

Invocation
Its Fundamentals
and Practice



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by

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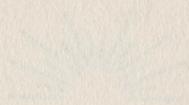
Invention

in Fundamental

and Practice

by

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CONTENTS

Part I: What is Invocation ?	...	...	5
New Dimensions			
Basic Principles			
The Science of Invocation			
Part II: How do we invoke ?	...	...	14
Elements and Techniques			
Prayer and Meditation			
Invocation and Visualisation			
Expectation			
Will			
Radiation			
Part III: The Great Invocation	...	...	21
The Mantram for the New Age			
Using the Stanzas			
Invocation for the United Nations		...	30

FORE WORD

Following the widespread interest of the last few years in meditation, the word *invocation* is met increasingly today. But what does it mean beyond ordinary asking and prayer ?

Alexis Carrel called prayer "a tension of the spirit towards the immaterial substratum of the world," and this definition suggests that we have much to learn along scientific lines of the spheres we enter when we pray and meditate.

Invocation is based on the intelligent use of the various energies connected with spiritual appeal. It has, in fact, been called a "science" from which can arise a new World Religion with a clearer understanding of the powers at work when we pray, invoke, think and meditate.

Here, therefore, is a new turn of the spiral of prayer, a New Age method of spiritual approach, and how we carry it out is explained in the following pages.

PART I

What Is Invocation ?

New Dimensions

One of the great revelations of this century has been the power of the human mind to expand. Barrier after barrier on the fringes of knowledge has been broken through to extend our awareness of the many dimensions of life around us, and we are all taking part in this to a certain extent. With the aid of the almost magical instruments that today extend human perception, we can see and hear more than in earlier times we ever dreamt existed, and have been compelled in the last half century to recognise the reality of far more subtle and subjective realms of life and energy activity.

This epoch of discovery has placed us in a situation similar in some respects to that of the Middle Ages, when unknown lands were discovered and life took on entirely new perspectives. It has been literally like stepping into a new world. But in this forward going we cannot divide our outer from our inner parts, and so this scientific, analytical and objective expansion has meant that we also needed to find a wider frame for our spiritual concepts, which must, of necessity, stand in dimensions commensurate with the new awareness.

But another point has also emerged. As we have learnt more of the creative forces encompassing the world, it has also grown clearer that science and religion are inevitably connected. The laws that are being found to

govern life and energy might well be called indications of the purpose and plan of God, and the old beliefs are taking on new meaning under, what Teilhard de Chardin called, "the astonishing progress achieved by twentieth-century man in his work of analysing the real."

This writer, both a religionist and scientist, has, in fact, done much to awaken recognition of the relationship of these two fields and he wrote in "Science and Christ":*

"For my own part, I am convinced that there is no more substantial natural nourishment for the religious life than contact with properly understood scientific realities."

Perhaps one of the major causes of the ills of society today is that mankind is essentially materialistic in its present orientation, and therefore the discoveries of the modern age are generally directed towards physical ends—to ease our living, improve our well-being and create the things we want to possess.

This has meant that a gap has opened up between our objective and subjective expansion, between material knowledge and spiritual consciousness and understanding. To bridge this gap, the work of scientific minds is needed in the realms of the "super-physical" forces, and we should make more demands than we do for investigation into the unknown in these directions. For example, how little we know about the working of light on the levels of the mind—a fact which has long been inferred in the word "enlightenment". Energies have many degrees or levels of expression, that is, have subtle as well as tangible physical manifestation and as we discover

* Published by William Collins, London, and Harper and Row, New York, 1968.

more about these hidden truths, we are bridging the gap between science and religion. It is sometimes said that science has taken the place of religion, but in fact the revelations of the former are contributing to the stature of the latter and are a definite part of our spiritual growth.

In this way, ground we feel we can trust is placed beneath our feet—ground we need, for at our present point we are in an exposed position. We have grown too much to believe blindly and not enough to know for ourselves; we have reached the “adolescence” of asserting our independence and not the maturity of seeing the whole. We look for science to give us all the answers, but we need the gifts of the spirit to interpret them.

Into this situation has come opportunely the more-or-less new form of spiritual appeal—*invocation*. It is a method of approaching the inner worlds which uses more of our abilities than prayer; it combines the mental powers mankind is developing and does not offend the reasoning mind.

