes of meaning, so we must rely less on the outer sound. Since we as disciples are no longer focusing so much on our creating on the physical plane, the physical sound(s) generated are now of much less importance. We must learn to sense the meaning of the word(s) as we silently sound them, focusing on the quality of the idea which will produce the intended effect. "It is the thought behind the form, the registered feeling anent the words, and the understanding of their significance which are of importance; it is the ability to think, to feel and silently to send out the call of quality to quality, of meaning to meaning, of nature to nature, of form to spirit which matters, remembering ever that that which is found upon the physical plane is *not* a principle."<sup>66</sup>

D.K. told us that little can be safely said about the proper sounding of the Sacred Word. The real sounding of the Word is one of the secrets of initiation and may not be fully divulged, particularly to those not ready. What little can be stated about the proper sounding should be used in wise experimentation, which is best if only undertaken under the guidance of a true teacher who knows and has the requisite understanding. At this time, the best we can now do is to sound the Word as best we can, with the level of understanding we have achieved.

In instructions to his disciples, D.K. provided a number of ways in which the Sacred Word **OM** is to be sounded. At times it was to be audible and other times inaudible. However, each type of sounding required a definite use of the mind in visualization. For instance, in meditating upon the heart center, we are instructed to begin by first visualizing it as a closed golden lotus flower. Then, when sounding the **OM**, we are to picture the petals as slowly opening, and seeing the central point as a radiating whirlpool of blue electric light. In another visualization given for quieting the mind (without the use of our personal will), we are instructed to picture the breath, while we softly sound the Sacred Word three times, as going forth as a cleansing force that sweeps away all the thoughtforms circulating in our mental field.

In some of the instructions there was to be an interlude, of varying the numbers of breaths, between each of the soundings. The breathing was to be slow and natural, and done without inflating the stomach. In the meditation work given to disciple J.S.P., the objective was to keep the mind from becoming too abstract by blending the highest point of spiritual contact and understanding, with the enlightened mind, and the physical brain consciousness, thereby creating the needed alignment.

Many times, the instructions were to sound the Sacred Word softly, usually three times with each sounding being directed to a different energetic center (chakra) thereby creating triangles of force. Sometimes the centers of triangular force referred to were within our etheric/physical body; other times the reference was to our mental, emotional, and physical vehicles; and yet other times the reference was to the soul, humanity and the Hierarchy. D.K.'s instructions always remind us focus our consciousness on the mental plane, and to keep our minds held steady in the light as the Sacred Word is sounded. We are instructed to always work as a mind, and not as an aspirant or from our memory.

We are instructed to practice the sounding of the Sacred Word **AUM** physically, always using the same tone and pitch. As each person has their own tone and pitch, this is something which must be discovered by each of us by seeking within. This is the same as when we seek our individual color. In sounding this Sacred Word, we are told that the sound of the letter M should be prolonged.

When we use a controlled breath in sounding the Sacred Word multiple times, it is like a breathing exercise. When the energy which is generated is consciously directed to any of the etheric centers, then changes begin to occur in the centers which all handle force. When this is able to be done easily and with the mind held steady in the light, then the attention of the disciple shifts away from the outer worlds and into the domain of the soul and the Kingdom of God.

For the Sacred Word to be pronounced most effectively, each person must discern the note of the personality and the note of the soul, and then learn to sound the word through this dual note. Our knowledge of the notes, colors, vibrations, and keys come from within, and they are different in some manner for each person, so it is only possible to indicate general principles. The tones are worked out by each student through personal effort,

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<sup>66</sup> Alice A. Bailey, *The Rays and the Initiations*, 513.

experimentation, struggle, some failures, and some successes. “When a man has mastered the key, and has found his own subtone then he will sound the sacred Word with exactitude and thus reach the desired end; his alignment will be perfect, the bodies will be pure, the channel [Page 65] free from obstruction, and the higher inspiration will be possible.”<sup>67</sup> The same requirements hold true for each group as well.

The ability to effectively use the Great Invocation begins with the right use of the Sacred Word. The sounding of the **OM** does not require as sustained an effort in occult concentration as that of the Great Invocation. For it to be dynamically effective, when sounding the Sacred Word, it must be “said with the power of the soul as well as with the directed attention of the mind...”<sup>68</sup> and then we must learn to gauge the results in our individual lives.

