

The Voice of the Silence
Seven Mystic Sounds



Abstract and train of thoughts

The seven mystic sounds are stages of inner development.

From the quill pen of Helena Petrovna Blavatsky.

1. The first is like the nightingale's sweet voice chanting a song of parting to its mate. 4
 2. The second comes as the sound of a silver cymbal of the Dhyanis, awakening the twinkling stars. 5
Our body is an Aeolian harp chorded with two sets of strings: one made of pure silver, the other of catgut. 5
 3. The next is as the plaint melodious of the ocean-sprite imprisoned in its shell. 7
It is the Voice of Divine Wisdom and last word of the Secret Doctrine. 7
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The seventh swallows all the other sounds. They die, and then are heard no more. 15
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The Voice of the Silence, frag. I vs. 41-50 pp. 9-10.

Before thou set'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy *inner* GOD in seven manners.

- 1 The first is like the nightingale's sweet voice chanting a song of parting to its mate.
- 2 The second comes as the sound of a silver cymbal of the Dhyānis, awakening the twinkling stars.
- 3 The next is as the plaint melodious of the ocean-sprite imprisoned in its shell.
- 4 And this is followed by the chant of Vīnā.
- 5 The fifth like sound of bamboo-flute shrills in thine ear.
- 6 It changes next into a trumpet-blast.
- 7 The last vibrates like the dull rumbling of a thunder-cloud.
- 8 The seventh swallows all the other sounds. They die, and then are heard no more. When the six are slain and at the Master's feet are laid, then is the pupil merged into the ONE, becomes that ONE and lives therein.



The voices — if such sound can be termed a voice at all — of a spiritual apparition once heard can hardly be forgotten. That of a pure spirit is like the tremulous murmur of an Æolian harp echoed from a distance; the voice of a suffering, hence impure, if not utterly bad spirit, may be assimilated to a human voice issuing from an empty barrel.

— HELENA PETROVNA BLAVATSKY¹

1. The first is like the nightingale's sweet voice chanting a song of parting to its mate.

Whence the poetical but very fantastic notion — even in a myth — about swans singing their own funeral dirges? There is a Northern legend to that effect, but it is not older than the middle ages. Most of us have studied ornithology; and in our own days of youth we have made ample acquaintance with swans of every description. In those trustful years of everlasting sunlight, there existed a mysterious attraction between our mischievous hand and the snowy feathers of the stubby tail of that graceful but harsh-voiced King of aquatic birds. The hand that treacherously offered biscuits, while the other pulled out a feather or two, was often punished; but so were the ears. Few noises can compare in cacophony with the cry of that bird — whether it be the “whistling” (*Cygnus Americanus*) or the “trumpeter” swan. Swans snort, rattle, screech and hiss, but certainly they do not sing, especially when smarting under the indignity of an unjust assault upon their tails. But listen to the legend.

When feeling life departing, the swan lifts high its head, and breaking into a long, melodious chant — a heart-rending song of death — the noble bird sends heavenward a melodious protest, a plaint that moves to tears man and beast, and thrills through the hearts of those who hear it.²

Two birds,³ united always⁴ and known by the same name,⁵ closely cling to the same tree.⁶ One of them eats the sweet fruit; the other looks on without eating.⁷



¹ *Isis Unveiled*, I p. 58

² *Blavatsky Collected Writings*, (THE LAST SONG OF THE SWAN) XII pp. 104-5

³ The two birds signify the individual soul and the Supreme Self.

⁴ The two are inseparable companions, like an object and its reflection.

⁵ That is to say, Ātman.

⁶ Refers to the body.

⁷ *Mundaka Upanishad* iii, I, 1; (tr. Nikhilananda). Cf. *Svetasvatara Upanishad* IV, 6-7

2. The second comes as the sound of a silver cymbal of the Dhyanis, awakening the twinkling stars.

Our body is an Aeolian harp chorded with two sets of strings: one made of pure silver, the other of catgut.

