

THE GREAT INVOCATION*

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An invocation is a synthesis of meditation, prayer and affirmation.

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WHILE the energies leading up to World War II were building to their climax, the Inner Government of the world was working strenuously to confine the conflict between the Forces of Light and the Forces of Darkness to the mental plane and to prevent its outbreak onto the physical scene. By 1936, however, it became apparent that the energies could not be contained on the plane of mind and that the conflict would descend to the physical arena.

So in 1936, the Tibetan Teacher, through telepathic communication with Alice A. Bailey, released the first stanza of the Great Invocation. It is well to remember throughout the Invocation that the term 'men' refers to the 'thinking entity', to humanity as a whole — men, women and children — and not to the masculine sex exclusively. The word 'man' derives from the Sanskrit term 'Manas', the mind, the thinker.

Let the Forces of Light bring illumination
to mankind.
Let the Spirit of Peace be spread abroad.
Let men of goodwill everywhere meet
in a spirit of cooperation.
May forgiveness on the part of all men
be the keynote of this time.
Let power attend the effort of the Great Ones.
So let it be, and help us to do our part.

In the midst of converging forces, strife and conflict, the keynote of *Forgiveness* was proclaimed — the need to deplore action, but to remember that the souls of human units are ONE.

As the conflict escalated, the second stanza (the Tibetan's term) of the Great Invocation was released in 1940 and the *souls* of human units were invoked.

Let the Lords of Liberation issue forth.
Let Them bring succor to the sons of men.
Let the Rider from the Secret Place come forth,
And coming, save.
Come forth, O Mighty One.

Let the souls of men awaken to the Light,
And may they stand with massed intent.
Let the fiat of the Lord go forth:
The end of woe has come!
Come forth, O Mighty One.
The hour of service of the Saving Force
has now arrived.
Let it be spread abroad, O Mighty One.

Let Light and Love and Power and Death
Fulfill the purpose of the Coming One.
The WILL to save is here.
The LOVE to carry forth the work
is widely spread abroad.
The ACTIVE AID of all who know the truth
is also here.
Come forth, O Mighty One, and blend these three.
Construct a great defending wall.
The rule of evil *now* must end.

In 1942 the United Nations, the name adopted during World War II to denote the nations allied in opposition to the so-called Axis Powers — Germany, Italy and Japan — and which was later adopted as the name of the postwar world organization we know by that name today, achieved worldwide prominence. The Declaration of the United Nations was signed by twenty six states on January 1st, 1942, setting forth the aims of the allied powers.

By 1945, the world catastrophe was winding down and drawing to its close. On the basis of proposals submitted by four powers — China, the Union of Soviet Socialist Republics, the United Kingdom and the United States — the United Nations Conference on International Organization convened in San Francisco on April 25th, 1945 and drafted the Charter of the United Nations. This Charter was signed on June 26th and entered into force on October 24th, 1945 and the fifty-one signatures represented all sections of the planet.

This bit of history will indicate the climate of the world and of humanity in which the third stanza — which we usually think of as *The Great Invocation* — was released.

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In a communication through Alice A. Bailey on April 17th, 1945, (*The Externalization of the Hierarchy*, p. 490), the Tibetan stated:

I am preparing to present to you for wide distribution throughout the world, the last stanza of the Great Invocation. ... I will give A.A.B. this stanza at the earliest possible moment; this will be conditioned by world affairs and by my understanding of a certain esoteric appropriateness in the setting of a time cycle. If plans mature as desired by the Hierarchy, the new stanza can receive distribution at the time of the Full Moon of June 1945, as far as the Occident is concerned, and considerably later for the Orient.

Prior to these 'set points of time', he added, the Invocation could be used by members of his groups.

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the Center where the Will of God is known
Let purpose guide the little wills of men —
The purpose which the Masters know and serve.

From the Center which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power
restore the Plan on Earth.

This invocation has now been translated into many languages and is voiced all over the world. It has been called the *Christ's Own Mantram*, and it is well to remember that this use of the term 'Christ' does not refer to the historical Christ exclusively, but to that universal Principle of Love, Wisdom and inclusive embodiment by the historical Christ and by all human units who respond to its energy and make it part of their own consciousness and who radiate its energies to others.