## **Effects of Using the Sacred Word**

Once we learn the proper techniques in sounding words of power or the Sacred Word, we can expect certain results will follow. There are scientific aspects to consider regarding the vibrations produced through these sounds. The results may affect our chakric system, our three personality vehicles individually or as a whole, other kingdoms of nature, or the planetary or solar system.

In the use of mantrams, formulas, or words of power, the expected results will not be accomplished if the person using them does not understand the purpose or importance of the sounds, or if the person is so focused in their emotional nature that the mental nature is not engaged. The significance of the word must be held firmly in one’s consciousness. They only become potent and dynamically effective when the disciple combines the power of the soul with the directed attention of the controlled mind, and works thereon upon the mental plane. Although some trained students may benefit from the use of the **OM**, it is generally useless to most people due to their improper use of the word and their lack of an understanding of its significance. This is said to hold true for all words of power. When used properly, the Sacred Word can have a triple effect: destructive, constructive, and personal, stimulating in some manner the centers or chakras in the body. This effect may also be seen in the use of sound on large numbers of people.

Due to the rhythmic effect of mantric forms and words of power, certain results are possible which without them cannot be achieved. This is all due to a vibrational effect playing upon the various levels of our planetary life and kingdoms of nature. The vibrations may be based on certain sounds, colors, rhythms, cadences, tones, pitches, intensity in decibels, or even the repetitions which are needed to produce the intended effects. There is also an individual component which enters into the mix, as each disciple has specific tasks to master.

Once we are able to correctly sound words of power and mantrams, what effects might we expect? The effects found in the teaching of D.K. can be categorized under a number of general topics. The topics and the associated effects follow.

### **Effects of Use in Invocation**

When sounded rhythmically on certain keys, mantric forms based entirely on the Sacred Word **OM** can invoke protective angels, and lead to other inner or outer world effects. This form of the Sacred Word has been in use in the orient for a long time, and has been coming into greater use in the occident as the power of sound has become more widely studied and understood. Some of the very old mantrams are so powerful when sounded in the original Sanskrit that they are only imparted orally to a disciple during preparation for initiation.

### **Effects in Achieving Purification**

The Sacred Word **OM**, when rightly used, is potent and dynamically effective for the individual and the group. When the mind is awake and active, and is in harmony with the soul, it is a great transmitter of the energies released by the Sacred Word. It draws out soul energy and relates it immediately to the brain. When **OM** is sounded with mental intention, it can act as a releaser of coarse mental/emotional/physical matter. When it is sounded with intense spiritual aspiration it acts as an attractive agent, bringing in substance of a higher vibration to fill those areas of the mental/emotional/physical nature which have been cleansed. Sounded within the fabric of the group life it can destroy that which must be eliminated, and attract that which is desired. Through changes

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<sup>67</sup> Alice A. Bailey, Letter on Occult Meditation, 64-65.

<sup>68</sup> Alice A. Bailey, The Externalization of the Hierarchy, 144.



in the group life we produce the necessary and wise rebuilding of the individual life through a reorientation of life purpose and focus and an expansion of spiritual consciousness. "This utilization of the Word is of practical value, and results in the building of good bodies for the use of the soul."<sup>69</sup>

When rightly used in meditation the Sacred Word is able to accomplish both constructive and destructive work. It can cast out coarser and lower vibrational matter, and attract matter of a finer and higher vibration. Then through the sound and a correct alignment, a vacuum is created which results in a flow of energy from our higher Self. Through this channel we can build a more suitable vehicle for illumination from higher levels.

As the use of the Sacred Word by the disciple proceeds with understanding intent, the vibrational rates of the individual and of the group change. Higher frequencies obtained from its use create a dissonance within ones surroundings, and hence a kind of discord results. This can lead to a period of isolation for the disciple. For one approaching the 4<sup>th</sup> initiation, there is typically a period of complete isolation, where s/he stands midway between the human kingdom and the Kingdom of Souls. The person's vibration does not synchronize with that of either group. But that period is only temporary, and is resolved upon the initiatory rite itself.

