

THE GREAT INVOCATION:

Prayer for a Whole Humanity

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Note to the Reader

Welcome to a partially complete copy of the forthcoming book on the Great Invocation. It is a joy to share it with people who are genuinely interested in it and who will use it consciously and in the service of humanity.

The book will have many more chapters. It still has a lot of author markings used in the writing process. In spite of the manuscript's incompleteness, it is copyrighted and you do not have the right to reprint, resell, or share this manuscript except with the explicit permission of the author.

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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 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.

* * *

The Great Invocation is universal. It does not belong to any one of us, nor to any group. It belongs to Humanity. Its power and beauty lies in its simplicity, and in its expression of spiritual realities which all of us recognize and accept—the existence of a fundamental Intelligence to Whom some give the name God; the reality that beyond outer events, the motivating urge of the universe is Love; the truth that a great Individuality came to Earth, called the Christ by Christians and the Buddha by Buddhists. He embodied Love so that we could grasp the fact that love and intelligence are the effects of the Will of God; and the self-apparent truth that only through Humanity can the Divine Plan work out.

Paraphrased from Alice A. Bailey

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THE THREE VANTAGE POINTS OF THE GREAT INVOCATION

The Great Invocation is one of the great prayers of all time. The reason is that it is universal and includes the belief systems of people who come from all religious traditions! It radiates in all directions and speaks to all.

Universal Consciousness

It is still hard for many people to grasp the reality of universal consciousness because of emotional sensitivity. Nevertheless, the feeling of warmth and compassion comes from everywhere and everything imaginable! Until humanity evolves beyond emotional reaction, universality is hard to understand. However, moving into the Age of Aquarius as we are at this time, will gradually help a great portion of humanity to deal with the emotional body in a positive way. With spiritual development comes the ability to leave personality sentiment behind. Watery or emotional response is supplanted by a life of true and inclusive love and the soul becomes an increasingly powerful influence in a person's life.

The Four Major Ideas of the Invocation

An evolutionary development of this kind is an indication that there is a master Plan in place to cause the abrogation of the negative emotions. Eventually the stronger positive feelings take the place of the negative ones. Alice A. Bailey, the amanuensis for Djwal Khul, an Eastern Master, has this to say, "The Plan for man has three great goals. The three main objectives of the Plan are: the revelation of love, the illumination of the mind and the evolution of the will. *Discipleship in the New Age I*, p. 411

The first stanza of The Great Invocation refers to the illumination of the mind:

From the point of Light within the mind of God
Let Light descend into the minds of men.
Let Light descend on Earth.

The second verse pertains to the revelation of love:

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

The third section is about the evolution of the will:

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.

The fourth and last major section is about humanity. However, that means humanity as a principle: It means all of us together as a collective entity. Principle has a special meaning here: it embodies some aspect of truth. *A Treatise on White Magic, p.115* That is to say, truth gradually moves into and through a person's awareness as a small portion of what the Infinite does or is. It is like a seed that contains the unfolding of divine consciousness. Within humans it is a basic sensitivity, a sensitivity that we all have that is a reflection of the soul. Each one of us is the holder of the divine Seed. Each one of us carries within the divine principle of humanity as a collective entity. Not only does it make us human, but it also gives us the potential of developing full consciousness.

The Principle of Humanity

The principle of humanity brings us the assurance that on our evolutionary path as humans, not only as individuals, but as part of the great body of humanity, is to give back to the whole by engaging in some kind of spiritual activity. And what is spiritual activity? Potentially it is everything! Giving back whatever it is that we have to give has the effect of giving us the possibility and the power to make a conscious response to the world. There is great hope and promise in that!

In the Great Invocation, when we say:

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.

we mean by ‘the race of men’, all of humanity, irrespective of where we live, sex, skin color, religion, political affiliation, education, health, wealth, age or any other distinction we might find—we are all one.

We intuitively understand humanity as one being because in people everywhere there is a fundamental understanding that indeed, they are special because God is within them. This is the great forgotten secret of our time. In spite of the God presence everywhere, we rarely recognize it. Yet it is present all over and especially in every one of the more than seven billion of us. It is the bedrock idea behind human rights, law, justice and the arts.