The planets are not merely spheres, twinkling in Space, and made to shine for no purpose, but the domains of various beings with whom the profane are so far unacquainted; nevertheless, having a mysterious, unbroken, and powerful connection with men and globes. Every heavenly body is the temple of a god, and these gods themselves are the temples of GOD, the Unknown “*Not Spirit*.” There is nothing profane in the Universe. All Nature is a consecrated place, as Young says:

Each of these Stars is a religious house.¹

How grand, how mysterious are the spring nights on the seashore when the winds are chained and the elements lulled! A solemn silence reigns in nature. Alone the silvery, scarcely audible ripple of the wave, as it runs caressingly over the moist sand, kissing shells and pebbles on its up and down journey, reaches the ear like the regular soft breathing of a sleeping bosom. How small, how insignificant and helpless feels man, during these quiet hours, as he stands between the two gigantic magnitudes, the star-hung dome above, and the slumbering earth below. Heaven and earth are plunged in sleep, but their souls are awake, and they confabulate, whispering one to the other mysteries unspeakable. It is then that the occult side of Nature lifts her dark veils for us, and reveals secrets we would vainly seek to extort from her during the day. The firmament, so distant, so far away from earth, now seems to approach and bend over her. The sidereal meadows exchange embraces with their more humble sisters of the earth — the daisy-decked valleys and the green slumbering fields. The heavenly dome falls prostrate into the arms of the great quiet sea; and the millions of stars that stud the former peep into and bathe in every lakelet and pool. To the grief-furrowed soul those twinkling orbs are the eyes of angels. They look down with ineffable pity on the suffering of mankind. It is not the night dew that falls on the sleeping flowers, but sympathetic tears that drop from those orbs, at the sight of the Great HUMAN SORROW. . . .

Yes; sweet and beautiful is a southern night. But

When silently we watch the bed, by the taper’s flickering light,
When all we love is fading fast — how terrible is Night.²

[Occultists see in the] . . . two opposite Forces only the two *aspects* of the universal unit, called “MANIFESTING MIND”; in which aspects, Occultism, through its great Seers, perceives an innumerable Host of operative Beings: Cosmic Dhyāni-Chohans, Entities, whose essence, in its *dual* nature, is the Cause of all terrestrial phenomena. For that essence is co-substantial with the universal Electric Ocean, which is LIFE;

¹ *Secret Doctrine*, I. p. 578; [& quoting *Night Thoughts on Life, Death, and Immortality*, Night IX (1745), line 1881]

² *Blavatsky Collected Writings*, (KARMIC VISIONS – VI) IX pp. 329-30; [& quoting from *The Lay of the Old Woman Clothed in Grey: a Legend of Dover*, from *The Ingoldsby Legends* by Thomas Ingoldsby of Tappington Manor, pen-name of Richard Harris Barham. First published 1837, in: *Bentley’s Miscellany* and *New Monthly Magazine*. — ED. PHIL.]

and being dual, as said — positive and negative — it is the emanations of that duality that act now on earth under the name of “modes of motion”; even *Force* having now become objectionable as a word, for fear it should lead someone, even in thought, to separate it from matter! It is, as Occultism says, the dual *effects* of that dual essence, which have now been called centripetal and centrifugal forces, negative and positive poles, or polarity, heat and cold, light and darkness, etc., etc.¹

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an *Æolian* harp, chorded with two sets of strings, one made of pure silver, the other of catgut.² When the breath from the divine *Fiat* brushes softly over the former, man becomes like unto *his* God — but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal “centre” cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen cells are the most subservient to the action of our “personal” mind, the heart being the organ *par excellence* through which the “Higher” Ego acts — through the Lower Self.³



¹ *Secret Doctrine*, I p. 604

² [For a long time, catgut (probably abbreviated from cattlegut) was the most common material for the strings of harps, lutes, violins, and violas, as well as other stringed musical instruments. Cf. “. . . catgut strung loosely on the sounding-board of a violin, producing comprehensive sounds or melody.” v.s. p. 566. Note that the strings of certain violins “were made of *human intestines*, according to all the rules and requirements of the *Black Art*.” *Blavatsky Collected Writings*, (THE ENSOULED VIOLIN – I) II p. 238; [longer version by H.P. Blavatsky based on an original story by Master Hillarion Smerdis, F.T.S.]