This presents exciting new prospects. To meet the needs of the new attitudes and capacities, here is a higher spiral of spiritual approach, bringing a sense of reason and surety to strengthen our appeal. Few would deny the vital role of prayer through the centuries and the part it has played in civilising the world. Now, a new step appears in the processes of spiritual approach, bringing deeper understanding of how we can work intelligently with the forces underlying life. Certain fundamentals are beginning to be recognised, the light of new knowledge is illuminating more and more the divine powers in which we “live and move and have our being”.

All this is bringing us to the point where invocation and evocation and the study of their use will become a *science*. It is out of this science, it has been said, that a new World Religion will arise.

Basic Principles

There are three main reasons why invocation can be more powerful than prayer. In using it we:

1. Utilise the mind as well as the heart;
2. Link through thought with specific energies;
3. Bring the power of will into action.

Various constructive factors are implicit in each of these, but perhaps the first thing to be realised is the positive, creative nature of invocation. It is not just supplicatory or negative repetition, but a dynamic form of appeal in which we harness all our forces and direct them deliberately and actively to the work in hand. It is a positive effort to combine our various energies in calling upon the greater energies or spiritual forces of God.

In using the mind as well as the heart, we include what is rapidly becoming mankind's most effective instrument. We are no longer motivated only by feelings; they are generally modified or supplemented by thought, and the mind is becoming a strong motive force and an active part of ourselves which we cannot disregard. Therefore, to prayer—which broadly speaking might be called the appeal of the heart—we add the *powers of the mind* in invocation, and also *visualisation* and *imagination*, as well as *creativity*. The advantage of this is easily seen.

The basic fact that thought is a creative energy has been gone into in the booklets of the Courses on Meditation

for the New Age* and we need not discuss it at length here. But as we consider the function of invocation, we should try to realise what happens when we think towards the higher planes.

If we send up a thought, it inevitably links us with its objective, and according to the clarity and strength of the thought, so will be its potential invocative and channelling power. For example, if we think of light as a spiritual force, we not only contribute to it through this constructive thought, but open a channel to it along which it can flow; if we think of love as a power for good, we have made a contact with it through which a touch of its vibration will inevitably come.

As to the place of *will* in invocation, this will be gone into later, in the section on the techniques of invocation. But broadly speaking, in *will* we have the dynamic factor, the assertion of potentiality, the affirmation that *it can be*. The power of *expectation* is linked with this, and also the quality of *joy*, and when to all this we harness *intention*, we have a great array of positive forces backing our appeal.

From all this it will be seen that invocation is a form of contacting inner Powers which is much more in keeping with the present way of thinking than the simple prayer of the past. Today we tend to prefer methods which not only bear the hall-mark of reason, but give us room to fulfil a constructive role. The human mind is by nature independent and likes to take a hand in its own affairs. It seeks to be creative and to make an intelligent contribution to whatever we attempt to do. Invocation, therefore,

* See list of publications on p. 32.

offers the ideal medium for the activity of the mind to contribute to the inflow of the needed forces.

The Science of Invocation

Invocation is based on the law that governs reciprocity. Invocation and evocation are two aspects of the interaction taking place on all the different planes of life—between higher and lower, inner and outer, subjective and objective, cause and effect.

Invocation means to “call in”, to call down. It is appeal to something higher or greater to “come in”. Evocation, on the other hand, means etymologically, “calling out”, calling forth. It is said that “the higher ever magnetically attracts, or evokes, that which is lower”, and also that “the tension of the lower evokes the attention of the higher”. In other words, the process of invocation involves the reciprocal action of evocation. The two are interdependent and interwoven.

This interaction, this evocation by a higher magnetic pull and the resulting effort to reach above existing conditions, underlies the rhythmic processes of evolution. It can be seen working in many different forms—in the way the plant pushes up from the darkness of the earth to participate in the light of the sun, in the effort of the human being to reach realms of greater knowledge and better living, and in the aspiration of the human heart seeking the higher Self or Soul. Even in the great spiritual lives this magnetism of the higher for the lower still appears—the disciple seeks the Master and the Master seeks to know the One. This great underlying principle is one of the most all-pervading factors in our lives, and constitutes a spring-board continually under our feet.

Another aspect which substands invocation is the law of demand and supply. Here, again, we have a basic law of nature which applies upon higher levels also. Christ made this clear in His well-known words, "Ask, and it shall be given you . . . knock, and it shall be opened to you."

