

# The Second Stanza of the Great Invocation, Part I: The Significance for the General Public

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## Summary

Alice Bailey (1880 – 1949), founder of the Arcane School, presented successively three versions of the Great Invocation and referred to them as “Stanzas.” Even though the third Stanza is the one in current widespread use, this series of articles is concerned with the earlier second Stanza, which has had relatively limited use. Bailey said that the second Stanza possesses “several significances,” which indicates that it was composed with the intention of supporting at least three significances. This series of articles shows that the second Stanza has a distinct significance for each of three classes of users: 1) the general public; 2) the esotericists; and 3) the more advanced disciples and the Hierarchy. The present article is the first in the series, and it explains the significance for the general public. This first significance calls for the three modes of Christ’s return, which are on the mental, emotional, and physical levels.

## The Great Invocation

The Lucis Trust, publishers of the Bailey books, describes the origin of the Great Invocation:

The Great Invocation was given to humanity by the spiritual Hierarchy, the aggregate of those members of humanity who have triumphed over matter, who have achieved the goal of self-mastery by the same path that individuals tread today.<sup>1</sup>

Over a period of ten years, Bailey presented three versions of the Great Invocation and referred to them as “Stanzas”: the first Stanza in 1935, the second Stanza in 1940, and the third Stanza in 1945.<sup>2</sup> A *stanza* is a section of a poem containing a number of verses, so this terminology suggests that the entire Great Invo-

cation comprises all three Stanzas. Nevertheless, many people regard the third Stanza as the entire Great Invocation, because it alone has been printed in the front of every Bailey book published by the Lucis Trust, and it alone has been translated into more than 80 languages and dialects.

This article is concerned only with the second Stanza of the Great Invocation, which is as follows:

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

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

Let Light and Love and Power and Death  
 Fulfill the purpose of the Coming One.

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## About the Author

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The WILL to save is here.

The LOVE to carry forth the work is widely spread abroad.

The ACTIVE AID of all who know the truth is also here.

Come forth, O Mighty One, and blend these three.

Construct a great defending wall.

The rule of evil *now* must end.<sup>3</sup>

Bailey, referring to the second Stanza, says, “the use of the second part of the Great Invocation was relatively limited,”<sup>4</sup> which confirms that the various Stanzas are *parts* of the Great Invocation rather than unconnected or separate formulations.

Bailey, in 1943, explains why the use of the second Stanza was limited compared to that of the first Stanza:

I gave you later another Stanza of the Invocation, of great power which was suited to the conditions of war—a war which proved inevitable and unavoidable. This last Invocation was not so popular and not nearly so easily understood and for this there was very good reason. It was an invocation intended to evoke the Forces of Life just as the previous one invoked the Forces of Light and Love.<sup>5</sup>

As shown in the above quotation, the proper noun *Invocation* is used in an ambiguous way: it could denote the entire Great Invocation, such as in the phrase “another Stanza of the Invocation”; or it could denote a particular Stanza of the Great Invocation, such as in the phrase “this last Invocation.”

The second Stanza has been unpopular because it is difficult to understand, and it is difficult to understand because it is written entirely with obscure symbols, such as the “Lords of Liberation” and “Rider from the Secret Place.” Who can say what those symbols mean? If people do not understand the meaning of the Stanza, they would not accomplish very much by merely reciting its words, as Bailey explains:

There are several such mantric formulas and Words of Power in use by such stu-

dents but they fail to accomplish very much because the person using them has no real understanding of their import and purpose.<sup>6</sup>

Why was the second Stanza written in such an obscure way? We can draw forth our intuition by making an effort to study and interpret the Stanza’s symbols, as Bailey explains:

There are many ways in which the intuition can be drawn into activity, and one of the most useful and potent is the study and interpretation of symbols. Symbols are the outer and visible forms of the inner spiritual realities, and when facility in discovering the reality behind any specific form has been gained, that very fact will indicate the awakening of the intuition.<sup>7</sup>

In fact, most of Bailey’s books contain symbolic statements, showing that a characteristic feature of her teaching method is to provide such opportunities for her readers to draw forth their intuition. With regard to the second Stanza, Bailey comments, “each phrase ... carries its own import and all of them possess several significances.”<sup>8</sup> The adjective *several* means “more than two but fewer than many,”<sup>9</sup> so if we were to draw forth our intuition with respect to the second Stanza, we may be able to assign at least three significances to each phrase and to the entire Stanza.