I remember as a child playing on the grass and dropping into a patch of clover. Some of it was in bloom and the aroma of the blossoms mixed perfectly with the fresh green smell of the grass and clover leaves. It was such a delight to pick the three leaved clover and tie the stems together into a chain! I recall thinking why three leaves? What do they mean? Brahma, Shiva and Vishnu or Father, Son and Holy Spirit, Will, Love, and Light, Shamballa, Hierarchy and Humanity!

The Will-to-Good

The vantage points of the Great Invocation are Will, Light and Love. In the Ancient Wisdom, Will means sacrifice or responsibility. It identifies with the whole. A statement that expresses it well is, "Having nothing (sacrifice) and yet possessing all things (universality)..." *Second Corinthians: 6, 10* In other words, we gradually learn to relinquish our small ego-driven selves so that everything may be used for the good of all. All that's left is the divine will-to-good. With this evolutionary leap, we can surrender everything: desires, hopes, material things---whatever they might be—to be held in trust and used for the good of all. *DINA II, p.270*. After a tremendous sacrifice like this, the will-to-good takes hold of our entire being, the personality with its body, emotions, and analytical mind, and openness to direction from the soul which controls and governs what we do and who we are.

We may well ask, 'What is the difference between goodwill and the will-to-good?' In this system of understanding the world and human spiritual evolution, there are nine evolutionary leaps or initiations. A good portion of humanity, we are told, has taken the first initiation and is characterized by people who are aware of active intelligence. The person at this level of spiritual development is often aware that he has a role to play in personal life. He is aware that he has his share of service to give to humanity. He is conscious of his gifts and shortcomings and he sees how he can serve others.

The next great leap in consciousness arises out of the love consciousness of the first initiation in which we are better able to express the will of God. The distinction between goodwill and the will-to-good clarifies some of the confusion we have at this stage of our development and is about the differences between being guided by the soul and conditioned by the soul's higher counterpart, the Spiritual Triad. The difference is very real. Love is the main recognizable characteristic of the soul. Universality of outlook is the outstanding trait we see in people who demonstrate will-to-good.

The Three Centers

In this overview of The Great Invocation, we find that there are three centers of power: Shamballa, where the Will of God is known, the Masters or planetary Hierarchy where the Christ presides, and Humanity whose destiny is to be the exemplar of the mind of God. This means that we, as units of the entire human race, will express practicality, common sense, and the earthly intelligence necessary to survive, work happily with others and build good relationships with other people. We also discover that we are motivated to love in every aspect of our lives. As we move along the evolutionary Path, we will increasingly be prone to be at one with higher Will and we will express that with a sense of responsibility, an aura of sacrifice and an awareness of freedom.

Use of the Great Invocation

Steady and frequent use of The Great Invocation will bring an inclusive perspective of the horizons of spiritual growth and evolution. We will also be able to express the mental quality of synthesis as the “light that streams forth into the minds of men.” Then we shall have glimpses of the Plan and the will-to-good, the engine or motive power of human and planetary evolution.

* * *

Stanza One

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

Humanity has evolved by using ideas applied to human life. As humankind is able to express and live those ideals that come from ideas, we feel the urge is to a greater future. There are two major thoughts that light our way and pull us forward. They are light and goodwill.

Living from the Angle of Light

Human destiny is motivated by the urge for us—humanity--to be the exemplars of the mind of God. It is in our hands to live as fully as we can from the angle of active intelligence, impelled by love and executed by will. Only rarely do we do that, but in the future it will be commonplace for many of us to simultaneously express will, love and active intelligence.

It is in the human domain to be, to live and to express the Divine in our lives. In fact, that is what we were created for: to be the various phases of God. This is the potential—the God-given potential--and we gradually evolve toward that magnificent Ideal. While most of us are some distance from living that way, the potential exists for it to be a realized fact in our lives because if the desire to Be is great enough, our destiny will manifest in our daily living.

The Purpose of the Invocation

One of the purposes of the Invocation is to enable us to understand this—to bring our destiny into our awareness—our mental circumference. Using the Great Invocation frequently will also help us develop an inclusive view of life, people, and situations. As we realize “the Light that streams forth into the minds of men,” we will come to better understand the will-to-good. *DINA II, pp. 169-170*

With the system of thinking given by Djwal Khul, which is one of many ways of thinking about the Path or the will-to-good, we experience more soul awareness and more intensified consciousness. Soul qualities become more evident to others as well as to us. The personality—body, emotions and mind---are increasingly able to call forth the higher qualities that humanity the world over generally recognizes as sacred and god-like attributes.