This was apt to mean to the simpler minds of the past that they should have faith in an ever-listening "Benign Ear", but it is clear from the injunction that we have ourselves to set in motion the law of demand and supply. It may not always seem to work as directly as it would appear from a superficial interpretation of Christ's statement, but this should be expected, because we are standing in the precincts of energies and counter-energies of a complexity we do not yet comprehend, and also we must know the manner of the "knock" that will open the door. In other words, our asking must conform to certain principles or "laws of demand".

Fundamentally, however, action must bring about reaction, it sets afoot movement which must have some effect. If demand is made, response must occur, even though it may be hidden from sight. If we open a channel, inflow must take place; Nature, we are told, does not permit a vacuum and all the great Teachers have assured us that this rule—as we might expect—also applies in the realms that link us with the Spiritual Powers. William James wrote in "Varieties of Religious Experience"—

"In the process of communion, energy from on high flows in to meet demand, and becomes operative within the phenomenal world. So long as this operativeness is admitted to be real,

it makes no essential difference whether its immediate effects be subjective or objective. The fundamental religious point is that in prayer, spiritual energy, which otherwise would slumber, does become active, and spiritual work of some kind is effected really." (p. 467).

This brings us to the power of attraction, and here the role of the individual is clear. To invoke effectively, we must do more than simply frame a request; the pulling power of feeling—be it personal desire, love for others, compassion, anxiety or any other feeling—is also needed to bring the power of the heart into the appeal.

The heart and the emotions, or feeling nature, are great exponents of the law of attraction and they play an important part in promoting true invocation. The law of attraction—so well-known in its various forms on objective levels—should be recognised as applying in all areas of our being, that is, in mental and spiritual domains as well as emotional and physical.

Radiation and magnetism are also closely associated with invocation and evocation. They, too, are well-known factors on objective levels although little is known of their origin and cause, or of their effect on subtler levels.

From their very nature, it is patent, however, that in the domains that are spanned by thought, feeling, aspiration and invocation, radiation and magnetism must play a fundamental part. In the *Techniques* of invocation we shall look again at radiation and what it means in spiritual terms.

All these underlying principles show why the term "science of invocation" is beginning to be used. When we invoke, we are working with universal laws and with processes that work in a lawful way, and once we begin to think in the more scientific terms of vibration and energy, the inevitable power of invocation begins to appear. In this gigantic field of action and reaction, or interaction, we have much to discover yet, but remembering the ancient adage "as above, so below", we can begin to see the ways of working in diviner realms.

We should also remember that the potential of invocation lies all about us and is no distant thing. Like the power of electricity, hidden for so long from mankind, and the waves in the ethers which we have only recently learnt to utilise, the laws that govern invocation are all around us, inter-penetrating daily life. We live in energy fields we must learn to make right use of. Then, instead of simply being "passengers" on our ever-turning world, we can become intelligent co-operators with these forces and able to take a responsible part in shaping the present and the future.



PART II

How do we Invoke?

Elements and Techniques

However little we may know yet about all these factors connected with invocation, recognition of them helps us to realise the indissoluble link between the inner and outer aspects of life, between the subjective causes and the outer happenings, between what has been called down the ages "spirit and matter", God and man.

This indissoluble relationship is like a golden thread running right through our planetary life. It links all kingdoms, all levels of life and states of consciousness, and once we begin to develop a conscious sense of this, a new incentive begins to spur us on. We begin to see the opportunities ahead of mankind and also our deep responsibility for the kingdoms of nature "below" us. We realise that when we pray, we are doing more than simply asking for help in an immediate issue; we are working on a great causeway that stretches between the outer and inner worlds.

This is a challenge and it should stir us to ask ourselves—are we doing this dumbly and blindly, or intelligently and using all the means we can? The religions of the ages have taught us many ways of building this causeway, but our changing abilities and attitudes demand new techniques and here the science of invocation, as said before, is presenting methods that are especially attuned to the emerging age.

Prayer and Meditation

To be clear about how to use invocation, we need to understand the different forms of spiritual appeal. Prayer, as already said, is fundamentally of the heart; the feeling nature is its main motive force. There are many kinds of prayer, but it is always the heart that pleads, worships, intercedes or gives thanks, and the mind plays only a minor part.

In meditation, on the other hand, the emotional nature is quietened and the mind takes on the positive role, carrying forward the processes of reflective, perceptive, or creative action. These will not be gone into now because they have been explained at length in the Meditation Course earlier referred to, but it will readily be seen that meditation is carried out primarily in the dimensions of the mind.