Bailey, after introducing the third Stanza in 1945, makes the following statement:

I would like to indicate to you three approaches to the subject of this Invocation. I will do so briefly, as time lacks. It is for you to arrive—according to your evolutionary status and the depth of your reflection—at what I may leave unsaid. These three approaches are:

1. That of the general public.
2. That of the esotericists that is, of aspirants and disciples.
3. That of the more advanced disciple (as far as I can) and of the Hierarchy.<sup>10</sup>

In the above statement, “this Invocation” is ambiguous: it could refer to the entire Great Invocation, which consists of all three Stanzas;

or it could refer to just the third Stanza, which had recently been introduced.

This series of articles makes the following supposition: *The above statement is applicable to the second Stanza.* Accordingly, the users of the second Stanza fall into the three listed classes, and each class has its own approach to the Stanza, so that three significances can be assigned to each phrase as well as to the entire Stanza. Moreover, this series of articles presents consistent significances of the second Stanza for the three classes of users, so it demonstrates that the foregoing supposition is valid.

Bailey writes, “Under the occult method, we must begin with the universal and the whole; in time the individual and the particular will stand revealed, but in relation to the whole.”<sup>11</sup> This series of articles uses the occult method to analyze the second Stanza: the next section of the present article describes the universal, or general, significance of the Stanza, and the following section describes the significance for the general public. The second article in this series describes the significance for the esotericists. The third and final article describes the significance for the more advanced disciples and the Hierarchy.

### General Significance of the Second Stanza

When unraveling the meaning of the second Stanza, it is important to distinguish between *invocation*, which is the act of petitioning for help or support from a greater entity, and *evocation*, which is the subsequent response of help. Bailey clarifies these two activities:

The lesser aspect is ever the invoking factor, and this constitutes an unalterable law lying behind the entire evolutionary process. It is necessarily a reciprocal process, but in time and space it might be broadly said that the lesser ever invokes the higher, and higher factors are then evoked and respond according to the measure of understanding and the dynamic tension displayed by the invoking element. This many fail to realise. You do not work at the evocative

process. That word simply connotes the response of that which has been reached. The task of the lesser aspect or group is invocative, and the success of the invocative rite is called evocation.<sup>12</sup>

As will be shown, the second Stanza of the Great Invocation, despite its name, portrays both invocation and evocation. Bailey describes the importance of group use of the Great Invocation:

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.<sup>13</sup>

Our commentary assumes that everyone who uses the second Stanza is part of a group, and that each group is like-minded in the sense that all of its members come from the same class of users. Thus there are three classes of groups, just as there are three classes of users. A group of users need not be assembled in the same physical location at the same time. Indeed, one could work alone in a secluded place and simply think of oneself as being part of a larger like-minded group.

Just before presenting the second Stanza in one of her books, Bailey writes:

You will note that what I have said concerns your mental attitudes and your emotional reactions to present world affairs. It concerns also your ... capacity to stand as part of the great chain of intermediaries who are today being called to the service of the race in an hour of urgency.<sup>14</sup>

Bailey employs *intermediary* and *transmitter* as synonyms,<sup>15</sup> so “the great chain of intermediaries,” mentioned in the preceding quotation, denotes a chain of participants in which each one receives aid from a higher level and then transmits it to a lower level. In the case of the second Stanza, its three classes of users corre-

spond to three levels in the great chain of intermediaries.

Bailey describes the invocative work needed for the users of the Stanza to stand as part of the great chain of intermediaries: “The work therefore falls into two categories: that of invoking divine aid (to use Christian phraseology) and then—through faith and acceptance—directing the energies of light and love (which have been invoked) to all men everywhere.”<sup>16</sup> These two categories are needed, because the users cannot give what they do not have: they must first receive the divine aid before they can transmit it to others.