In instructions given to D.K.'s disciple R.S.U., the Sacred Word was to be sounded seven times consecutively, which would then work with the chakras in a sevenfold synthetic manner. In carefully following the instructions given, that disciple's physical body was to become revitalized, resulting in an opportunity for increased service. Through the sounding of the **OM** seven times during meditation, the disciple's chakras would slowly and safely be brought into a needed and appropriate activity, and thus establish a right control of the lower nature. Through this means the disciple would become the Observer, and know positively what s/he is doing.

### **Effects on the Centers**

When used properly, the Sacred Word acts on the physical, emotional, and mental bodies through the seven major chakras - on all levels. As the work proceeds, each center is gradually and carefully awakened, its revolutions intensified and it becomes electrically radiatory. Each etheric center slowly becomes aligned and magnetically linked with its corresponding emotional and mental center. The awakening and aligning is repeated until the vibratory note of each center matches the note of the Soul. The process involves a period of the old clashing with the new rhythm; a period of gradual dominance of the new over the old; the old slowly dissipating; and the new vibration stabilizing; and then a repetition of the process.

The centers or chakras are energy units vibrating in specific manners, and they symbolically appear as lotus flowers, each with a certain number of petals, an outer envelope, and a center jewel of pure white light. We are also told that each chakra is developed through the use of the Word **AUM**. This word must eventually appear in the vibrant center of each chakra, and when that word shines forth perfectly, then that chakra has fully and perfectly awakened.

The work of awakening, aligning and raising the centers is a slow process. It takes much time to establish a stable vibration, and just as long to tear it down in order for it to be replaced. When the personality has spent thousands of lives establishing a certain rhythm as a path of least resistance, it is not easily altered when the soul seeks to make a change. The conflicts occurring when shifting from an emotional to a mental polarization, then to the soul, and finally to the Spiritual Triad result in periods of great difficulty, violent conflicts internally and with one's environment, and often with intense suffering and disruption. This characterizes the typical life of the aspirant and of the disciple. "It is this work that is done on the bodies and on the centres by the work of meditation and the use of the Sacred Word. This Word aids in the adjustment of the matter, its vitalisation by fire, and enables the aspirant to work in line with the law. This unfoldment of the centres is a gradual process, paralleling the work done on the bodies, the refining of the vehicles and the slow development of causal consciousness."<sup>70</sup>

For the average student, sounding the Sacred Word carries force through the inner portions of the centers (mental and emotional) to the etheric substance, and stimulates the petals of the centers. If a center is only partially open, then only some of the petals are stimulated. A vibration is created by the stimulation which is carried down to the center at the base of the spine. Our sounding of this Word must be done correctly for the intended effects to be achieved. When sounded in a meditation focused in the heart, the force is carried through the emotional nature

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<sup>69</sup> Alice A. Bailey, *A Treatise on White Magic*, 140.

<sup>70</sup> Alice A. Bailey, *Letters on Occult Meditation*, 83.

from intuitional levels, thus giving spiritual intuition. When sounded in a meditation focused in the head, the force is carried through the mental nature from manasic and atmic levels, thereby giving causal consciousness. When one is able to link the heart and head centers, and the throat center is vibrating to the same rhythm, we find will and love become blended in harmonious service, and our physical activity changes into idealism and altruism. When this has occurred, the lower bodies have been purified enough for the raising of the kundalini without danger. The physical body has now become the servant of the soul, and not the master.

We are told that another sound method of raising the centers into appropriate activity is through a steady reaction to higher impulses and a practical recognition of the sources of our inspiration. This method is slower, it results in no premature development of the centers, and it allows for a full development of the centers, bringing each one to a point of spiritual responsiveness. It is then possible to control the lower nature.

The most potent use of sound is its projection into mental matter by one or other of the major centers. The effect of this projection is the creation of a funnel for communication. Prior to the creation of the funnel, there occurs destruction of obstructing matter in the lower three planes. For this potent work to be successful, there must be a group of people at the same stage of evolution, using the same center, responding to the same ray vibration, and sounding the same mantram, acting through pure love and working intelligently for the spiritual good of all.

