

THE GREAT INVOCATION



If this Great Invocation which we are studying can be rightly said, the three great planetary centres can be related in a similar manner. The Lord of Civilisation, the Master R., representing humanity, the Christ representing the Hierarchy and the Lord of the World, linked through the Manu and representing Shamballa can be brought into a close relation so that the result will be the setting up of such a potent vibration and note that the Spirit of Peace will be invoked and contacted. By the voiced appeal His attention will be forced to turn itself towards our planet. The consequences will be significant and potent.

The Externalisation of the Hierarchy, Alice
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I am seeking today all over the world for a group of aspirants and disciples who can and will use the Great Invocation in the right way and who will be willing, consequently, to be trained to do so. In this way there will be a group upon the physical plane and in everyday life who will be able to combine their efforts with those of the Hierarchy and thus produce an effective use of the Great Invocation with its stupendous results.

Ibid., p. 147.

The Great 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.

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 centre 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 centre 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

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The Great Invocation has been sent out by the combined Ashrams of the Masters and by the entire Planetary Hierarchy of Light, Love and Power. It is used by its Members with constancy, exactitude and power.

Today, humanity stands at a peculiar and unique middle point, between an unhappy past and a future which is full of promise if the reappearance of the Christ is recognised and preparation for His coming is undertaken. The present is full of promise and also full of difficulty; in the hands of human beings today and in the immediate present, lies the destiny of the world and—if it may be reverently said—the immediate activity of the Christ. The agony of the [second world] war, and the distress of the entire human family led Christ, in the year 1945, to come to a great decision—a decision which found expression in two most important statements.

He announced to the assembled spiritual Hierarchy and to all His servants and disciples on Earth that He had decided to emerge again into physical contact with humanity, if they would bring about the initial stages of establishing right human relations; secondly, He gave to the world (for the use of the "man in the street") one of the oldest prayers ever known, but one which hitherto had not been permitted to be used except by the most exalted, spiritual Beings.

He used it Himself for the first time, we are told, at the time of the Full Moon of June, 1945, which is recognised as the Full Moon of the Christ, just as the Full Moon of May is that of the Buddha. It was not easy to translate these ancient phrases (so ancient that they are without date or background of any kind) into modern words, but it has been done, and the great Invocation, which may eventually become the world prayer, was pronounced by Him and taken down by His disciples. It has been translated as follows:*

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Use of the Great Invocation*

Someday a scientific study will be made of the great world prayers, spiritual statements and invocative appeals and their relation to world events; this relationship will become illuminatingly apparent and the result will be a closer linking of earth and the spiritual centres of love and life.

Some time ago I gave out to the world—under instruction from the Christ—an Invocation that is destined to become of major usefulness in bringing about certain great events. These are:

1. An outpouring of love and light upon mankind, from Shamballa.
2. An invocatory appeal to the Christ, the Head of the Hierarchy, to reappear.
3. The establishing on earth of the divine Plan, to be accomplished willingly by humanity itself.

Incidentally, these three events are relatively near and will be brought about by a conscious working out of the immediate phase of the plan, which it is the divine intention to bring about to a certain extent, before the reappearance of the Christ. The establishing of right human relations is the immediate task and is that phase of the Plan of Love and Light to which humanity can most easily respond and for which they are already evidencing a sense of responsibility.

Little attention has been paid to the factor of invocation as expressed by the people of the world; yet down the ages the invocative cry of humanity has risen to the Hierarchy and brought response. Some day a scientific study will be made of the great world prayers, spiritual statements and invocative appeals and their relation to world events; this relationship will become illuminatingly apparent and the result will be a closer linking of earth and the spiritual centres of love and life. This has not yet been done. Let me illustrate:

**The Rays and the Initiations*, Alice A. Bailey, Copyright © Renewed in 1988 by Lucis Trust, pp. 755-760.

The spiritual statement by Shri Krishna, to be found in the Lord's Song, the Bhagavad Gita, was an announcement, preparatory to the coming of the Christ. In that Song He says:

"Whenever there is a withering of the Law and an uprising of lawlessness on all sides, then I manifest Myself. For the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law, I come to birth in age after age."