The Will-to-Good

It is difficult to explain what will-to-good is because it is yet largely beyond the higher reaches of most of us. However, as we use the spiritual will, we come to be able to make it out, identify it and articulate some of what we understand about it. “The will-to-good is the basic quality of divine purpose, involving planned activity and a definite goal to be achieved.” *DINA II, p. 47*

Higher purpose has love at its core and redemption as its outcome because as we redeem the various aspects of our life and focus on our part of higher planetary purpose, we also dedicate ourselves to cooperation with divine Purpose.

Our first goal is to redeem our personality. With some success at this level the idea of redemption grows bigger and we seek to aid in the redemption of others. Dealing with ourselves is probably the hardest because the human ego does not want to give in to higher control. However, eventually it must be obedient to its higher dimension, the soul. Once the ego—the sense of self—takes its rightful place and it becomes the habitual servant of the soul, then we may experience joy such as we have never known before. *DINA II p. 385*

We see the will-to-good in a person who is stable, who knows who she or he is and who has an immovable inner direction to serve. It is also an observable dynamic energy which can effect groups. It is guided by will and higher Purpose. It is the will of the soul. *Esoteric Healing, p. 676*

Goodwill

Goodwill is the other major idea expressed in the first stanza. From the human perspective good will is the attempt of people to express divine Love. Once enough of us express it, there will be

peace. It is simple and sensible. It has a powerful effect on other people. It is so powerful that one person practicing it in a family can change the dynamics between other family members. Active goodwill can change the mindset of family members, just as Tiny Tim did when he said, “God bless us, everyone!” Once we practice goodwill in large groups, like cities and nations, the world will change. As people shift their vantage point and behavior they can create leaps in consciousness and whole societies can evolve to a higher level of understanding.

Materialism: The Core Value of Our Day

Because of widespread materialism the current problem humanity faces is the fixation on money, consumerism, greed and power quest. For over two hundred years we have predominantly wanted to take and not give. We are willing to receive but refuse to share. We do not realize that we all have to travel both ways on a street that is intended to carry traffic in opposite directions: giving and taking. As we refuse to enter the divine flow of the universe—in this case, a two-directional course—we allow ourselves to become separate. Our mindset follows the arrows that point toward division, lack of connection which in turn leads to war, aggression and separation.

The reality is that we made up the rules of separation out of our passion for ego control and mastery of things and other people. As a race, we have neglected to play the game of right living by practicing the great teachings given to us by the Buddha, Krishna and the Christ. We fail to discipline ourselves as we let our desire nature take over. From a spiritual perspective humanity has not allowed the divine exchange of *give* and *take*. We have interfered with the universal energy flow. To help create the needed transformation and end the interference is a duty for those who are trained and ready to take on the job. Fortunately there are many who are already doing it and are acting in the major monolithic aspects of human life—from politics and economics, to law and the

arts—from education to healing and from science and religion to psychology! *Problems of Humanity, p. 7*

The first stanza of the Great Invocation hints at the problem—our tendency to be separative, and requests that the phrase “Light descend on earth” unifying God and humans--every one of us--and breaking the age-old heresy that God and humankind are separate. Thus the first stanza is an affirmation of the unity of God and man.

It is a statement about the major epochs of human evolution. In the first stanza we learn that creativity is a mental process. On the mental level the idea comes into shape. The idea has a special meaning for it is the basis of the human ability to give form to something in the material world. It is also the basis of the ideals we live by.

Human Unity

The awareness of our unity with God, whatever you may call it, happens as we come to realize that every atom, whether in our body or somewhere else, has the potential of unification. The Invocation states the basis of brotherhood and the necessary background for peace. On a higher level this amounts to the principle of our self-awareness joining ranks with material substance and demonstrated by refinement of the personality and a higher sense of feeling. The great prayer foretells the ultimate union of spirit and matter. *Esoteric Psychology, p. 55*

Later on the Great Invocation puts the responsibility for unification on ‘the race of men.’ In Gandhi’s words, “We are the ones we have been waiting for.”