### **Effects on the Lower Three Bodies:**

The sounding of the **OM** has the power to purify our aura and the atmosphere around us, as well as stabilize and centralize our vehicles. When sounded in the basic note of the solar system (the note of love and wisdom), we can discover much about the use of the Word on the physical plane and its effects on the physical body. The search for this note requires communication between the astral (2<sup>nd</sup>) and the intuitional (4<sup>th</sup>) planes, and we can thereby find the secret of the astral plane and the effects on the emotional body. In our study of the Word on the mental plane and its effects in creating forms, we can find the key to the creation of our personality vehicles. The intents of all true meditation, and of using the Sacred Word correctly, are to purify the three form natures, find and sound the notes and chords of the personality/soul/Monad, create an alignment between lower and higher vehicles, keep the channel of communication free from obstructions, and to reach higher inspiration. Where we have sincerity of purpose, we will receive protection from malevolent forces, quieting of the lower vehicles, and correction of discordant conditions.

When the Sacred Word is sounded three times, first gently toward the mental body, secondly towards stabilizing the emotional body, and lastly acting on the physical body, there will be a threefold effect on each body. Mentally, the head center will begin to vibrate, and there will be a stilling of the lower mind; there will also be a linking with the soul; and coarse matter will be driven out and replaced with finer material. Emotionally, this vehicle will be stabilized through the permanent atom, and the heart center will be contacted and set into motion; coarse matter will be driven out of the emotional body, making it clearer and a better reflector of the higher; and there will be a sudden rush of feeling originating in the atomic subplane of the Astral plane and going to the Buddhic plane. Physically, the effects are similar to those described for the emotional body, but they occur primarily within the etheric body. They include a stimulation of the divine flow; a shell of protection is created, and discordant factors in the near environment are driven away.

We are told that to achieve control of the overactive mind, without the use of the will, we are to withdraw our consciousness on to the mental plane (locating it at some point in the brain), and sound the Sacred Word gently three times. We are then to visualize our breath as a clarifying force sweeping away the thoughtforms circulating within the mental aura or ring-pass-not, with a realization that the mental body is now free of all thoughtforms. "Let him then raise his vibration as high as may be, and aim next at lifting it clear of the mental body into the causal, and so bring in the direct action of the Ego upon the lower three vehicles. As long as he can keep his consciousness high and as long as he holds a vibration that is that of the Ego on its own plane, the mental body will be held in a state of equilibrium. It will hold no lower vibration analogous to the thoughtforms circulating in its environment. The force of the Ego will circulate throughout the mental ovoid, permitting no extraneous geometrical units to find entrance, and the dangers of inhibition will be offset. Even more will be done, - the mental matter will in process of time become so attuned to the higher vibration that in due course that vibration will become stable and will automatically throw off all that is lower and undesirable."<sup>71</sup>

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<sup>71</sup> Alice A. Bailey, *Letters on Occult Meditation*, 96.

### **Effects in the Fields of Service**

The use of the Sacred Word **OM** by the disciple indicates that s/he is available for the work of the Hierarchy, and can be used actively in service in the outer world where most needed. This availability for service is noted by those workers on the spiritual planes of life, and also to those in the outer world with a gift of spiritual perception. When the disciple deeply understands this, it can serve as a stimulus in matching the outer world life with inner spiritual impulses.

The use of the Sacred Word as an aid in meditation, and in conjunction with the use of color and sound, helps lead students into discovery of the Self, and an approach to the Masters with a realization of their reality. This is then used in service in the outer world.

### **Effects in the Transition called Death**

At some time in the future, the Sacred Word **OM** will be used to help those undergoing the process called death. When chanted in an undertone, or on a particular note to which the dying person is found to respond, and in conjunction with other ritualistic activities, it will assist the person's soul in the process of destroying the vehicles of its instrument of service (personality) in the lower three worlds. These activities will deliberately build mantric phrases into the consciousness of the dying person.

### **Effects in Group Work**

The sounding of the Great Invocation, in a correct manner by many hundreds of thousands of people, "could reorient the consciousness of humanity, stabilise men in spiritual being, disrupt and rebuild the planetary thoughtform which men have created in the past and which has had (and is having) such disastrous and cataclysmic results, and open the door into the New Age, thus ushering in the new and better civilisation."<sup>72</sup> This could produce changes in the outer world so quickly that humanity could begin to live in group goodwill, individual harmlessness and achieve right human relations. This is one of the intents of the work of the Triangles.