The second Stanza consists of three paragraphs. The first paragraph represents the first category of invocative work, in which the users call for divine aid from a level that is higher than their own. The second paragraph represents the second category, in which the users transmit the divine aid to the intended recipients and thereby call for a desired response from them. Bailey describes the result:

What was actually a vague demand and a fluid nebulous receptivity became (by the use of the Invocations) a powerful invocative plea, and resulted in the evocation of energies from the Hierarchy which were transmitted by the New Group of World Servers to Humanity and which are responsible for much of the constructive work now going forward in many parts of the world.<sup>17</sup>

Bailey makes the following statement regarding the second Stanza: “It is a demand; it is also an authoritative affirmation of existent fact; it sets in motion agencies and forces hitherto quiescent, and these can change the face of the world battlefield.”<sup>18</sup> The first and second paragraphs constitute the demand, or invocation; the third paragraph constitutes the authoritative affirmation that the corresponding evocations are existing facts, which implies that the preceding invocations were effective.

The third paragraph is comparable to the biblical use of the Hebrew word *Amen*, which means truly, surely, or so be it. The *Harper-Collins Bible Dictionary* gives this account:

It [Amen] is used throughout the Bible as a liturgical response at the end of psalms and doxologies in which the congregation affirms what has been prayed by saying Amen, “So be it.”<sup>19</sup>

The three paragraphs of the second Stanza play the same general roles for all classes of users. The next section presents the specific significance of the Stanza for the first class of users: the general public.

## The General Public

The Great Invocation has a superficial significance as well as a deeper significance. The significance for the general public is the superficial one, as Bailey explains:

On the surface, the beauty and strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all men, innately and normally, accept ... But the true inner implications are of very deep sort and are not superficially apparent.<sup>20</sup>

The significance for the general public is expressed through many biblical allusions, as Bailey also explains:

The meaning of this Invocation has been expressed in terms which are understandable, in a measure, to the average person because of its familiar wording, based on many scriptural terms.<sup>21</sup>

Bailey describes how the general public will regard the Great Invocation:

*The general public* will regard it as a prayer to God Transcendent. They will not recognise Him yet as immanent in His creation; they will send it forth on the wings of hope—hope for light and love and peace, for which they ceaselessly long. They will also regard it as a prayer for the enlightenment of all rulers and leaders in all groups who are handling world matters; as a prayer for the inflow of love and understanding among men, so that they may live in peace with one another; as a demand for the working out of the will of God—a will of which they can know nothing and which ever seems to them so inscrutable and so

all-inclusive that their normal reaction is patience and a willingness to refrain from questioning; as a prayer for the strengthening of human responsibility in order that the recognised evils of today—which so distress and trouble mankind—may be done away with and some vague source of evil may be harnessed. They will regard it finally as a prayer that some equally vague primeval condition of blissful happiness may be restored and all unhappiness and pain disappear from the earth. This is, for them, entirely good and helpful and all that is immediately possible.<sup>22</sup>

This section employs the biblical allusions and foregoing description as clues to help unravel the second Stanza's meaning for a group containing members of the general public. Each line of the Stanza is considered separately and is repeated in bold print.

**1. Let the Lords of Liberation issue forth.**

Who are the “Lords of Liberation” in the Stanza's first line? Bailey speaks of “The evolutionary cycle from individualisation to liberation, from the stage of primitive man to the emergence upon the stage of world affairs of a Master of the Wisdom, a Buddha or a Christ,”<sup>23</sup> so the Masters of the Wisdom could be regarded as the Lords of Liberation, because they have reached the stage of liberation.

“To issue forth” could mean “to send something out into the air or environment.”<sup>24</sup> If the Masters were effectively invoked, what would they send out? Bailey writes, “the main technique of the Hierarchy is that of conveying inspiration.”<sup>25</sup> Here, the *Hierarchy* denotes the “The Hierarchy of Masters,”<sup>26</sup> so it consists of the Masters of the Wisdom.