The combining of the prayer of the heart and the meditation of the mind obviously makes for a balanced form of spiritual approach and invocation has been called "the highest type of prayer there is and a new form of divine appeal now made possible through knowledge of meditation."

Imagination and Visualisation

But this is not all. The imagination is another faculty we can call upon. It may seem at first that imagination means simply wishful thinking, but this is far from true. The capacity of the mind to build images is of immense significance. It expands the consciousness beyond concrete concepts, unleashes it from the achieved and enables it to reach out towards new possibilities. The imagination is our great means of bridging the gap between the immediate and

the distant and between present and future. Through it we “conceive” mentally and so are able to draw the blue-print of what may be achieved. It is one of our most valuable creative faculties and plays a definite part in invocation.

Through the imagination we visualise, and this ability has been found by psychologists to be of great importance. It is used in many self-activating and creative techniques and it can equally be used on the wider, impersonal scale of invocation for others.

Not only does visualisation focus the mind on what is desired and aid concentration, but it produces a certain “concretising” of energy which then itself becomes influential. For example, when we visualise a thing, we “see” it in the imagination, build a picture of it and energise it automatically by our thinking. It becomes a definite factor in our thoughts—or more specifically, “thought aura”. We also colour it and give it further vitality by our feelings, and all this makes it a reality in our lives.

Solomon’s words give substance to this process—“As he thinketh in his heart, so is he”. It will be clear from all this that imagination should not be confused with whimsicality. It is a factual medium. We cannot build on the higher levels of thought without its aid and it provides the wings of all our mental creativity.

Expectation

The power of *expectation* is also connected with imagination; the latter having conceived the possibility of something, the former begins to exert a pulling power. We anticipate, look for, expect and this adds further

power to the indrawing or invoking that we seek to do. Expectation is magnetic through its very nature. It is also easily linked with *Joy*, which brings another strength to invocation.

But while expectation rides with joy on the wings of imagination, it has to be held on course by the power of the will. And here we come to our last major element in invocation.

Will

The will has several contributions to make. First it inaugurates the action, in other words, we *decide* to set aside the time for it and make the necessary preparation to carry it out. This could be called *intention*.

Following this, the will is needed to *maintain* concentration, and to keep our various energies—the emotions, the mind, and imagination—engaged in the task in hand. Will is definitely required for this, because concentration is, for most people, one of the major problems.

Next, the will brings the positive factor of *assertion*, of affirming that what we are seeking or invoking *can* come about. Affirmation is projected by pronouncing the words that frame the appeal, and this involves the will because the mantram or formula should be used as a dynamic declaration, for example—“So let it be!”

Assured *conviction* reinforces the attitude of demand in true invocation. This is not simply hope or belief; it is a confident surety born of intuitive realisation that we are working with laws that must bring about response, and are part of a creative Plan which is constructive and beneficent. This realisation brings a high, joyous confidence; we are allying ourselves with constructive powers—with the Will-to-Good of God.

A convinced mind, focussed intention, dedicated desire and planned expression are all essential to the success of invocation, and they all embody the use of will. This means that we must employ the power of the will as far as we can muster it and focus it at the needed point of tension. We should, however, be careful to discriminate between personality tension—which is really tenseness—and spiritual tension, which identifies us with a higher spiritual power. All this produces a dynamic way of working. Our forces are pitched at a high point and directed and held with intention.

Radiation

Radiation is a final element in the process of invocation which should be taken into consideration. There are two reasons for this. One is obvious—the service rendered by sharing the fruits of our work, by sending out the energies received.

The second reason is not so generally realised. Spiritual energies can sometimes over-stimulate if we align ourselves with them and invoke them effectively and then do not make use of and distribute them. All know the exhilaration of a high moment, the stimulation of creative ideas, the urge to carry out an intention, and the invocation of spiritual energies can have a strong effect. Even more is this so when we invoke for mankind and not only ourselves; if our work is effective it will bring in more energy than we customarily carry and should therefore always be *radiated* at the close of invocation.

A certain amount of stimulation is helpful; it “heightens” our vibration and gives us added drive. But if we do not utilise the energies that course through

us, they may either over-stimulate or become congested and cause various difficulties. We should remember that the forces we are concerned with can manifest on mental, emotional and physical levels, and can therefore be *used* in all these aspects or areas of life.