When a group of spiritually-minded people come together and sound the Sacred Word, we are presented with the most direct method of forming a tunnel for transmitting power. While it can be very effective in the case of individuals, when synergy is employed through group use, its effectiveness can become exponential. If not used properly, it can even be dangerously potent. When the group can sound the Sacred Word correctly, on the right note, and in the correct rhythm, the result will be such a downflow of force from the realms of Light that the surrounding country and environment will be affected. There will also be a corresponding stimulation in all kingdoms of nature, and a meeting place formed between humanity and devas for the forces of life.

We are told by D.K. that groups will be formed for specific purposes, and will use the Sacred Word in true occult meditation to achieve specific effects. Each of these groups will come into manifestation as humanity becomes ready. The specific objectives for these groups were identified as:

- a. To heal the physical body.
- b. To develop, clarify and control the emotional body.
- c. To develop and strengthen the mental body, and to contact the higher mind.
- d. To create an alignment and a clear channel between the higher and lower minds.
- e. To treat obsessions and mental disorders.
- f. To scientifically study people's reactions to the sounding of the Sacred Word, recording and tabulating the sacred geometry which results (seen from the higher sight), noting its effects on individuals within the study groups, and identifying any entities which may be drawn out due to its attractive force. Clairvoyant gifts are necessary for the work of this group.
- g. To contact and work with the deva kingdom in accordance with divine law.
- h. To work with the laws of the rays, studying color and sound, the interrelation between the rays, and investigating individual and group effects of these energies. (Only those of high spiritual attainment will be permitted to work in this study effort).
- i. To work with a specific Master, conforming to certain rules identified by that Master. (The members of this type of group will be chosen by the Master).

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<sup>72</sup> Alice A. Bailey, Externalization of the Hierarchy, 146.

- j. To work specifically under one of the three great departments (those of the Manu, the Christ, and the Mahachohan) in order to influence outer world politics and religion, and thereby speed the process of evolution as directed by the Mahachohan-the Lord of Civilization. Some will work through the Churches, others through Masonry, and others will work with initiate heads of 'great' organizations.
- k. To prepare for the future 'colony.'
- l. To work at solving the problems in the social, economic, religious and political arenas as they arise, and to study the effects of sound, color and meditation on these departments of society.
- m. To work with the future training of children, with those on the Probationary Path of spiritual evolution, and with the development of the higher faculties of mind.
- n. After the reappearance of the Christ, there will be seven groups formed for specific occult training in discipleship and initiation. Only those whose vibration is adequate will be brought into these groups.

### **Effects of Use by the Hierarchy**

Through the use of this sacred word, the Hierarchy creates thoughtforms embodying ideas found on the Buddhic plane, in the realm of the intuition. These embodied ideas are then sent to contact the minds of the disciples in a Master's group who are responsible for manifesting the Plan in the physical environment. This is described as a magical and scientific creative process, following certain rules and laws.

Although we have not been given the specific tones, we have been told that where a large group of men and women, who are included in the New Group of World Servers, meet together (in person and/or in thought) and in unison sound the Sacred Word **OM**, that which sounds forth will approximate the keynote of our planet's spiritual Hierarchy as they in unison sound the Great Invocation.

### **Effects on the Various Planes of Consciousness**

Sound can be creative and destructive. On the higher planes, it is the agent of the great Being who wields the Law of Gravitation in its relation to our solar system. On the lower planes it is the agent of the Law of Attraction and Repulsion, demonstrating as the astral light, and manifesting as electricity, prana and magnetic fluid. Each of the Logos sounds brings into manifestation a particular ray with all that is associated with that ray, and demonstrates on a particular plane carrying the dominant note of that plane.

When the Logos sounded the Sacred Word for the solar system, there was a sevenfold breathing forth. At the first Breath the matter needed for manifestation was gathered and filled with the First Aspect of divinity. That first note started the movement of the spheres and embodies the Will aspect of divinity. At the second Breath matter became differentiated and was filled with the Second Aspect of divinity. The second note marks duality and embodies Love-Wisdom. At the third Breath matter was filled with the Third Aspect of divinity, and a fivefold evolution became possible. The third note embodies Intelligent Activity and is the basic note of the lower five planes. The fourth Breath of the Logos saw the response of certain of the Creative Hierarchies, and the 'Builders' visualized the Plan. There is a definite relationship between the fourth Breath and the fourth, or human, Creative Hierarchy, the harmonic note of the Buddhic or fourth plane, and the fourth ray of Harmony through Conflict. "It shows itself in the struggle of humanity to grasp the ideal of harmony and peace, and in the worldwide aspiration in that direction."<sup>73</sup>