³ *Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION – II) XII pp. 369-70

3. The next is as the plaint melodious of the ocean-sprite imprisoned in its shell.

It is the Voice of Divine Wisdom and last word of the Secret Doctrine.

The Ego begins his life-pilgrimage as a sprite, an “Ariel,”¹ or a “Puck”;² he plays the part of a *super*, is a soldier, a servant, one of the chorus; rises then to “speaking parts,” plays leading *roles*, interspersed with insignificant parts, till he finally retires from the stage as “Prospero,” the *magician*.³ Eastern philosophy teaches us that mankind consists of Spirits imprisoned in human bodies,⁴ a thinking Entity or Ego imprisoned in a case of flesh and bones.⁵

In treating of the soul Plutarch tells us that while *ψυχή* [psychē] is imprisoned in the body, the *nous* or the divine intelligence soars above mortal man, shedding upon him a ray that is more or less luminous according to the personal merit of the man; he adds that the *nous* never descends but remains stationary.⁶

The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, “Divine Wisdom.” This is the last word of the esoteric doctrine.⁷

[The biblical] . . . “war in heaven” is a very long and abstruse subject to handle. To give it in its lowest symbolical aspect, this “war in heaven” is going on eternally. Differentiation is contrast, the equilibrium of contraries: and so long as this exists there will be “war” or fighting. There are, of course, different stages and aspects of this war: such for instance as the astronomical and physical. For everyone and everything that is born in a Manvantara, there is “war in heaven” and also on the earth: for the fourteen Root and Seed-Manus who preside over our Manvantaric cycle, and for the countless *Forces*, human or otherwise, that proceed from them. There is a perpetual struggle of adjustment, for everything tends to harmonise and equilibrate; in fact it must do so before it can assume any shape. The elements of which we are formed, the particles of our bodies, are in a continual war, one crowding out the other and changing with every moment. At the “Churning of the Ocean” by the gods, the Nagas came and some stole of the Amrita — the water of Immortality, — and thence arose war between the gods and the Asuras, the *no-gods*, and the gods were worsted. This refers to the formation of the Universe and the differentiation of the primordial primeval matter. But you must remember, that this is only the cosmogonical aspect, —

¹ [The spirit in Shakespeare’s play *The Tempest*, bound to serve the magician Prospero.]

² [A character in Shakespeare’s play *A Midsummer Night’s Dream* that was based on an ancient figure in English mythology, also called Robin Goodfellow. Puck is a clever and mischievous elf, the “shrewd and knavish sprite.”]

³ *Key to Theosophy*, § II (EXOTERIC AND ESOTERIC THEOSOPHY) p. 34; [on the difference between Theosophy and Spiritualism.]

⁴ Cf. *ibid.*, § VII (ON THE VARIOUS POST-MORTEM STATES) p. 104; [on the difference between the Physical and Spiritual Man.]

⁵ Cf. *ibid.*, § X (ON THE NATURE OF OUR THINKING PRINCIPLE) p. 184; [on the Complex Nature of Manas.]