An invocation is a synthesis of meditation, prayer and affirmation. The term *invocation* means 'calling down', 'calling forth', 'calling into'. It is a request, a demand, an appeal to higher energies and intelligences. It involves the mind, feeling and will natures. It is inner action, which is no less effective than outer action, although it is sometimes difficult to convince activists of this.

Energy follows thought. The inner, invisible, meditative work of the contemplatives impulses and energizes the work of those who carry out the more visible, objective, outer activities. During the political crisis in the Philippines, for instance, not so long ago, it was felt by groups and individuals who had been saying the Great Invocation for many years, that it played a significant role in the situation.

In his release of the third stanza, the Tibetan said he would ask his disciples to dwell on two phrases:

First: 'May Christ return to Earth.' This return was not to be understood in its usual mystical *Christian* sense. What was referred to was the externalization of what he termed the *Hierarchy* — that is, the senior disciples, initiates and Masters, in or out of incarnation, who are Custodians of the Plan for this world period.

The Tibetan gave no particular timetable for this emergence of the Inner Government onto the visible, physical plane. He did indicate, however, that the period of this exoteric appearance 'Begins at the San Francisco Conference (hence its major importance) and would move very slowly at first'. (*Discipleship in the New Age*, Vol. II, p. 150).

Continuous On-going Towards Emergence

Many believe that it is going forward continuously through those initiates, disciples and human units who seek to embody the principles and energies of the Plan and Purpose and who seek to create the climate in which the further emergence can take place.

The second phrase indicated was 'May it seal the door where evil dwells' and he indicated that this sealing had nothing to do with the 'evil inclinations, the selfish instincts and the separativeness found in the hearts and minds of human beings'. These they must deal with and eliminate themselves. The sealing of the door to those 'loosed forces of evil which took advantage of the world situation' and the conflict, and which obsessed and directed the so-called Axis Powers with their negative force, requires the imposition of a power beyond the human. This power must be invoked and if the Great Invocation was widely used, it would meet with speedy response.

Embodying Divine Intent

This third release of the Great Invocation, the Tibetan tells us, 'embodies the divine intent and summarizes the conclusion of the thinking of the planetary Logos.' (*Ibid*, p. 156).

This invocation is a most abstract form of meditation but its meaning is expressed in terms which are 'understandable, in a measure, to the average person because of its familiar wording, based on many scriptural terms'. (*Ibid*, p. 156). The true import, however, and the inner implications and significances are not readily apparent. The invocation has many levels of meaning. It means one thing to the average human being; it has another meaning for the disciple or student who has set foot on the path of unfoldment, for he or she sees a deeper and more essential meaning. The disciple affiliated with an Ashram sees an even deeper meaning, and the words convey a higher and more inclusive significance to a member of the Hierarchy. There is nothing, however, to prevent our penetration into ever deeper levels of meaning and significance. That which is hidden is hidden only because humanity is not yet ready to understand it.

This invocation is called the 'Invocation for Power and Light' in the archives of the Masters. In these archives, it has a symbol beside it which indicates the era or period it can be used, the Tibetan tells us. 'It is interesting to us', he adds, 'that the evolution of humanity is in line with the indicated timing'.

Each of the four verses of this last stanza refers to one or other of the three aspects of divine energy — Light, Love and Will — in connection with humanity, in which these three aspects meet. The human kingdom is the only kingdom in which Light, Love and Will are expressed, imperfectly at first, but in the final expression these will have developed to their full potential and balance. All lines meet in humanity.

In the words of the Tibetan,

The subhuman kingdoms find their consummation in humanity, and the superhuman kingdoms their opportunity, and through the human kingdom all superhuman lives have at some time passed. (*Ibid*, p. 158).

Now to take a deeper look into the Invocation:

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

The first three lines refer to the Mind of God as the focal point for divine Light. They refer to the 'soul' of all things, whose major attribute of enlightenment includes the *anima mundi* (the intelligent soul of the world), the animal soul, the human soul, the overshadowing soul of humanity, and the *true* Soul

on the plane of the intuition. This soul is that aspect of divine manifestation that Shri Krishna referred to in the *Bhagavad Gita*:

Having pervaded this entire universe with a fragment of myself, yet I remain.

That fragment, as the soul of all things, brings Light and spreads enlightenment. This light can irradiate ideas, ideals, life, circumstances, events, and reveal the cause and meaning of these experiences. The nature of the soul itself is Light.