The sounding of the fifth Breath brought into the solar system the cosmic Lords of Fire. Its vibration holds the key to all on the mental plane and the fifth principle of mind. It has a similar vibration to that of the Cosmic mental plane, and is said to have a close correspondence to the note of the first breath sounded. The sounding of the sixth Breath brought in the watery essences of the astral plane. In this sound desire was clothed in matter by the Lords of the Pentacle. At the sounding of the seventh Breath by the Logos, crystallization occurred, bringing matter into dense physical manifestation, which is our deepest point of experience. It has a deep connection with the 7<sup>th</sup> Ray of Ceremony, Order and Magic - a building ray adjusting matter to the desired shapes.

That which occurs in the macrocosm (systemically or universally) is repeated in the microcosm (of the individual). The human monad repeats the work of the Logos, sounding the notes bringing forth its lower natures into incarnation. "The personality - the reflection of that monad at the densest point in evolution, - is linked to the monad by the attractive force of the Sacred Word sounded by its monad on its note and on its own subtone."<sup>74</sup>

<sup>73</sup> Alice A. Bailey, Letters on Occult Meditation, 55.

<sup>74</sup> Alice A. Bailey, Letters on Occult Meditation, 57.

Once we have completed our work on the involutory arc and have reached our deepest point into matter, we begin our evolutionary journey in returning to spirit. This is accomplished through the vibrations of sound and color. As we learn the domination of matter we achieve liberation of our spirit.

For us the involutory process of out-breathing is completed. The evolutionary process of in-breathing and return to Spirit is progressing. Both are an expression of the destructive factor of the Sacred Word. "So, in the sounding of the Sacred Word in its sevenfold sense, comes the escaping from the shattered [Page 58] forms; first in the out-breathing, the attraction of matter, then in the in-breathing, the gradual shattering of the material forms and the leaving of them behind."<sup>75</sup>

### **Effects on other kingdoms of nature**

We are told that learned Brahmans teach that in certain pronunciations of the Sacred Word, vibrations are established that will make a person a master over all the lives within the various kingdoms of nature. The sound issued acts on the emotional and/or etheric body for purification and stimulates psychic powers, slowly building them up into a state of mastery. The psychic powers developed are then used in controlling those lives.

## **Dangers in the Use of the Sacred Word**

Among other things, the use of mantrams and words of power, expressed through ceremony and ritual, enables a closer contact between the human and the deva or angelic kingdoms. These activities, in conjunction with the cyclically increasing power of the 7<sup>th</sup> Ray of Ceremony, Order and Magic, enable such contact to occur more easily. It is through ceremony, ritual, and regulated rhythmic movement that these two kingdoms of nature find a common meeting place. The divine Plan has established that in this meeting place the two kingdoms are to cooperate in the work of uniting spirit and matter.

There has been a great deal of occult teaching given to the outer world over the past 150+ years about magic and the use of mantrams. Many mantrams and words of power have been released. The use of the Sacred Word **OM** is becoming more common in both the orient and the occident. We are admonished that the use of mantrams or words of power, such as the Sacred Word, can be dangerous for those unwitting persons who use them selfishly or for personal gain. This danger is becoming more real as contact with the angelic realm becomes easier, and humans attempt to control devas rather than to work with them.

There are several references by D.K. that the danger involved in the misuse of the Word is so great that only basic ideas and fundamental principles may be revealed. Few of the actual dangers are given, and we are left to discern them for ourselves. We do learn that there are effects occurring within our chakras and auras, and that there could be effects occurring within our environment. One effect that has been given is that we can become unduly stimulated leading to a greater immersion in glammers or being blinded in illusions. "If the aspirant but seeks spiritual development, if he but aims at sincerity of purpose and at compassionate altruism, if he, with serene application, concentrates on the subjugation of the emotional body and the enlargement of the mental, and cultivates the habit of abstract thinking, the desired results upon the centres will be produced from necessity and danger will be eliminated."<sup>76</sup>

Although the potential for danger and physical/emotional/mental harm through the use of this power has been great, it has not occurred to any significant degree. Fortunately for us, the generally low state in evolution of the average student of occultism has provided a measure of protection to both the student and the world. The lack of a proper understanding of the necessary ritual, of sound, of color, and of movement, fails to set into motion the true power within. This applies to what may be considered good, as well as bad, effects.