In the lawless and wicked period of the Roman Empire, the Christ came.

Another instance of a notable and most ancient invocation is to be found in the Gayatri where the people invoke the Sun of Righteousness in the words: "Unveil to us the face of the true spiritual Sun, hidden by a disk of golden light, that we may know the truth and do our whole duty, as we journey to Thy sacred Feet."

To this we should also add the Four Noble Truths, as enunciated by the Buddha and which are so well known to all of us, summarising as they do the causes and the sources of all the troubles which concern humanity. There are many translations of these truths to which I have referred; they all convey the same longing and appeal and they are all essentially correct as to meaning. During the Jewish dispensation, there was given a statement as to human conduct in the words of the Ten Commandments; upon these, human law has been based and upon them the laws governing the relationships of people in the West have been founded. It has eventuated in a somewhat narrow conception of Deity; these Commandments are didactic and present the negative angle.

Then Christ came and gave to us the fundamental law of the universe, the law of love; He also gave us the Lord's Prayer with its emphasis upon the Fatherhood of God, the coming of the Kingdom and right human relations.

Now the Great Invocation, as used by the Hierarchy itself, has been given out to the world. So reactionary is human thinking that the claim made by me that it is one of the greatest of the world's prayers and is on a par with the other voiced expressions of spiritual desire and intention will evoke criticism. That is of no importance. Only a few—a very few—in the early days of Christianity employed the Lord's Prayer, because it needed recording, expression in understandable terms, and adequate translation before its widespread use became possible. That effort took centuries to accomplish.

Today, we have all the facilities for rapid distribution and these have all been employed on behalf of the Great Invocation.

The uniqueness connected with the Invocation consists in the fact that it is, in reality, a great method of integration. It links the Father, the Christ and humanity in one great relationship. Christ emphasised ever the Fatherhood of God and substituted it in place of the cruel, jealous tribal Jehovah of the nation to which He had gone for a physical vehicle. Christ was a Jew. In the 17th chapter of St. John's Gospel (which is another of the major spiritual statements of the world) Christ emphasised the relation of the Christ consciousness to the consciousness of Deity itself. He linked the concept of the Monad to the fully developed soul-infused personality, and the underlying unity existing between all beings in all forms and the Father. The possibility which He there expressed still remains distant, except in connection with the spiritual Hierarchy; it is good, however, to remember that They have achieved a goal towards which all true disciples and initiates are working. The Great Invocation relates the will of the Father (or of Shamballa), the love of the Hierarchy, and the service of Humanity into one great Triangle of Energies; this triangle will have two major results: the "sealing of the door where evil dwells," and the working out through the Power of God, let loose on earth through the Invocation, of the Plan of Love and Light.

This is no idle dream. From the angle of the human consciousness, the vehicle of Light is, first of all, the great educational systems of the world, with their capacity for improvement and for the extension of science along the lines of the betterment of mankind, and not for its destruction as is so oft the case today; to this must be coupled the steady changing or conversion of scientific attainment, by the enlightenment which wisdom brings; this has in the past safeguarded human aspiration and human progress into light. In the light which enlightenment brings we shall eventually see Light, and the day will come when thousands of the sons of men and countless groups will be able to say with Hermes and with Christ: "I am (or we are) the light of the world."

We are told by the Christ that men "love darkness rather than light because their deeds are evil." Nevertheless, one of the great emerging beauties of the present time is that light is being thrown into every dark place, and there is nothing hidden which shall not be revealed.

When we invoke the Mind of God and say: "Let light stream forth into the minds of men, let light descend on Earth," we are voicing one of the great needs of humanity and—if invocation and prayer mean anything at all—the answer is certain and sure. When we find present in all people at all times, in

every age and in every situation, the urge to voice an appeal to the unseen spiritual Centre, there is a fixed surety that such a Centre exists. Invocation is as old as the hills or as old as humanity itself; therefore no other argument for its usefulness or its potency is required.

