

The Magical Power of Sound.

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In most languages the letters are symbols of sounds.

- I. General powers of sound with which all are familiar.
 - A. Power of orator to swing multitudes either negatively or positively.
 - B. Power of music to stir emotions from basest to noblest.
 - C. Power over animals as of cowboy singing to herds of cattle and charmers of serpents.
 - D. Less well known is the general use of this power to control Nature in all her forms.
- II. General proposition of occult philosophy is that the "World is the Word made manifest".
 - A. In symbolical sense this may be understodd readily as the word is the manifestation of the idea.
 - B. Has a deeper meaning
 - ~~xxx Behind the outer sound is the inner xxx subtle sound.~~
 - ~~xxxx This is sound with magical power.~~
 1. Illustrated by analysis of perception.
 - a. Thought requires language.
 - (1) Until we evolve terms for ideas we may be aware of something seeking expression but cannot think it.
 - (2) Importance of incresing one's vocabulary.
 - (3) Shows why all ideas cannot be translated into al languages.
 - b. Without thought, no perception.
 - (1) Sensation not a perception .
 - (2) Perception involves something of meaning and fitting into a complex.
 - (3) In other words, thought required to make world manifest to consciousness.
 - c. Implies language or Word necessary to make world manifest to individual.
 2. By hermetic formula this is of universal application.
- III. Distinction between lettered and unlettered sound.
 - A. Unlettered is transcient outer sound, is not magical agent
 - B. Lettered is sound insouled with meaning, has magical power
 1. Outer sound is gross veil of inner sound.
- IV. Distinction between Nama and Rupa *in the mind of the musician.*
 - A. Mind takes on shape of that which it cognizes.
 - B. Two aspects of mind (a) cognizer and (b) cognized.
 - C. Cognizer corresponds to sound, and cognized to object.
 1. These are subtle sound or name and subtle object
 - a. Hence suber sound is most objective reflection of the Self.
 - D. By mantra there is tendency to induce the corresponding Shuksma state
 1. Object and name tied together hence by mantra object invoked and mind becomes like that object.
 2. Hence if Divinity invoked continuously mind takes on the form of that Divinity.
 - a. Hence significance of use of Pranava.
 - E. This is process of using mantra as a means to Yoga.
- V. Outer magical use.