The Bible also contains the notion that people can be inspired by the Hierarchy, as shown by the Apostle Paul's account in Galatians 1:11–12, New Revised Standard Version (NRSV):

For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

Bailey explains how people can effectively invoke inspiration from the Hierarchy:

The accepted disciple in this group work [of service] is in conscious rapport with both planetary centres (that of Humanity and that of the Hierarchy) and their creative thinking largely conditions the group. Many, however, in this group are conscious of their relation to humanity and of their planned service, but are totally unaware of the unseen source of their inspiration. This matters not, for—if their motive is pure, their intelligence keen and their meditational capacity adequate—they receive the inspiration and develop the intuition in any case.<sup>27</sup>

Consequently, people effectively invoke inspiration from the Hierarchy by having a pure motive of service, keen intelligence, and an adequate meditational capacity; but they need not be aware that the Hierarchy is the source of their inspiration, so they need not make any explicit petitions to them.

Bailey describes some of the beliefs of humanity:

Christ and His disciples ... (under diverse names) constitute the spiritual Hierarchy of the planet. Call Them by what name you choose, the most cherished belief of humanity is that there exists in the world always and for ever a hidden Reality, Those Who have conquered death, Who possess illimitable powers to help, and Who can be reached by prayer and invocation.<sup>28</sup>

If “Christ and His disciples ... constitute the spiritual Hierarchy,” and if the Hierarchy consists of Masters, then the “disciples” in the above quotation must be denoting Masters. Bailey confirms this inference by writing, “Christ ... is the World Teacher, the Master of the Masters,”<sup>29</sup> so the Masters of the Wisdom could be regarded as Christ's disciples. In this article, the word *Disciples*, when capitalized, is used to denote disciples who are actually Masters. Bailey uses the same uppercase convention when she speaks of “Christ and His Disciples, the Masters.”<sup>30</sup> Thus the Lords of Libera-

tion, who are the Masters of the Wisdom, could be designated as Christ's Disciples.

According to the above quotation, humanity generally believes that prayer and invocation can reach Christ's Disciples. Consequently, for a meaning intended for the general public, the first line could be rendered as follows: *Let Christ's Disciples send out inspiration to us.*

**2. Let Them bring succor to the sons of men.** Bailey writes,

"The Lords of Liberation can be reached, therefore, by the call of the world servers, and ... so produce those conditions which will bring about effective and recognized freedom."<sup>31</sup>

The noun *succor* signifies help, relief, or aid in time of distress, so "effective and recognized freedom" is an instance of succor.

In the King James Version (KJV) of the Bible, the phrase, "sons of men," is often used to designate humanity, such as Psalm 33:13, "The LORD looketh from heaven; He beholdeth all the sons of men." Bailey confirms this usage by speaking of "a humanity which is composed of all the sons of men."<sup>32</sup> Thus the second line has this meaning: *Let their inspiration produce those conditions that will bring effective and recognized freedom to humanity.*

**3. Let the Rider from the Secret Place come forth.** Bailey describes the invocation of the Christ principle:

Much of this invocation of the Christ principle is carried forward by true believers in all lands (Christian and non-Christian) who address themselves to the Christ, no matter under what name they recognise Him and then, with love in their hearts to Him and their fellowmen, seek to ameliorate world conditions, end hatred and misery and demonstrate goodwill everywhere. This refers to the first stage of evoking the response to love and understanding in human hearts and minds as the result of the invocation of the Christ and of the Christ principle.<sup>33</sup>

According to this quotation, the general public is already invoking the Christ principle, so a

meaning intended for them is compatible with interpreting the "Rider" as the Christ principle. This quotation also makes these points: people effectively invoke the Christ Principle by truly believing in Christ and addressing their invocation to him; and the evocation of the Christ principle appears as the presence of love and understanding in human hearts and minds.

The "Rider" alludes to Revelation 19:11 (NRSV):

Then I saw heaven opened, and there was a white horse! Its rider is called Faithful and True, and in righteousness he judges and makes war.

This verse can be understood as portraying the evocative response to the invocation of the third line. Bailey mentions "The Rider on the white horse or from the secret place,"<sup>34</sup> which indicates that "heaven" in the verse is equivalent to the "Secret Place" in the third line. "Its rider ... called Faithful and True" denotes the Christ principle, because the latter brings understanding that is faithful, or conforming to facts, and love that is true, or inclusive. In addition, "a white horse" symbolizes victory or conquest,<sup>35</sup> referring to the victory of the evoked Christ Principle over hatred and misery.