When we invoke the Mind of God and the soul of all things we are voicing one of the major needs of humanity and the planet. Light is an active energy. Therefore, as we invoke Light through this invocative appeal, we can expect major changes in our own consciousness, attitudes and actions. These same changes will also occur in those who are resonant and ready.

The invocation of Light, however, often has unexpected repercussions. We invoke Light and are then appalled at what is revealed in the dark corners of consciousness and in the world around us. But these areas cannot be cleansed and redeemed unless their content is made visible through exposure to the Light.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

In the second three lines the Heart is invoked and the focal point of Love is considered. This *heart* of the manifested world is the Hierarchy — that center of consciousness where the 'Love of God holds sway' — 'that great transmitting agency of love to every form in the divine manifestation'. (*Ibid*, p. 158).

Behind all outer appearance the motivating power of the universe is Love. This love, however, is neither sentiment nor emotion. It is the will-to-good-of-the-Whole. It is the 'wielding of the force which guides the worlds, which leads to integration, unity and inclusiveness and which impels even deity to action'. It is that magnetic, radiatory energy which holds the planets in their orbit. It is loving understanding. This loving understanding is needed as a basis for right human relations and one aspect of the purpose of the guiding forces of the world, we are told, is to establish right human relations in the world of form.

It was this need which brought the Christ to us before, and whether we believe that 'He was a human being Who lived divinely, or a divine being Who lived humanly', or whether we believe in him at all,

we can at least agree that in his recorded life, he expressed most perfectly the divine quality of that loving understanding. He was, in fact, the embodiment of Love and of that loving understanding.

From the center where the Will of God is known
Let purpose guide the little wills of men —
The purpose which the Masters know and serve.

In these three lines we find reference to Shamballa — that field of consciousness where the 'Will of God is known' — the centre from which the Hierarchy of Love draws energy and life. Shamballa is the 'Citadel of Purpose, Will and Synthesis'. The third line of the three indicates that humanity itself cannot grasp the Purpose of the Lord of the World in its deepest sense. Only the most advanced members of Hierarchy have any concept of this Purpose, and the essential, ultimate purpose is not known even to them.

Shamballa is the field of consciousness from which Life itself flows forth to permeate the universal process. Will implements the Purpose. This will is qualified by Love. We live in a world period energized by Love-Wisdom and this will is an aspect of that energy. This will is not a forceful expression of intention. It is not a fixed determination to carry out a course of action or to make certain things happen. It indicates a sense of responsibility; it identifies with the whole.

When our individual will aligns itself with and cooperates with the Will that governs the universe, then that Universal Will cooperates and puts at our disposal its own infinite energies. Individual will under these conditions is neither annihilated nor diminished. It becomes transfigured.

All religions state the fact that God is Life essentially, Love essentially, as well as intelligence. Life carries within itself the Will of God, the Love of God and the Intelligence of God and all three are equally important.

From the center which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Three Energies Anchored in Humanity

Having invoked the three aspects or energies of Mind, Love and Will we now recognize the anchoring of all three in humanity itself, the kingdom of thinking, loving, willing, serving human units.

Here and here alone can all the divine qualities —

in time and space — express themselves and find fulfillment; here and here alone can love be truly born, intelligence correctly function, and the Will of God demonstrate its effective goodwill. Through humanity, alone and unaided (except by the divine Spirit in every human being), can the 'door where evil dwells be sealed'. It is not Sanat Kumara who seals that door; it is not the Hierarchy which forces evil back into the place from whence it comes. It is struggling, aspiring and suffering humanity to whom the task is committed and ... humanity is adequate to the task. (*Ibid*, p. 159).

At first thought, this seems to be a contradiction of the statement made earlier in connection with the second phrase on which the Tibetan asked his disciples to dwell, where he indicated that the task of closing the 'door where evil dwells', requires a power beyond the human. Since the divine spirit within the human being is one with the divine Spirit of the Universe, that universal power is available to humanity when activated by invocative appeal and demand. It is up to humanity, however, to invoke it.

Let Light and Love and Power
restore the Plan on Earth.

This final line points out our responsibility to anchor these energies within the world of form. The idea of *restoration* in this line indicates the keynote for the future when the original idea, intent, Plan and Purpose for this great experiment in form through time and space has finally reached its culmination.

This Invocation is synthetic in its approach and unique in the sense that it invokes all three divine aspects. This is the first time in human history that this has been done, we are told, because humanity's development did not warrant this before.