The usual invocative appeal has hitherto been selfish in its nature and temporary in its formulation. Men have prayed for themselves; they have invoked divine help for those they love; they have given a material interpretation to their basic needs. The invocation, lately given to us by the Hierarchy, is a world prayer; it has no personal appeal or temporal invocative urge; it expresses humanity's need and pierces through all the difficulties, doubts and questionings—straight to the Mind and the Heart of the One in Whom we live and move and have our being—the One Who will stay with us until the end of time itself and "until the last weary pilgrim has found his way home."

But the Invocation is not vague or nebulous. It voices the basic needs of mankind today—the need for light and love, for understanding of the divine will and for the end of evil. It says triumphantly: "Let light descend on earth; may Christ return to earth; let purpose guide the little wills of men; let the Plan seal the door where evil dwells." It then sums it all up in the clarion words: "Let light and love and power restore the Plan on Earth." Always the emphasis is laid upon the place of appearance and of manifestation: the Earth.

Already this Invocation is doing much to change world affairs—far more than may appear to your eyes. Much remains to be done. I would ask all students, all men of goodwill and all who are participating in the work of the Triangles and helping to build the network of light and goodwill, to do all that is possible to spread the use of the Invocation. The year 1952 will be a year of spiritual crisis and a year when it should prove possible to close more tightly the door where evil dwells.

The Invocation has been sent out by the combined Ashrams of the Masters and by the entire Hierarchy; it is used by its Members with constancy, exactitude and power. It will serve to integrate the two great centres: the Hierarchy and Humanity, and to relate them both in a new and dynamic manner to the "centre where the Will of God is known."

I ask you, therefore, during the coming years to prepare to use and distribute the Invocation and make it a major endeavour. I would have you call all the people in every country in the world (whom you are in a position to reach) to

a united voicing of the Invocation on the same day in every land.* I would ask you to collect all that I have said or written anent the Invocation and then prepare a brief manual as to its use and purpose, putting a copy in the hands of all those who are willing to use it. A comprehension of its origin, meaning and potency will render it far more effective. The year 1952 should see a major turning point in the thinking of humanity, in human goals and human affairs. For implementing this I would ask you to work.

Here you have a short resume of the five most important spiritual results of the present century. The war itself has cleared the way for them. They are a natural and normal outcome of the war and have arisen (with the exception of the Great Invocation) out of the masses of the people and from their thinking; it was also their unvoiced demand and the appeal of their suffering hearts which brought the Invocation to them.

The two other spiritual events which I listed lie, as you know, still in the future. They are the closer approach of the members of the spiritual Hierarchy to our humanity; and the reappearance of the Christ. With these two points I will not deal. I have dealt with the last stupendous event in the book by that name [*The Reappearance of the Christ*]; and in the book, *The Externalisation of the Hierarchy*, I have dealt exhaustively with the emergence of the Hierarchy on to the physical plane.

I am anxious to have you concentrate on the work which is preparatory to these two "emergences"; seek to make the five spiritual events which are already within your working knowledge a definite part of your own spiritual endeavour.

Let humanity constitute your field of service, and may it be said of you that you knew the spiritual facts and were a dynamic part of these spiritual events; may it not be said of you that you knew these things and did nothing about them and failed to exert yourself. Let not time slip by as you work.

* World Invocation Day was launched in June 1952, and is held annually, on the day of the June (Gemini) Solar Festival.

The Soul-full Sounding of the Great Invocation*

Words of Power, ancient mantrams (such as the Lord's Prayer) and the Great Invocation are only effective if used upon the mental plane and with the power of a controlled mind—focussed on their intent and meaning—behind the spoken effort. They then become potent. When said with the power of the soul as well as with the directed attention of the mind, they automatically become dynamically effective.

In my last article, I suggested giving you some facts anent the Great Invocation and some explanation of its significance and meanings. These may enable the occult students in the world today to use it with greater fervour and with greater understanding and, consequently, with greater success.