How would members of the general public interpret "the Secret Place"? Roger Ellsworth, a prolific Christian author, says,

Psalm 91 ... has long been a favorite of the people of God. Its opening verses are some of the best known and most quoted. It is not hard to see why this psalm is so loved. It is one of the most comforting in all the Bible. More specifically, it offers comfort for the fearful and troubled. Only those who have never been fearful and troubled can afford to neglect it.<sup>36</sup>

The first verse in Psalm 91 (KJV) states, "He that dwelleth in the secret place of the most High Shall abide under the shadow of the Almighty," so the general public is likely to consider "the Secret Place" to be an abbreviation of the longer phrase, "the secret place of the Most High." In fact, Bailey also uses that longer phrase: "As you are well aware, human

history has been essentially the history of great spiritual Messengers Who—from time to time, in the hours of human crisis—have come forth from the secret place of the Most High to aid, inspire, reveal, lead and direct.”<sup>37</sup>

Thus the third line is given this meaning: *Let the Christ principle from the secret place of the Most High come forth as love and understanding in our hearts and minds.*

#### 4. *And coming, save.*

Bailey writes, “Asiatics, Nordics, Jews, Gentiles, Americans, and Anglo Saxons, the Africans and all other world races are children of the same Father, fed from the same source of Life, and saved by the same divine Christ principle,”<sup>38</sup> so the Christ principle, which appears as love and understanding, has the power of salvation. Psalm 85:7 (NRSV) also associates love with salvation: “Show us your steadfast love, O Lord, and grant us your salvation.” Hence the fourth line has this meaning: *And by being infused with love and understanding, let us be saved.*

**5. *Come forth, O Mighty One.*** Bailey writes, “The idea of the return of Christ is a most familiar one, and the concept of the Son of God returning in response to human need has its place in the teaching of the majority of the world faiths,”<sup>39</sup> and “the coming of the Christ ... may take the form of a tremendous inflow of the Christ principle, the Christ life and love, working out through the human family.”<sup>40</sup>

The last quotation equates the Christ principle to the Christ life and love, so the coming forth of Christ could be regarded as the coming forth of the Christ principle. Hence the fifth line has this meaning: *Come forth, O Christ, as the outpouring of love and understanding that streams to us.*

#### 6. *Let the souls of men awaken to the Light.*

The word *soul* is a symbol in the second Stanza, because its referent depends upon the class of the users. What referent would be appropriate for the general public? The *soul* is sometimes regarded as a person’s own inner divinity.<sup>41</sup> Nevertheless, in her earlier description of the general public’s attitude towards God, Bailey writes,

*The general public will regard it [The Great Invocation] as a prayer to God Transcendent. They will not recognise Him yet as immanent in His creation; they will send it forth on the wings of hope—hope for light and love and peace, for which they ceaselessly long. They will also regard it as a prayer for the enlightenment of all rulers and leaders in all groups who are handling world matters; as a prayer for the inflow of love and understanding among men ...*

“They will not recognise Him yet as immanent in His creation,” so the general public is unlikely to consider this word as referring to the inner divinity. Instead, the general public might assign an external referent to *soul*, such as the following common usage: “an inspiring spirit or leading figure, as of a cause or movement.”<sup>42</sup> With this assignment, “the souls of men” refer to the leaders of humanity.

According to the Stanza’s general significance given in the previous section:

The first paragraph represents the first category of invocative work, in which the users call for divine aid from a level that is higher than their own. The second paragraph represents the second category, in which the users transmit the divine aid to the intended recipients and thereby call for a desired response from them.

The sixth line is the first line of the second paragraph, so interpreting the sixth line as a call for the enlightenment of leaders is consistent with the Stanza’s general significance. Moreover, in her earlier description of the general public’s attitude towards the Great Invocation, Bailey writes,

“They will also regard it as a prayer for the enlightenment of all rulers and leaders in all

groups who are handling world matters,” which corroborates the notion that the sixth line is a call for the enlightenment of all rulers and leaders.