This entire invocation refers, esoterically — that is, from the standpoint of energy — to what has been called the 'Raincloud of Knowable Things'. This raincloud is that

impending, overshadowing and revelatory storehouse of energy which is the immediate cause of all events on Earth and which indicates the emergence of that which is new and better and progressively *right*. (*Ibid*, p. 160).

These *knowable things* are the sources of all revelation and human realization and lead to what we call civilization which is the field of what we call culture. A massed invocative appeal of the entire human family at any one period precipitates the revelation for the next step or for the next cycle. The

Great Invocation is a potent instrument for piercing this raincloud of knowable things in order to release insight, revelation and energy. The now available energies in this raincloud are of a higher nature and on a larger scale than ever before.

Humanity's Direct Appeal

Formerly, humanity's invocative appeal has been to the Hierarchy but since 1975, when a direct descent of Will energy — bypassing Hierarchy — impacted humanity directly from Shamballa, humanity has been making its own direct appeal.

'There has never been a period in our planetary history', the Tibetan has said, 'in which opportunity has loomed so large or when so much spiritual light and force could be contacted and utilized by humanity'. (*Ibid*, p. 162).

The first indication of this concentrated, available energy produced coordination of the New Group of World Servers on the physical plane. This loosely organized group of serving disciples, servers of the Light, is drawn from all segments of humanity.

The second indication was the cleavage between the Forces of Darkness and the Forces of Light, which brought about World War II and was the direct cause of humanity's seething emotional and psychic turmoil, which persists to some extent, to this day.

The third indication was the release of atomic energy. The Tibetan indicated that when humanity produced a Light on Earth which it could not face, the entire body of humanity would take a major step forward, upward or inward — however we want to phrase it. Certainly the explosion of the atomic bomb fits this description, it would seem.

The coordination of the New Group of World Servers, World War II and the release of atomic energy were the immediate result of *pressure* of the 'overshadowing resources of this raincloud of knowable things'.

The spiritual energies have, therefore, impersonally and with a 'vivid directive of pure intent', penetrated from the highest point of spiritual purpose to the lowest aspect of matter, the atom; they have thus proved the truth of the statement that matter is spirit at its lowest point and spirit is matter at its highest, and that the apparent duality is but an essential unity. (*Ibid*, p. 163).

The spiritual and the humanitarian people of the world have been blended into one group on the inner

planes, it is said, even if this remains outwardly unrealized.

At least three approaches to the Great Invocation are possible: The general public will regard it as a prayer to God — a prayer of hope for light, love and peace and for the enlightenment of world rulers and leaders. Aspirants and disciples will have a deeper understanding, aware as they are, of the world of cause and meaning, of Hierarchy and the inner government of the world. They will help to strengthen others with true visions and help them to recognize the reality behind the world of appearances, enabling humanity to move forward into greater light. Members of the Hierarchy use this mantram every day according to the Tibetan. Their use will bring about a response of spiritual will in humanity and reveal the divine Will for the benefit of hierarchical workers.

No one can use this Invocation for Light, Love and Purpose without causing powerful changes in attitudes, life and goals. One's own life will become more spiritually useful and meaningful. Other lives will become resonant and responsive. Light and Love are active energies. Their invocation touches all lives everywhere, invoking change.

In our use of the Great Invocation, meditation, prayer and affirmation can all be used. The Invocation can be meditated on as a whole, or one can pause between each of the stanzas, trying to reach the underlying meanings, using first the lower active, concrete mind and then reaching up intuitively to inner significance. Visualization is a powerful tool as we seek to envision the effects of Light and Love streaming forth, and as we explore the work of the Christ consciousness within the world of form. The second approach to the Invocation is prayer. We have to invoke with the heart, with feeling, aspiration and, above all else, with the soul. We invoke as soul-infused personalities. The final approach to the Invocation is through affirmation. This is an act of spiritual Will. Affirmation has a quality of assurance and certainty. With affirmation we desire, want, and will it to be. Affirmative will works from above downward; desire works from below upward.

As soul-infused personalities we know that energy descends in response to appeal and demand. We become part of the precipitation and participants in the process as we voice the Great Invocation in full awareness, with intent and purpose — thoughtfully, prayerfully, meditatively — knowing that the response will be almost simultaneous.