There are several such mantric formulas and Words of Power in use by such students but they fail to accomplish very much because the person using them has no real understanding of their import and purpose and is usually so focussed in his emotional, aspirational, astral nature that all that he says and does (in connection with such Words of Power) is entirely innocuous and futile. Words of Power, ancient mantrams (such as the Lord's Prayer) and the Great Invocation are only effective if used upon the mental plane and with the power of a controlled mind—focussed on their intent and meaning—behind the spoken effort. They then become potent. When said with the power of the soul as well as with the directed attention of the mind, they automatically become dynamically effective.

Students all the world over have for years used the Sacred Word, and have sounded the O.M. with great diligence. I would like here to ask: With what results? I myself will reply. With practically no results except a slight stimulation of the aspiration and a small awakening of the creative imagination. This means that the results achieved have had effect only within

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the aura of the person concerned and have not penetrated into his environment or produced any recognisable effects. The O.M. is potent and dynamically effective when rightly used and will produce changes, destroy that which must be eliminated or ended, and will build in, by attraction and consolidation that which is desired into the fabric of the group life, producing incidentally (though none the less certainly) needed changes and the wise reconstruction of the individual life. Ponder upon this.

If the above is true of the O.M. and of its group effects, it is infinitely more true of the Great Invocation. Words of Power (and this is true also of the O.M.) are all of second ray origin. This is the ray of the manifestation of consciousness. They are, therefore, intended for soul use because the soul is the expression of the second aspect of divinity, and only the soul can really employ these Words and sounds and thus produce the desired results which are always in line with the divine Plan. It is frequently forgotten that they must be used by the soul in a dynamic manner, involving the serious recognition of the will aspect. The Great Invocation, the O.M. and all such Words of Power must go forth from the soul (whose nature is love and whose purpose is solely group good), backed by or "occultly propelled forth" (to use a translation of an almost untranslatable occult idea) by the dynamic will aspect, and carried outwards as an integrated thoughtform upon a stream of living, illumined mental substance. This process therefore brings into activity the will, the love and the intelligence of the man who is using these words and formulas.

Frequently, however, an hiatus occurs even when a man has integrated these three controlling factors within himself as far as he is able to do so at his particular point in evolution. All that he has succeeded in doing is the retaining of the created thoughtform upon the mental plane; he fails to make its presence felt upon the physical plane and to achieve the desired results because his brain (the lower receiving and distributing centre within the head) is incapable of the needed dual activity—retaining awareness of the intent, meaning and purpose of the formula being used and, at the same time, carrying on the task of sending forth the potency, hidden yet conveyed by the Words or sounds.

These two activities must be carried on simultaneously by the soul on its own plane through the medium of the mind and the brain. Here again is one of the objectives of all meditation work but one which is not emphasised as it is a sequential happening and not an objective.

Effectiveness is, therefore, dependent upon a grasp of the above facts and a developed and trained integration between soul, mind, desire, brain and the spoken Word or sound.

What I am here telling you refers not only to the use of the Great Invocation but also to the daily and constant use of the Sacred Word by occult students and aspirants in their daily meditation. They could change their lives, reorient their life purpose and focus, and achieve spiritual unfoldment and expansion if they could use the OM as it should be used.

The Great Invocation, rightly used by the many hundred thousand people who have already attempted to use it, could reorient the consciousness of humanity, stabilise men in spiritual being, disrupt and rebuild the planetary thoughtform which men have created in the past and which has had (and is having) such disastrous and cataclysmic results, and open the door into the New Age, thus ushering in the new and better civilisation. This could be done so rapidly, that the needed changes would come about almost overnight; the present reign of horror would end and the race of men could settle down to a life of group goodwill, individual harmlessness and right human relations.

