

True prayer and vain prayer



Bray and “pray” are essentially the same words.¹

¹ Consult “Origin and Affinity of the Languages of Asia and Europe,” in: *The Asiatic Journal*, Vol. VII (New Series), January to April 1832, p. 10; discussing the research of Lieut. Col. Vans Kennedy, of the Bombay Military Establishment. First published by Longman & Co. in London, 1828, 324pp.

Abstract

Our prayers and supplications are vain, unless to potential words we add potent acts.

And thus make the aura which surrounds each one of us so pure and divine that the God within us may act outwardly, or in other words, become as it were an extraneous Potency.	3
Woe to the unholy man who invokes the Sacred Trinity for personal advancement or pronounces It after the commission of some far-reaching sin.	3
To produce good effects, the prayer must be uttered by “one who knows how to make himself heard in silence,” when it is no longer a prayer but becomes a command.	4
A clear conscience and a firm desire of benefiting humanity afford the best protection from Air Elementals, which throng public places.	4



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From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII pp. 533-35; [Summing up Instruction I.]

1. Each human being is an incarnation of his God — in other words, one with his “Father in Heaven,” just as Jesus, an Initiate, is made to say. As many men on earth, so many Gods in Heaven; and yet these Gods are in reality One, for at the end of every period of activity, they are withdrawn like the rays of the setting sun into the Parent Luminary, the Non-Manifested Logos, which in its turn is merged into the One Absolute. Shall we call these “Fathers” of ours, whether individually or collectively and under any circumstances, our *personal God*? Occultism answers, *Never*. All that an average man can know of his “Father” is what he knows of himself, through and within himself. The Soul of his “Heavenly Father” is incarnated in him. This Soul is himself, if he is successful in assimilating the divine individuality while in his physical animal shell. As to the Spirit thereof, as well expect to be heard by the Absolute. Our prayers and supplications are vain, unless to potential words we add potent acts, and make the aura which surrounds each one of us so pure and divine that the God within us may act outwardly, or in other words, become as it were an extraneous Potency. Thus have Initiates, Saints and very holy and pure men been enabled to help others as well as themselves in the hour of need, and produce what are foolishly called “miracles,” each by the help and with the aid of the God within himself, which he alone has enabled to act on the outward plane.

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2. The word Aum or Ōm, which corresponds to the upper triangle, if pronounced by a very holy and pure man, will draw out or awaken, not only the less exalted potencies residing in the planetary spaces and elements, but even his Higher Self, or the “Father” within him. Pronounced by an averagely good man, in the correct way, it will strengthen him morally, especially if between two “Aums” he meditates intently on the Aum within him, concentrating all his attention upon the ineffable glory. But woe to the man who pronounces it after the commission of some far-reaching sin: he will thereby only attract to his own impure photosphere invisible presences and forces which could not otherwise break through the divine envelope. All the members of the

Esoteric School, if earnest in their endeavour to learn, are invited to pronounce the divine word before going to sleep and the first thing upon awakening. The right accent, however, should be first obtained from one of the officers of the E.S.T.

Aum is the original of Amen. Now, Amen is not a Hebrew term, but, like the word Hallelujah, 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 Ninivean relics. Amen does not mean “so be it” or “verily,” but signified in hoary antiquity almost the same as Aum. The Jewish Tannaïm (Initiates) used it for the same reason as the Āryan Adepts use Aum, and with a like success, the numerical value of AMeN in Hebrew letters being 91, the same as the full value of YHVH,² 26 and ADoNaY, 65, or 91. Both words mean the affirmation of the being, or existence of the sexless “Lord” within us.

To produce good effects, the prayer must be uttered by “one who knows how to make himself heard in silence,” when it is no longer a prayer but becomes a command.

3. Esoteric Science teaches that every sound in the visible world awakens its corresponding sound in the invisible realms, and arouses to action some force or other on the occult side of nature. Moreover, every sound corresponds to a colour and a number (a potency spiritual, psychic or physical) and to a sensation on some plane. All these find an echo in every one of the so far developed elements and even on the terrestrial plane, in the Lives that swarm in the terrene atmosphere, thus prompting them to action.

Thus a prayer, unless pronounced *mentally* and addressed to one’s “Father” in the silence and solitude of one’s “closet,” must have more frequently disastrous than beneficial results, seeing that the masses are entirely ignorant of the potent effects which they thus produce. To produce good effects, the prayer must be uttered by “one who knows how to make himself heard in silence,” when it is no longer a prayer but becomes a command. Why is Jesus shown to have forbidden his hearers to go to the public synagogues? Surely every praying man was not a hypocrite and a liar, nor a Pharisee who loved to be seen praying by people! He had a motive we must suppose: the same motive which prompts the experienced Occultist to prevent his pupils from going into crowded places now as then, from entering churches, séance-rooms, etc., unless they are in sympathy with the crowd.

A clear conscience and a firm desire of benefiting humanity afford the best protection from Air Elementals, which throng public places.

There is one piece of advice to be given to beginners who cannot help going into crowds — one which may appear superstitious but which in the absence of occult knowledge will be found efficacious. As well known to good astrologers, the days of the week are not in the order of those planets whose names they bear. The fact is that the ancient Hindus and Egyptians divided the day into four parts, each day being under the protection (as ascertained by practical magic) of a planet; and every

² *Jāh-Havāh*, or male-female on the terrestrial plane, as invented by the Jews, and now made out to mean Jehovah, but signifying in reality and literally, “giving being” and “receiving life.”

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day, as correctly asserted by Dion Cassius, received the name of the planet which ruled and protected its first portion. Let the student protect himself from the “Powers of the Air” (Elementals) which throng public places, by wearing either a ring containing some jewel of the colour of the presiding planet, or else of the metal sacred to it. But the best protection is a clear conscience and a firm desire of benefiting Humanity.



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