⁶ *Blavatsky Collected Writings*, (ERRONEOUS IDEAS CONCERNING THE DOCTRINES OF THE THEOSOPHISTS) II p. 17

⁷ *ibid.*, (THE BEACON OF THE UNKNOWN – II) XI p. 255

one out of the seven meanings. The war in heaven had also immediate reference to the evolution of the intellectual principle in mankind. This is the metaphysical key.¹

Spirit or LIFE is indivisible. And when we speak of the seventh principle it is neither quality nor quantity nor yet form that are meant, but rather the *space* occupied in that *ocean* of spirit by the results or effects — (beneficent as are all those of a co-worker with nature) — impressed thereon.²

See what Hermes, the thrice-great master, says of [Isis, our mother earth]: “Her father is the sun, her mother is the moon.”³ It is for the Hermetic student to watch its motions, to catch its subtile currents, to guide and direct them with the help of the *athanor*, the Archimedean lever of the alchemist. What is this mysterious *athanor*? Can the physicist tell us — he who sees and examines it daily? Aye, he sees; but does he comprehend the secret-ciphered characters traced by the divine finger on every seashell in the ocean’s deep; on every leaf that trembles in the breeze; in the bright star, whose stellar lines are in his sight but so many more or less luminous lines of hydrogen?⁴



¹ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 371-72; [on the meaning of “churning of the ocean” and “cow of plenty” of the Hindus, and on the correspondence between them and the “war in heaven.” Consult “Seven Wars in Heaven and Earth,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² *Mahatma Letter* 13 (44) p. 74; 3rd Combined ed.

³ [Smaragdine Tablet]

⁴ *Isis Unveiled*, I p. 506

4. And this is followed by the chant of Vina.

Attuning fellow disciples to the harmonies of Wisdom.

Disciples may be likened to the strings of the soul-echoing *Vinā*;¹ mankind, unto its sounding board; the hand that sweeps it to the tuneful breath of the GREAT WORLD-SOUL. The string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks — and is cast away. So the collective minds of *Lanoo-Śrāvakas*. They have to be attuned to the Upadya's mind — one with the Over-Soul — or, break away.²

The co-disciples must be tuned by the guru as the strings of a lute (*vina*) each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a keyboard answering in all its parts to the lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed for ever on their hearts and the harmony of the law shall never be broken.³

As a string vibrates and gives forth an audible note, so the nerves of the human body vibrate and thrill in correspondence with various emotions under the general impulse of the circulating vitality of *Prāna*, thus producing undulations in the psychic Aura of the person which results in chromatic effects.

The human nervous system as a whole, then, may be regarded as an Æolian Harp, responding to the impact of the vital force (which is no abstraction, but a dynamic reality) and manifests the subtlest shades of the individual character in colour phenomena. If these nerve vibrations are made intense enough and brought into vibratory relation with an astral element, the result is — sound. How, then, can anyone doubt the relation between the microcosmic and macrocosmic forces?⁴

Even the memory of the sleeper is like the seven-stringed Aeolian harp, his mind sweeping over the chords.

Generally the physical brain of the personal Ego, the seat of memory, radiating and throwing off sparks like the dying embers of a fire. The memory of the Sleeper is like an Æolian seven-stringed harp; and his state of mind may be compared to the wind that sweeps over the chords. The corresponding string of the harp will respond to that one of the seven states of mental activity in which the sleeper was before falling asleep. If it is a gentle breeze the harp will be affected but little; if a hurricane, the vibrations will be proportionately powerful. If the personal Ego is in touch with its higher principles and the veils of the higher planes are drawn aside, all is well; if on the contrary it is of a materialistic, animal nature, there will be probably no dreams; or if the memory by chance catch the breath of a “wind” from a higher plane, seeing that it will be impressed through the sensory ganglia of the cerebellum, and not by

¹ [Cf. Nārada was the inventor of the *Vinā*, an ancient lute used in India and Tibet. *Theosophical Glossary*: Nārada, *Vinā*.]