Nevertheless, for your encouragement, I would state that the use of it has materially hastened world events, even though it has definitely stirred up a great deal of the trouble and brought it into manifestation upon the physical plane. The basically selfish purpose (even if unrecognised) of those who have used the Great Invocation has served to stimulate the selfish purposes of the forces of materialism. I would ask you: How many used the Great Invocation in a purely detached, spiritually potent and fully understanding manner? The merest handful. How many sent forth the Great Invocation in a spirit of pure love and with a completely unbiased attitude? Very few indeed. How many sounded it out through the medium of a controlled mind, with a recognition and deep belief that it embodied the will of the planetary Logos and must, therefore, become dynamically effective upon the physical plane? Hardly more than a tiny handful. Most of those who used it were intrigued by its novelty, or felt it to be comprehensive though in an unrealisable manner, or considered it must be occultly effective because they heard that it emanated from a member of the Hierarchy, was used by the occult Hierarchy of the planet, and was endorsed by those they trusted, or

because—foremost reason of all—anything that could make the world nicer, more comfortable, happier and provide eventually easier living conditions must be at least tried; it did not take long to say and was probably well worth doing.

But the dynamic power behind the effort in individual cases has often been personal self-interest, distress at the existing terrible and unhappy world conditions and an emotional reaction at pain and horror and fear. In many ways, this has been a normal reaction to world tension and was to be expected. The standard that I have indicated above is, I well know, too high and too impossible for the average aspirant, and most people are average. But the world need is such that they must now swing out of the normal and, for the sake of service, heighten their consciousness and work more definitely from a higher plane of awareness.

I am seeking today all over the world for a group of aspirants and disciples who can and will use the Great Invocation in the right way and who will be willing, consequently, to be trained to do so. In this way there will be a group upon the physical plane and in everyday life who will be able to combine their efforts with those of the Hierarchy and thus produce an effective use of the Great Invocation with its stupendous results.

I would remind you that for the purpose of developing human will and human freedom of action, motivated by group consciousness, the Hierarchy chooses to produce the desired unfoldments and changes upon the physical plane only through the medium of a conscious and awakening humanity. Such a humanity (and it is rapidly coming to this state of awareness through joint pain and suffering) will be impressed by and responsive to the directed thought of the guiding Elder Brothers of the race, but will be free at all times to reject that impression and to proceed as they personally may choose. There is no authoritative control over the minds of men assumed or cultivated by the Hierarchy; all aspirants and disciples are free to choose a different way to the one suggested if they so prefer, or if they are unconvinced of the advisability of the indicated method of work, or fear the arduous task of carrying forward the stage of the plan which has been indicated to them, or if they shirk the discipline implied and required by those who seek to make man correctly responsive to spiritual contact and teaching and so able rightly to interpret the intent of the Hierarchy.

Ability to use the Great Invocation so that it may be effective can be developed if those who are working along the lines of true meditation can make a beginning by the right use of the Sacred Word, which does not require such a sustained effort in occult concentration. They must learn to breathe it forth in the manner I have indicated above when speaking of the Great Invocation, and must also learn to gauge its results in their individual lives, thus viewing those lives from the angle of the trained spiritual Observer.

The Great Invocation, rightly used by the many hundred thousand people who have already attempted to use it, could reorient the consciousness of humanity, stabilise men in spiritual being, disrupt and rebuild the planetary thoughtform which men have created in the past and which has had (and is having) such disastrous and cataclysmic results, and open the door into the New Age, thus ushering in the new and better civilization...the present reign of horror would end and the race of men could settle down to a life of group goodwill, individual harmlessness and right human relations.

The Primary Result of the Correct Use of the Great Invocation

*Our duty is to learn rightly to contact the Hierarchy, via our own souls; rightly to use the Great Invocation as souls, and rightly to render ourselves responsive to and sensitive to the resultant effects. Ponder on the above.**

The primary result of the correct use of the Great Invocation (as far as humanity is concerned) is acceleration. As I have also earlier pointed out, such an acceleration carries with it its own risks, and consequently we have the appearance of the truly terrific problems and the dire happenings which have for many years overtaken the aspirants and the disciples in the world. They are by this process learning the work of world salvage and becoming gradually fitted for the post of world saviour and to be absorbers of evil karma. You might here quite correctly point out that all the world is now suffering and that the past twenty-five years have been those of a general and most unhappy world karma. Wherein then lies the distinction between the pain and suffering of the world in general and that of aspirants and disciples in particular? I would reply that aspirants and disciples are conscious of this karma and its results in all three vehicles simultaneously—in the mind as well as in the emotional body with resultant physical reactions. This produces an intensification, retrospection and anticipation which the larger group does not register, involving as it does the entire personality. To this, in the case of the disciple in particular, must be added sensitivity and the ability to tune in and to absorb world pain, world reactions, and world conditions, thereby greatly increasing that which they may have individually to bear. The capacity to shoulder and register group pain as well as to bear his own personal karma greatly aggravates the disciple's task.

