

# SOUND, SPEECH AND CREATIVITY

## *The Voice of the Silence*

He who would hear the voice of *Nada*, “the Soundless Sound,” and comprehend it, he has to learn the nature of *Dhâranâ*.

When he has ceased to hear the many, he may discern the ONE—the inner sound which kills the outer.

The pupil must regain *the child-state he has lost* ere the first sound can fall upon his ear.

Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him 'who in the stream would enter,' thrill in response to every sigh and thought of all that lives and breathes.

The Northern Buddhists, and all Chinamen, in fact, find in the deep roar of some of the great and sacred rivers the key-note of Nature. Hence the simile. It is a well-known fact in Physical Science, as well as in Occultism, that the aggregate sound of Nature—such as heard in the roar of great rivers, the noise produced by the waving tops of trees in large forests, or that of a city heard at a distance—is a definite single tone of quite an appreciable pitch. This is shown by physicists and musicians. Thus Prof. Rice (*Chinese Music*) shows that the Chinese recognized the fact thousands of years ago by saying that “the waters of the Hoang-ho rushing by, intoned the *kung*” called “the great tone” in Chinese music; and he shows this tone corresponding with the F, “considered by modern physicists to be the actual tonic of Nature.” Professor B. Silliman mentions it, too, in his *Principles of Physics*, saying that “this tone is held to be the middle F of the piano; which may, therefore, be considered the key-note of Nature.”

## **The Verbum Manifested**

Our old writers said that *Vach* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vach* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form. The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the

*Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vach*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested *Kosmos* is the *Verbum* manifested as *Kosmos*.

*The Secret Doctrine* i, p. 138

H.P. Blavatsky

The “army of the Voice” is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the cause—Divine Thought.

*The Secret Doctrine* i, p. 93

H.P. Blavatsky

### **A Blessing or a Curse**

As beautifully expressed by P. Christian, the learned author of “The History of Magic” and of “L'Homme Rouge des Tuileries,” the word spoken by, as well as the name of, every individual largely determine his future fate. Why? Because:

When our Soul (mind) creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.

The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign.

To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (*Verbum*), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (*Verbum*) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us.

*The Secret Doctrine* i, p. 93

H.P. Blavatsky

### **The Spoken Word**

*The spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern “sages.”* Because sound and rhythm are closely related to the four Elements of

the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be.

*The Secret Doctrine* i p 93

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### **Living Messengers**

Words are things. With me and in fact. Upon the lower plane of social intercourse they are things, but soulless and dead because that convention in which they have their birth has made abortions of them. But when we step away from that conventionality, words become alive in proportion to the reality and purity of the thought that is behind them. So in communication between two students they are things, and students must be careful that the ground of intercourse is fully understood. Let us use with care those living messengers called words.

*Letters That Have Helped Me*, p. 10

William Q. Judge

### **E'en Wasted Smoke Remains Not Traceless**

Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless. “A harsh word uttered in past lives, is not destroyed but ever comes again.”

*The Voice of the Silence* p. 37

H.P. Blavatsky

### **Shila**

SHILA, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.

*The Voice of the Silence*, p. 51

H.P. Blavatsky

### **The Mango Principle**

Ere thou canst settle in Dhyana Marga and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

*The Voice of the Silence*, p. 65

H.P. Blavatsky

## Creativity and Genius

Genius, as Coleridge defined it, is certainly – to every outward appearance, at least – “the faculty of growth”; yet to the inward intuition of man, it is a question whether it is genius – an abnormal aptitude of mind – that develops and grows, or the physical brain, *its vehicle*, which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when they endowed man with a tutelary deity, a Spirit whom they called *genius*. The substance of this entity, to say nothing of its *essence* – observe the distinction, reader, – and the presence of both, manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men – what we perceive of his substance “is not here” –

For what you see is but the smallest part. . . .  
But were the whole frame here,  
It is of such a spacious, lofty pitch,  
Your roof were not sufficient to contain it. . . .

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego*, which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle.<sup>1</sup> This it is that asserts itself stronger than in the average man, through its personality; so that what we call “the manifestations of genius” in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form – the man of clay – in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Æschylus, or a Shakespeare, are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former – the instrument – and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may – to follow our simile – be a priceless Stradivarius or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their initiation, the masses were allowed to approach them with

the greatest caution and only within the farthest limits of fact. “From the DIVINE ALL proceeded Amun, the Divine Wisdom . . . give it not to the unworthy,” says a Book of Hermes. Paul, the “wise *Master-Builder*,”<sup>2</sup> (I Cor. III, 10) but echoes Thoth-Hermes when telling the Corinthians “We speak Wisdom among them that are perfect (the initiated) . . . *divine* Wisdom in a MYSTERY, even the *hidden* Wisdom.” (*Ibid.* II, 7.)...

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect—can never copy or condescend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations. Like those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing, and bare rocks on the highest plateaux of the Nilgiri Hills, true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all in the most arid soil, for its stamp is always unmistakable. To use a popular saying, innate genius, like murder, will out sooner or later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden eruption. On the other hand artificial genius, so often confused with the former, and which, in truth, is but the outcome of long studies and training, will never be more than, so to say, the flame of a lamp burning outside the portal of the pane; it may throw a long trail of light across road, but it leaves the inside of the building in darkness. And, as every faculty and property in Nature is dual – *i.e.*, each may be made to serve two ends, evil as well as good – so will artificial genius *betray* itself...

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star the Divine Soul and mind, or what we call *Buddhi-Manas*. The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius—

If not protected, pruned, and fed with care,  
Soon dies, or runs to waste with fitful glare

can apply only to artificial genius, the outcome of cultural and of purely intellectual acuteness. It is not the direct light of the *Manasa putra*, the “Sons of Wisdom,” for true genius lit at the flame of our higher nature, or the EGO, cannot die. This is why it is so very rare...

As Occultism teaches us, it is easier for the personality with its acute physical senses and *tatwas* to gravitate toward the lower quaternary than to soar to its triad – modern philosophy, though quite proficient in treating this lower place of genius, knows nothing of its higher spiritual form – the “one in ten millions.”... great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field...

Selections from “Genius” *Lucifer*, November 1889

H.P. Blavatsky

1. The period of one full Manvantara composed of Seven Rounds.
2. A term absolutely theurgic, masonic and occult. Paul, by using it, declares himself an Initiate having the right to initiate others.