² *Voice of the Silence*, frag. III vs. 226 p. 51

³ *Blavatsky Collected Writings*, (PRACTICAL OCCULTISM) IX p. 159

⁴ *ibid.*, (E.S. INSTRUCTION No. III) XII p. 621; [on the Tattvic Correlations.]

the direct agency of the spiritual Ego, it will receive pictures and sounds so distorted and inharmonious that even a Devachanic vision would appear a nightmare or grotesque caricature. Therefore there is no simple answer to the question “What is it that dreams,” for it depends entirely on each individual what principle will be the chief motor in dreams, and whether they will be remembered or forgotten.¹



¹ *Blavatsky Collected Writings, (DREAMS) X p. 258*

5. The fifth like sound of bamboo-flute shrills in thine ear.

Bestowing knowledge of the awful mysteries and priceless secrets of initiation.¹

The Spinal Column is called Brahmadaṇḍa, the rod or stick of Brahmā, and it is this which is symbolized by the bamboo rod carried by ascetics, the seven-knotted wand of the Yogi. The seven knots are the seven Nādīs along the spinal cord. The Yogis beyond the Himālayas, who assemble regularly at Lake Mānasarovara carry a triple-knotted bamboo stick and are called Tridandas. The three knots signify the three vital airs that play in the Spinal Column, symbolized also in the triple Brāhmanical thread.²

Many are the fakirs,³ who, though pure, and honest, and self-devoted, have yet never seen the astral form of a purely *human pitar* (an ancestor or father), otherwise than at the solemn moment of their first and last initiation. It is in the presence of his instructor, the guru, and just before the *vatu*-fakir is dispatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE. He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation; for it is the supreme mystery of the holy syllable. The AUM contains the evocation of the Vedic triad, the *Trimurti*, Brahmā, Vishnu, Śiva, say the Orientalists; it contains the evocation of *something more real and objective than this triune abstraction* — we say, respectfully contradicting the eminent scientists. It is the trinity of man himself, on his way to become immortal through the solemn union of his inner triune SELF — the exterior, gross body, the husk not even being taken in consideration in this human trinity.⁴ It is, when this trinity, in anticipation of the final triumphant reunion beyond the gates of corporeal death becomes for a few seconds a UNITY, that the candidate is allowed, at the moment of the initiation, to behold his future self. Thus we read in the Persian *Desātīr*, of the “Resplendent one”; in the Greek philosopher-initiates, of the *Augoeides* — the self-shining “blessed vision resident in the pure light”; in Porphyry,⁵ that Plotinus was united to his “god” six times during his lifetime; and so on.⁶

True, Oriental Cabalists need no preparation [to perform magic], no costumes, apparatus, coronets or war-like weapons: these appertain to the Jewish Cabala, which bears the same relation to its simple Chaldæan prototype as the ceremonious obser-

¹ Cf. *Isis Unveiled*, II p. 106

² *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII p. 701; [on the spinal column.]

³ Cf. “[Fakirs] . . . wear their hair long, and it serves them as a pocket, as they stick in it various objects — such as a pipe, a small flute called *vagudā*, the sounds of which throw the serpents into a cataleptic torpor, and sometimes their bamboo stick (about one foot long) with *the seven mystical knots* on it. This magical stick, or rather *rod*, the fakir receives from his guru on the day of his initiation, together with the three *mantras*, which are communicated to him “mouth to ear.” No fakir will be seen without this powerful adjunct of his calling. It is, as they all claim, the divining rod, the cause of every occult phenomenon produced by them.” *Isis Unveiled*, I p. xxxii

⁴ The body of man — his coat of skin — is an inert mass of matter, *per se*; it is but the *sentient* living body within the man that is considered as the man’s body proper, and it is that which, together with the fontal soul or purely astral body, directly connected with the immortal spirit, constitutes the trinity of man.

⁵ [*Plotini vita*, cap. xxiii, in J.A. Fabricius, *Bibliotheca Græca*, 1705-28]

⁶ *Isis Unveiled*, II pp. 114-15

vances of the Romish Church to the simple worship of Christ and his apostles. In the hands of the true adept of the East, a simple wand of bamboo with seven joints, supplemented by their ineffable wisdom and indomitable will-power, suffices to evoke spirits and produce the miracles authenticated by the testimony of a cloud of unprejudiced witnesses.¹



¹ Blavatsky *Collected Writings*, (THE MAGICAL EVOCATION OF APOLLONIUS OF TYANA) I p. 150; [commenting upon Chapter XIII of Éliphas Lévi's *Dogme et Rituel de la Haute Magie*.]