Blessing is the great method of sharing the beneficence of the spiritual world. Whatever we have managed to draw in, we can send out through blessing to our fellow-men—

Let Light pervade the minds of men!

Let Love bless and redeem!

We can radiate in this way wherever we choose on the wings of thought and, as with invocation, our blessing will be working in a subjective way which will have powerful effects.*

To summarise these different stages:

1. A moment of physical quietening and alignment.
2. Orientation of the feeling nature through the heart.
3. Mental concentration, and whatever building in thought we intend to do.
4. Visualisation.
5. Affirmation—both inner and outer—*Invocation*.
6. Radiation.

It will be clear that we need to have a certain facility in each of these techniques and therefore it is valuable for newcomers to invocation to practise each of them separately first, or at least those which are not familiar. For example, invocation can first be made with the

* For further reading on the subject of Blessing, see list of publications on p. 32. Radiation is gone into more fully in *Set VI* of the *Meditation Course*.

prayerful attitude of the heart, then meditatively with the mind, and so on. After this it will be a great deal easier to use them all together. Rather as we would practise scales before attempting to play more difficult music, we can in this way learn a great deal about the fundamentals of invocation.

From this detailed description, it should not be thought that invocation is a lengthy and complicated undertaking. We can use it rapidly at any moment of the day, and this is a very good habit to develop; or we can make it a more meditative exercise in which each stage is given several minutes. The time at our disposal and urgency of the moment will govern this. But invocation should always be kept *dynamic*—this is the essence of its power and projection. Upon this quality will its penetration to the “high places” depend, and its power to magnetically draw forth that to which appeal has been made.

One final point must be emphasised. Invocation should not be used for selfish purposes or material goals. It is a technique concerned with spiritual laws and energies and is a rightful means of working with *spiritual* purpose and for the good of the whole. Care should always be taken in this respect, and invocation be kept an impersonal way of linking with higher Forces and of channelling them into mankind as a whole.

How we can best do this will be illustrated in the next section, which gives a specific formula for invocation and shows the various ways in which it can be used.



PART III

The Great Invocation

The Mantram for the New Age

In 1945, when a new era was beginning for mankind with perhaps the highest opportunities of any previous time, and all the corresponding difficulties and problems, a new prayer or mantram was made known on a world-wide scale.

It was a formula which could be used by those of all religions and which those with no particular religious conviction could equally well accept and use. It was quickly recognised as a new kind of spiritual appeal and was adopted as a "world prayer" by countless numbers in almost every land.

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.

This "Great Invocation", as it was subsequently called, marked the beginning of a new stage in mankind's approach to the Forces of Light. As the *Lord's Prayer* was given to us two thousand years ago, so this "undenominational" mantram is especially keyed to the New Age.

This 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. For our mentally expanding, scientific age it invokes enlightenment and spiritual illumination; for our closely connected, interdependent civilisation, the spirit of love; for our freedom-loving peoples, right purpose; for all of us, participation in the "Plan".

Central truths and fundamental needs which all can accept are proclaimed here, and framed in short "mantramic" phrases eminently fitted for dynamic use. It is an invocation of immense potency and it has been said that no one can use it with true intention without becoming aware of its significance and effects.

Some may query the line "May Christ return to Earth", but this should be understood in a deeper sense than the usual connotation. To begin with, the word "Christ" should not only be thought of in terms of Christianity. It means "World Teacher" or "Bodhisattva", to use the eastern term, and since each age has had its spiritual Law Giver, Teacher or Inspirer, we may expect that our new era will also be given its directive by some divine Messenger, no matter what his name or field of service. It would indeed be strange if this historical pattern were interrupted at this juncture of mankind's progress.

Also, we should not be too concerned with "outward" manifestations. The "Company of Heaven" has many ways of influencing human society and we need not look specifically for a "phenomenal appearance" of a World Teacher or Christ. His return may be far closer already than we are aware of, pervading mankind's thinking and "over-shadowing" human life. It is in the realms of thought and feeling that we must first prepare for a new revelation and invoke "May Christ return to Earth", and this phrase does not necessarily mean that we should expect Christ's physical appearance yet.