* * *

Stanza Two

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

Imagine what the Love within the heart of God would be like! The beat of the great Heart that moves universes, the spirit that creates all things, the mind that understands that everything is moving forward in spite of appearances and knows that it is good. Since each one of us encounters obstacles of all kinds throughout life, it is fitting that we avoid being shocked by shallow malevolence and remember that outside and within us is the movement of divine energies. Once we understand that, we are able to work in new areas of evolutionary progress.

Liberation

While Stanza one embraces the ideas of the will-to-good and unification, stanza two is about liberation. For us to move in concert with universal Purpose we have to make a choice to act in the service of others. We must get to the point that we are willing to lift our ideals and experience of freedom to a higher level of demonstration.

We can never forget the power of the ideals of the French Revolution. The cry, “Liberty, Equality and Fraternity’ still echoes in the hearts of men and women the world over. Ever since that ideal was released to the world, it has been in our minds. Women and men have given their energy and their lives to it. One of the by-products of the French Revolution was better communication between people. A little more than two hundred years later the ability to communicate has expanded so that, we can fairly easily and inexpensively communicate with anyone on earth and even see them talk when they are half-a-world away. Our lives are suddenly and almost magically connected!

Identification

The pulse of helping humanity now beats at a rapid pace with millions of small groups around the world rendering selfless service where they know it is needed. *Externalization of the Hierarchy*, pp. 266-268 Paralleling human efforts to serve, something radical (in the sense of root, basic and fundamental) is now occurring. Increasingly we are able to identify with the sacred. Identification with the One, God, can happen when we experience unity. The sensation of separateness completely goes away. Maybe you know someone whose life direction is *with* the life expression of the Divine. Perhaps Mother Teresa is an example of one who focused on the life expression of God in the lives of the diseased and destitute. She and others like her focused their energies on life.

They identified with God without a display of personal attachment. They attracted many people to help with their service, creating groups who carry on their work long after they are gone.

St. Francis of Assisi may have been another who so identified with God that he served lepers and fed the hungry. People like Mother Teresa and St. Francis lived with a different kind of tension than the one we normally recognize as being the root of stress. They ‘focused [their] immovable will’ and were able to create a positive kind of tension in which their soul, their will, and their brain came into alignment. Identification depends upon the ability to love correctly. More and more people learn to love correctly, that is, without sentiment or emotional attachment and with the loving use of the will. Using the will also implies the use of determination, of the heart-felt resolve to safeguard a sacred intention and thus identify or become one with Life. *The Rays and Initiations*, pp. 45-46

The Heart of God

“The Heart of God” has a huge range of meanings that refer to many levels of livingness. The phrase means the source of Life, the heart of the universe. It also means the heart center of the one who says the Great Invocation as well as the heart center in the head, his Master, the Christ, the Monad (the One or God), and the heart center of Shamballa, divine Purpose. The Heart of God also entails the understanding that every person faces a problem: there is no situation that we face that is not produced consciously or even subconsciously as reactions to universal spiritual laws. They are the Law of Economy which refers to the human instinctual nature; the Law of Attraction which directs the soul; and the Law of Synthesis which is a higher form of unification and a term that still means little to the average person *Esoteric Psychology I*, p. 376 and it affirms the oneness and connectedness of everything.

For us to penetrate the Heart of God, we--each one of us—must take control of our emotions and know that in spite of appearances, problems and disagreements “all is well for all is Love.” *TWM*, p. 359. The mind must take the place of the emotions. The mind operates very differently from the emotions for it has the ability to understand things from a balanced perspective in which human foibles are taken in stride and human selfishness, greed and power drivenness take their places and one accepts them without emotional attachment. The understanding that all is Love takes over and we can enter ‘the Mind of God’ and know that all is well. *Ibid. p. 359* Without a doubt humankind has the ability to realize that everything is planned by a far larger, more intelligent and efficient mind than ours and know that higher Purpose is at work on goals that we can hardly even guess.