6. It changes next into a trumpet-blast.

Beckoning the Dragon of Esoteric Wisdom to come out of Darkness.

The “War in Heaven”¹ is shown, in one of its significations, to have meant and referred to those terrible struggles in store for the candidate for adeptship, between himself and his (by magic) personified human passions, when the *inner* enlightened man had to either slay them or fail. In the former case he became the “Dragon-Slayer,” as having happily overcome all the temptations; and a “Son of the Serpent” and a Serpent himself, having cast off his old skin and being born in a *new* body, becoming a Son of Wisdom and Immortality in Eternity.²

The key which opens this mystery is the seventh key, and relates to the *seventh trumpet* of the seventh angel, after whose blast St. John sees the woman and “War in Heaven.”³ This allegory, “War in Heaven,” has six other meanings; but this one is on the most material plane and explains the septenary principle. The “woman” is crowned with 12 stars and has the sun and moon to clothe her (twice seven), she being the universe; the Dragon has seven heads, seven crowns and ten horns — another occult symbolism, and he is one of the *seven* LOGOI. Perchance those who have reflected over the strange behaviour of Nārada may understand the analogy. Indeed, a Prajāpati and a great Vedic Rishi, and yet one who is ever interfering with the *physical* procreation of men, he seduces twice the thousands of Daksha’s sons into remaining celibates and Yogis, for this he is cursed to be incarnated, born in a womb, and those who know something about numbers and *cycles* will now understand better the meaning of this allegory.⁴



¹ [Consult “Seven Wars in Heaven and Earth” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² *Secret Doctrine*, II p. 380

³ See *Revelation* xi, 15, and xii, 7, and try to understand.

⁴ *Blavatsky Collected Writings*, (TETRAGRAMMATON) VIII p. 148 *fn.*

7. The last vibrates like the dull rumbling of a thunder-cloud.

When the six are slain and at the Master's feet are laid, then is the pupil merged into the ONE, becomes that ONE, and lives therein.¹

When the individual consciousness is turned inward a conjunction of Manas and Buddhi takes place. In the spiritually regenerated Man this conjunction is permanent, the Higher Manas clinging to Buddhi beyond the threshold of Devachan, and the Soul, or rather the Spirit, which should not be confounded with Ātman (the Super-Spirit), is then said to have the "Single Eye." Esoterically, in other words, the "Third Eye" is active. Now Mercury is called Hermes, and Venus Aphrodite, and thus their conjunction in man on the psycho-physical plane gives him the name of the Hermaphrodite, or Androgyne. The absolutely Spiritual Man is, however, entirely disconnected from sex. The Spiritual Man corresponds directly with the higher "coloured circles," the *Divine Prism* which emanates from the One Infinite White Circle; while physical man emanates from the Sēphirōth, which are the *Voices* or *Sounds* of Eastern Philosophy. And these "Voices" are lower than the "Colours," for they are the seven lower Sēphirōth, or the objective Sounds, *seen*, not *heard*, as the *Zohar*² shows, and even the *Old Testament* also. For, when properly translated, verse 18 of chapter xx, *Exodus*, would read: "And the people *saw* the Voices" (or Sounds, not the "thunderings," as now translated); and these Voices or Sounds are the Sēphirōth.³

The "Three Amens" are: the upper *triad* in septenary man; the region of the "Five Trees" is the earth and localities wherein the actual and past Five Root-Races have developed; the "Seven Amens" and the "Seven Voices" are identical with the "*Seven Aums* and the *Seven Mystic Voices*," "the voice of the *inner God*"^{4, 5} The "seven thunders" spoken of in *Revelation* are typical of the same mystery of spiritual Initiation.⁶ Again, from a Macrocosmic aspect the Seven Amens are the seven rays of each of the "Three Amens," making up the "Twenty-four Invisibles," and so on *ad infinitum*.⁷