Another phrase in the Great Invocation is also sometimes queried—why should we "seal the door where evil dwells"? Should we not fight, defeat, overcome evil? The answer to this is that there are many forms of evil, and the Forces of Darkness, as St. John saw in his "Revelations", call for all the spiritual legions to bring about their defeat. Our task as human beings is to keep evil from entering into the world, to close the door to it and give it no entrance in our lives. Those aspects which we meet in ourselves or others must, of course, be refuted, wrestled with and redeemed. But fundamentally we should aim at permitting no evil to enter ourselves or our environment, at giving it no room to assault mankind and at keeping "the door" sealed.

The question may also be asked—what is the Plan? The answer here is more difficult, for who can know—confined as we are in human thinking—the Purpose in the Creator's "Mind"?

But without knowing what is *in* the Plan, we can recognise that it exists, that the wonders of the universe, reflected right down to the tiniest fragment on earth, are

not a chance array of facts, but subject to an order and pattern, and consequently possessing a purpose and goal. In the Law of evolution, we have a clear manifestation of the Plan. It may be seen working through all the kingdoms of nature, from the aconial growth and transmutation in the mineral kingdom up to the highest type of intellectual and scientific mind, the aesthetic and the spiritual man. We need not go further to explain the word "Plan".

What is *in* the Plan, however, we cannot know. Its steps or stages depend upon human reaction to the great laws and principles, influences and energies that have their origin in other spheres. The phrase "Restore the Plan on Earth" infers this very fact that there have been modifications, variations or delay in the working out of the evolutionary Plan.

We are reminded of the initial story in the Bible of man's digression from the will of God. This departure from the original "ideal" or divine "plan" is reflected in the legends of a great many peoples, not least in that of the submergence of Atlantis when, it is said, the spiritual Leaders or Hierarchy of the world withdrew from the earth because of mankind's breaking of certain fundamental laws. From almost all the ancient scriptures it seems that man transgressed these laws early in his history, and in this we have our clue to the word "restore".

We may assume that when mankind adopts spiritual laws and principles to regulate life on earth again, the divine Plan, the intention behind the manifestation of life on our planet will be fully *restored* and evolution will proceed in its true pattern and on its rightful way.

Using the Stanzas

The Great Invocation, with its universal application, can be used in different ways. Primarily we use it for humanity—the “race of men”—but at the same time it is a great protective, strengthening and “inspiring” medium for every one who works with it. When we repeat this formula, we invoke three streams of energy—Light, Love and the Will of God, and this aligns us with spiritual forces every time we use it.

In saying the Great Invocation it is good to pause between each stanza and work for a minute with the quality particularly invoked. We read in “Discipleship in the New Age”*:

“The first three stanzas or verses invoke, call for or appeal to the three aspects of divine life which are universally recognised—the mind of God, the love of God, and the will or purpose of God; the fourth stanza points out the relation of humanity to these three energies of intelligence, love and will, and mankind’s deep responsibility to implement the spread of love and light on Earth.”

The first stanza offers a good opportunity for visualisation. We can try to “see” a shaft of light, vivid and intense, descending into the minds of men, bringing illumination, enlightenment and understanding. Descending “on earth” means, symbolically into the personality, into humanity as it functions in the world.

When we use this stanza we should also remember the close association of Light and Joy. We might sometimes even substitute the word joy for light as a special “cele-

* By Alice A. Bailey, published by The Lucis Press Ltd., London, and Lucis Publishing Co., New York.

bration ". At any rate, we can try to blend them in our thinking, because light is joyous and "joy lets in the light ".

In saying the second stanza, we should especially use the heart. This is our instrument for invoking as well as channelling and distributing love; it is our great means of linking with this quality. So, here we use the heart particularly. In the pause after this stanza we should remember the three methods through which the influence of Christ, or the World Teacher, may be expected to emerge in the world. These are:

1. The "overshadowing" of those who are enlightened and the inspiring of their minds with spiritual ideas embodying the new concepts which will govern civilisation.
2. The pouring out of the Christ life or consciousness upon the masses everywhere and in every nation.
3. When these preparations have been made, the objective manifestation of the World Teacher.

In the third stanza we work with the aspect of will or purpose, not, of course, asserting the personal will, but attuning it with the divine Will and using it to invoke and affirm the Purpose or Will of God.

We can effectively invoke the divine Will without knowing exactly what it is. As we repeat "Let Purpose guide the little wills of men", we can think in a general way of mankind working in conformity with the over-all Purpose or Intention. We have the example of the great spiritual Teachers, Leaders and Messengers of God through the centuries to indicate how we can implement the Will of God, and the word "Masters" refers to these

Great Ones who have taught, worked, served and sacrificed their little wills to the greater Will through many ages—and still do so—in the service of God and man.