One of the dangers of calling in devas is similar to that of children playing with fire. As devas of the mental plane manipulate the latent fires of our system, they are also able to affect the fires latent within the human mind. It is then possible to "be the plaything of their endeavour and to perish at their hands."<sup>77</sup> Another danger is to the physical body which is not yet the right type for holding and handling occult forces. We are told that once one begins to follow the path of occult meditation, it takes about fourteen years to rebuild the etheric/physical body

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<sup>75</sup> Alice A. Bailey, Letters on Occult Meditation, 57-58.

<sup>76</sup> Alice A. Bailey, Letters on Occult Meditation, 77.

<sup>77</sup> Alice A. Bailey, Letters on Occult Meditation, 130.

into a stronger, more refined vehicle; create a more stable and controlled emotional body; and have the mental body properly prepared for the advanced work. During this period of purification and refinement of the bodies, it is unsafe for us to tamper with that which we do not know.

Once we pass the portal of initiation, generally considered the 3<sup>rd</sup> Degree or the Initiation of Transfiguration, we should, or will, have obtained the specific knowledge of working with the angelic kingdom. Our work with devas must be performed within the requirements of the Laws of the Soul. We are told that there is no danger to the disciple who follows the law. "In the meantime, owing to the absence of a teacher and the defects of the pupil, all that is now possible is to sound the Word as well as may be, knowing that danger does not lurk where there is sincerity of purpose, and that certain results, such as protection, quieting and correction may be achieved."<sup>78</sup>

## **Conclusion**

This has been an interesting journey to find the meanings and significances underlying the symbolism of the Sacred Word. We have seen cosmologically that the depths of the universe into which science has reached are yielding answers with great correspondence to those given in the sacred texts of the world religious traditions.

The study of symbols is another very deep subject, as each symbol in the outer world veils and hides an inner reality. This is true whether the symbol is veiling the underlying truth with glyphs, words, sounds, pictures, notes, phrases, etc. I have found that it is helpful to better understand the nature of symbols, and some of the methods of developing the intuition, so that there can be a revelation occur of the meaning behind each symbol. The study of symbols itself could be an extensive activity, as there are 459 occurrences of the word 'symbol' in the Bailey books, and 490 in the first volume of *The Secret Doctrine*.

When we say a mantram, we are working with energy in a creative manner. That is why mantrams are said to be 'the word made flesh.' In some ways they are equivalent to words of power, and although many types of mantrams have been identified, few of the actual mantrams are given to the outside world to minimize the damage which would result from their improper or selfish use. The most important mantram given to humanity for its use is the Great Invocation. Through its power we can create heaven on earth.

Deeper and more powerful than mantrams are words of power. These are sounds or formulas which will produce results which are in line with the divine Plan. Fewer of these words have been provided, I think for obvious reasons, and their significance and meaning is seldom revealed.

In each of these sections lies a clue to a better understanding of the Sacred Word used in the Ageless Wisdom, whether the word is pronounced AUM or OM. Many of today's religious traditions use some derivative of AUM. Some traditions think of the terms as equivalent, but this study shows that they are not. Each term is used for a different purpose, with AUM seen on the involutory arc, and OM on the evolutionary arc. There is monadic and soul involvement in the sounding of the words, not just the lower person. Generally, a correct sounding of the Sacred Word must use the mind expressing intent, coordinated with the proper tone and color of the person or group sounding the word.

In order to protect us from ourselves, only limited information can be disseminated to the outer world. Whether mantrams, words of power, or the Sacred Word is used, the results can be disastrous for the person and the world if used selfishly, or magnificent when used with higher spiritual and evolutionary intent.

Ultimately, the answer to our deeper understanding and the proper sounding of the Sacred Word lies within. "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you."<sup>79</sup> "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened."<sup>79</sup>

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<sup>78</sup> Alice A. Bailey, *Letters on Occult Meditation*, 65.

<sup>79</sup> New American Standard Bible, Matthew 7:7-8.

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