Assuredly one who is acquainted with Gnostic literature can hardly help seeing in St. John's *Apocalypse*, a work of the same school of thought. For we find John saying: "Seven thunders uttered their voices . . . and I was about to write . . . [but] I heard a voice from heaven saying unto me, 'Seal up those things which the seven thunders uttered, and write them not.'"⁸ The same injunction is given to Marcus, the same to all other *semi* and *full* Initiates. Yet the sameness of equivalent expressions used,

¹ *Voice of the Silence*, frag. I vs. 50 p. 10

² ii, 81, 6

³ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII p. 545

⁴ Cf. "The voice of truth, "a voice stronger than the voice of the mightiest thunder," speaks to the inner man in the nineteenth century of the Christian era, as it spoke in the corresponding century B.C." *Isis Unveiled*, II p. 25

⁵ See *The Voice of the Silence*, pp. 9 and 10. [See also Jnaneshwari by Śrī Jnānadeva, pp. 144-5; translated by R.K. Bhagwat, Madras, Samata Books, 1979]

⁶ Cf. "Salverte remarks that Pliny, in the exposition of Numa's scientific secrets, "makes use of expressions which seem to indicate two distinct processes; the one obtained (*impetrare*) thunder, the other forced it (*cogere*) to lightning." Cf. *Isis Unveiled*, I p. 527

⁷ *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII p. 10; [Commentary on the "Region of the Five Trees and Seven Amens, which are also the Seven Voices."]

⁸ *Apocalypse* x, 3, 4

and of the underlying ideas, always betrays a portion of the mysteries. We must always seek for more than one meaning in every mystery allegorically revealed, especially in those in which the number seven and its multiplication seven by seven, or forty-nine, appear.¹

The seventh swallows all the other sounds. They die, and then are heard no more.

The two Opposing Forces are finally harmonised. The freed Spirit rises to its former glory. The Great Serpent uncoils. Only SAT remains.

The 4th, Maharloka, is the point in development where Kāma has been subdued and Antahkarana may be destroyed. Hence it is opposed, at the other extreme, by Talātāla, where the Lower Manas has been so often sucked down by Kāma that the Antahkarana is atrophied and the loss of the soul results. This is plainly and graphically shown in the fourth division of the column headed “planes of corresponding Hierarchies.” For there the two opposite poles are given concluding with the words: “*The sphere of compassion at the one end, and that of intense selfishness at the other.*” In the Secret Teachings the *intensity of selfishness* is always given as the opposite pole of *intensity of compassion*.²

The Higher Self is swallowed up by the Great Serpent; the lower, disappears forever.

Janar[loka] is a high spiritual state, Sutala the correspondingly low material state, using *material* here in the sense of invisible matter; in Vitala the loss of the soul is complete, thus opposing the Christos state; Atala is a continuation physically of Vitala because the physical force must be exhausted; it properly designates the next rebirth after that one in which the soul was lost, and therefore it opposes Satyaloka wherein the great choice may be made, whereas in Vitala no choice whatever is possible. . . . In both [Vitala and Atala] there is what ordinary men call annihilation since the Ego is swallowed up. But in the higher swallowing up of the Ego is temporary or Cosmic until the new coming-forth, whereas in the lower it is swallowed up forever so far as concerns the person.³

The *shadow*, the astral form, is annihilated, “devoured by the Uræus,”⁴ the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, “the divine Swallow — and the Uræus of Flame” (Manas and Ātma-Buddhi) will live in the eternity, for they are their mother’s husbands.⁵



¹ *Secret Doctrine*, I p. 562

² *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII p. 681; [on Lower Manas, Diagram V.]

³ *ibid.*, XII p. 682; [on the Arūpa Principles, Diagram V.]

⁴ *Book of the Dead* (Pierret) 1882, ch. cxlix, 51

⁵ *Secret Doctrine*, I p. 227; [on ego’s periodical existence according to *The Book of the Dead*.]

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