May Christ Return to Earth

The Invocation very gently points to all of us—humanity individually and as a collective principle--as being members of the externalized Hierarchy, those of us who know that we are about higher things and going about doing them just as Wangari Maathai did when she started a movement to plant trees in Africa. Out of the sense of loving responsibility to others we are here to serve. The service of each of us is unique to who we are and to our knowledge and experience and most importantly, to the still small voice of the soul that guides us and urges us to follow a dream that has, perhaps, always been with us.

We are reminded that the Hierarchy of Masters, with the Christ as leader, will function in the open where all of us can observe. This will happen when divine purpose is better understood.

Ages ago, in the times of Atlantis, the spiritual goal of humanity was to wake up to the fact that God is Love. Today things are far different as we strive for the consciousness that God is Will.

Ibid. p. 359

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Stanza Three

**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.**

The heart center in people registers love. Once the antahkarana* is developed, the three major characteristics of the Spiritual Triad become important. Our head center is the connecting point for spiritual Will, called Atma. The heart center is the driving force for spiritual Love and is known as Buddhi. The universal mind is expressed through the throat center and is identified as Manas. We have Atma, Buddhi and Manas as the qualities of the Spiritual Triad. The personal and universal

aspects of the Triad are huge and outweigh what we have previously experienced. *Esoteric Healing*, pp. 158-159

*The antahkarana, a Sanskrit term, meaning a bridge of light that one builds consciously using the creative imagination that links the personality and the soul. It is also the connection between the soul and its higher counterpart, the Spiritual Triad.

Background of Djwal Khul's System

The Spiritual Triad is an important part of Master Djwal Khul's whole philosophical system which was taken up in the 1800s by Helena Petrovna Blavatsky and Alice A. Bailey in the 20th Century. Both these women established esoteric schools and organizations. Blavatsky's Theosophical Society is still in existence well over a hundred years after she started her work. Bailey's work continues through the Lucis Trust, publisher of her 24 volumes and through its established organizations: the Arcane School, World Goodwill and Triangles.

Our aims as aspiring students on the Path are to shoulder the responsibilities which are ours, like care of family and all the aspects of life that entails. Spiritual responsibilities, often the last ones we recognize, are unquestionably the most important that we can undertake because through them, whatever they may be, we can express love in the world. It is important to be aware of the spiritual effect we have on others, and to be emotionally and personality detached through the use of the will. The third stanza of the Great Invocation reminds us of these things and more.

The Nature of the Will

The outstanding quality of will is that it is spiritual by nature. It has purpose and it controls. It arises from the mind of God which is love and the love of God which is intelligence. These two are figuratively the Father and Mother. The interaction of love and intelligence result in Purpose or

divine Will. Noteworthy exemplars of Will are: the Christ in the Western world, the Buddha in Asia and Sri Krishna in India. The Great Invocation subtly points to the fact that every one of us is to replicate this reality and exhibit it in the world. *LOS, p. 320*

The Invocation makes the assumption that there will be a return of the Christ. No one knows if it will be in the form of a man, a woman or an appearance in the popular Christian sense. Djwal Khul says that "Christ has never left the earth." *Externalization, p. 489* It will occur when divine Will, Purpose and Plan are better understood. This period began on June 26, 1945 with the great meeting in San Francisco at the War Memorial Veterans Building where delegates from fifty countries gathered to sign the United Nations Charter.

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Stanza Four

**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.**

The Invocation is sensitive to the affairs of humankind, especially to the wars of the Twentieth Century. In the fourth stanza, when it speaks of evil, it refers to malevolent human inclinations like selfishness, greed and a separative attitude and urges us to spiritualize these tendencies and to surmount them. We remember that wicked energies controlled whole nations and used torture, lies, murder, and negative misinformation to impose their power. The hate and negativity were

worldwide and humanity had a most difficult time. The Invocation came about as a spiritual answer to war, pain and destruction.

May It Seal the Door Where Evil Dwells

The Great Invocation was given to humanity by the Hierarchy and wide distribution was their intention. They knew the Invocation could be presented to the public who would use it extensively. They also knew that the intuitive and spiritual people among us would understand and use it.

Externalization, pp.489-491

The Invocation offers a plan for humanity to redeem itself and move on to a great future where the spiritual dimension is recognized and used along with the material aspect of life. As a prayer, it has depth and meaning and offers a shorthand way for us to move into a glorious opportunity. It all depends on each one of us.

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