All these stanzas are pregnant “seed thoughts”. We should try to penetrate to their vital meaning and use the phrases as stepping-stones to higher levels of abstract thought. Yet we must not linger too long on each or we shall lose the dynamic of the whole intention.

In the fourth stanza we can visualise the more immediate application of all these forces—and here we can give particular focus to any special issue or situation needing the help of the Higher Powers. We should never try to influence in a specific direction, however. We cannot know what is the Plan or what will be the right resolution of any particular crisis. We should simply try to hold the situation “in the light”, without having any pre-conceived opinions, and invoke light into it and the power of goodwill. In this way we not only invoke help, but “charge” the ethers with the enlightenment and wisdom needed by those who guide and decide the affairs of men.

With the final line, the will is used in pure affirmation. Will, confidence, joy and expectation are combined—the fiat rings out with a note of challenge: *This shall be!* and we turn from our invocative act with revitalised resolve as well as having sent forth a powerful appeal.

It is valuable to follow this with a minute or two of receptive meditation, of opening ourselves with faith, joy and gratitude to the inflow of the great energies invoked. In this way we can become permeated by them and thus able to radiate and express them.

Whenever possible it is good to say the Great Invocation aloud; the power of sound is another factor which adds strength and positivity to prayer. To avoid the quality of our invocation being dulled or blunted by repetition, it is good to repeat the words sometimes incisively and at others more slowly and meditatively. Visualisation can also be changed, and the occasional introduction of other variations, such as using each stanza first specifically with the mind, then the heart and then the will, all help to keep our invocation vital.

This is the great strength of invocation—that it is a positive and dynamic method of spiritual approach which arouses as well as demands our initiative and action on the side of the Forces of Light. It is a “living” medium of contact which we need to nurture as well as use.

There is still one more factor which augments the power of this mantram. It is that countless men and women all over the world are using it and making the same appeal. Perhaps at every moment of the day someone is saying the Great Invocation. This means that not only is this appeal continually sounding forth and creating a link with the Higher Powers, but that whenever we repeat it we are not alone, are not individual units, but part of a great company seeking to serve mankind.

Never before have we had such opportunity or stood at such a gateway as that of the nuclear age. But we are seeing that vulnerability goes hand in hand with high potential and as ordinary men and women, wonder what we can do to safeguard our destiny.

Invocation is one unimpeachable way in which we can call in the spiritual help we need. The Tibetan writer, Djwhal Khul, has said:

“It provides, as a result of its correct use, a spiritual inflow—right to the very heart of humanity and from the very highest sources. . . . The Great Invocation is essentially a prayer, synthesising the highest desire, aspiration and spiritual demand of the very soul of humanity itself. . . . Only those who recognise no subjective or inner world; and reject the concept of an inner world of causes being responsible for the outer world of effects, will deny its truth and usefulness.”

Let us resolve, therefore, to take our stand with new enthusiasm and surety as *invocatory agents*, drawing in to humanity that which must prevail. We may be small magnetic points, but we are atoms in the body of the whole of mankind. As such, our role is magnified and we are in a high partnership with the Spiritual Forces who need *us* in the work of redeeming the world.

**Other Invocations
which are also widely used**

May the Forces of Light
bring illumination to mankind.

May the Spirit of Peace
be spread abroad.

May men of goodwill everywhere
meet in a spirit of co-operation.

May forgiveness on the part of all men
be the keynote at this time.

So let it be, and help us to do our part.



May the Power of the One Life
pour through the group of all true servers;

May the Love of the One Soul
characterise the lives of all who seek to aid the Great
Ones;

May we fulfil our part in the OneWork
through self-forgetfulness, harmlessness and right
speech.



The Gayatri

O Thou Who givest sustenance to the Universe,
from Whom all things proceed,
to Whom all things return,
Unveil to us the face of the true Spiritual Sun,
hidden by a disc of golden light,
That we may know the Truth
and do our whole duty
as we journey to Thy sacred feet.



THE GREAT INVOCATION, given in full on page 21, is translated into many languages and dialects and cards may be obtained from the address overleaf, 18p per dozen; bookmarkers 24p per dozen. (Single copies no charge except postage.)



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