When, therefore, I call the world aspirants and disciples to the use of the Great Invocation, I call them also to the "fellowship of Christ's sufferings"; this is ever preliminary to the resurrection or to the release of the human consciousness into higher realms of spiritual awareness. The Forces which are contacted by the use of this Great Invocation, in conjunction with trained hierarchical effort, are thereby attracted or magnetically impelled to respond

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and then potent energies can be sent direct to the waiting planetary centre, Humanity. Two effects of an immediate nature are consequently induced over a specific period of time:

a. The energy of the Will of God serves to awaken the illumined but latent will-to-good in men and this, once dynamically awakened, will flower forth as goodwill. There is so much of this which remains latent and unexpressed because the will to demonstrate goodwill activity has not been aroused; it will be automatically aroused in the general public once the world disciples have invoked and evoked the inflow of this higher dynamic energy. Humanity awaits this and its arrival is dependent upon the efforts of those who know what should be done and who should now make their spiritual theories facts in outer expression. Nothing can arrest the eventual progress of this will-to-good and its planned activity any more than a bud which has started to unfold its petals in the light of the sun and subject to the proper stimulation can revert again to the condition of a tightly closed bud, potential but unexpressed. The expression of what has been potential will be the result of the impact of first ray force, of the will-to-good at this time, induced by the efforts of the world disciples.

b. The second effect will be the forming or constitution of a planetary triangle or recognisable triad which will be the correspondence between the three planetary centres to the spiritual triad of Monad, Soul and Personality (the atma-buddhi-manas of the theosophical literature). Hitherto the word alignment has best described the planetary situation; there has been a straight line along which energy has poured from Shamballa to the Hierarchy and from the Hierarchy to Humanity, but this has meant no direct interplay between Humanity and Shamballa. If the Great Invocation can be rendered effective, humanity can then set up a direct relationship with Shamballa. The resultant triangle of force-relationship will promote the circulation of spiritual energies between the three centres from point to point so that there will be a triple relation. A planetary process of give and take between all three will then be established, and the emphasis upon giving will be far more pronounced.

You will now see a little of the occult objective which lay behind the words which I asked you all to repeat in connection with the Great Invocation:

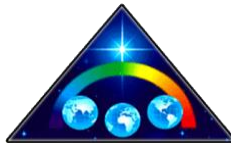
We know, O Lord of Life and Love, about the need;
Touch our hearts anew with love that we too may love and give.

It is this thought of the free circulation of energy between the three world centres which motivates this mantric sentence. A study of this will show you how the implication and significance of apparently simple words may be far deeper and far more wide-reaching in effect than you have been able to conceive. A recognition of this and a creative impassioned use of the imagination may serve to add greater potency to your thought and to your personal will-to-good as you use the Great Invocation and its subsidiary mantram. The keynote of the first aspect is Sacrifice, and of the second, Love. The words therefore "that we too may love and give" can produce a contact between the two.

The energy of the Will of God serves to awaken the illumined but latent will-to-good in men and this, once dynamically awakened, will flower forth as goodwill. There is so much of this which remains latent and unexpressed because the will to demonstrate goodwill activity has not been aroused; it will be automatically aroused in the general public once the world disciples have invoked and evoked the inflow of this higher dynamic energy. Humanity awaits this and its arrival is dependent upon the efforts of those who know what should be done and who should now make their spiritual theories facts in outer expression. Nothing can arrest the eventual progress of this will-to-good and its planned activity any more than a bud which has started to unfold its petals in the light of the sun and subject to the proper stimulation can revert again to the condition of a tightly closed bud, potential but unexpressed. The expression of what has been potential will be the result of the impact of first ray force, of the will-to-good at this time, induced by the efforts of the world disciples.

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