Bailey provides related instruction: “Then rise, and going to the window, send out love and light to those who guide the destinies of men upon the earth (I refer not to the Hierarchy) in London, Leningrad, Washington, Berlin, Geneva and in Rome.”<sup>43</sup> She also speaks of “the light of understanding,”<sup>44</sup> so light could be regarded as denoting understanding. Accordingly, the sixth line has this meaning: *Through our sending out love and understanding to the rulers and leaders of humanity, let them be enlightened.*

**7. *And may they stand with massed intent.*** As before, “they” refers to the rulers and leaders of humanity. To *stand* could signify “to adhere to a certain policy or attitude,”<sup>45</sup> so the seventh line appears to be a call for the rulers and leaders to adhere to a certain policy or attitude. Bailey describes a policy or attitude to which they may adhere:

They may assume responsibility, ventilate the abuses which must be put right, discuss proposed plans and, from their particular angle of vision, set to work to bring about, to the best of their ability, right human relations. This attitude of responsibility and consequent activity may lead to mistakes, but in the aggregate of the endeavour it will meet the demand for right action in an emergency—this time a world emergency.<sup>46</sup>

Thus the seventh line could be interpreted as a call for the rulers and leaders to take responsibility for bringing about right human relations. In her earlier description of the general public’s attitude towards the Great Invocation, Bailey corroborates this conclusion: “the general public will regard it ... as a prayer for the strengthening of human responsibility in order that the recognised evils of today—which so distress and trouble mankind—may be done away with.”

Bailey says, “*massed intent* ... means with a uniform, united focus,”<sup>47</sup> so the seventh line also seems to be a call for the rulers and lead-

ers to act cooperatively. Thus this line is given the following meaning: *And may they take responsibility and act cooperatively to bring about right human relations.*

Bailey writes, “Love, my brother, when present and of the right kind engenders a sense of personal responsibility.”<sup>48</sup> The sixth line calls directly for love and understanding to be sent to the rulers and leaders of humanity, so its use indirectly engenders a sense of responsibility in them. Is it redundant, then, for the seventh line to call directly for that outcome? Bailey writes, “Mental concepts or thoughtforms are constructed which in due time will make their impact telepathically upon the minds of men.”<sup>49</sup> The purpose of the seventh line is to construct a thought-form of responsibility that in due time will make a telepathic impact upon the minds of the rulers and leaders, thereby strengthening their engendered sense of responsibility. Bailey also writes, “The primary result of the correct use of the Great Invocation (as far as humanity is concerned) is acceleration.”<sup>50</sup> Thus the seventh line is not redundant, because its correct use accelerates human evolution.

**8. *Let the fiat of the Lord go forth: The end of woe has come!*** Bailey writes, “These two words—will and purpose—are not identical in meaning ... *The will ever implements the purpose.*”<sup>51</sup> A *fiat* can be defined as an “act of will that brings something about.”<sup>52</sup> In the Bible, “Lord” is used to translate various titles for God, so the eighth line appears to be calling for an act of God’s will to go forth and achieve God’s purpose.

How does the general public conceive of God’s will? Bailey, in her earlier description, says that the general public will regard the Great Invocation “as a demand for the working out of the will of God—a will of which they can know nothing and which ever seems to them so inscrutable and so all-inclusive that their normal reaction is patience and a willingness to refrain from questioning.” Accordingly, the general public considers God’s will to be “all-inclusive,” and their normal reaction to it is “patience.” Bailey says that millions still hold “the theory of an anthropomorphic Dei-

ty,”<sup>53</sup> which means that they believe that God is a supernatural being like them but only more powerful, so if their normal reaction to God’s will were patience, they likely would believe that God’s normal reaction to them is also patience. Thus the general public may accept the conception of God’s will that is depicted in 2 Peter 3:9 (NRSV): “The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish, but all to come to repentance.”

How does the general public conceive of God’s purpose? In her earlier description of the general public’s attitude towards the Great Invocation, Bailey says, “They will regard it finally as a prayer that ... all unhappiness and pain disappear from the earth.” Accordingly, the general public believes that God’s purpose is to end all unhappiness and pain, and that its fulfillment is prophesized in Revelation 21:4 (KJV): “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.”

The sixth and seventh lines are concerned with sending aid to the rulers and leaders of humanity, whereas the eighth line is concerned with sending aid to humanity as a whole. Bailey describes the use of visualization for the latter effort: “Then visualise (through the creative imagination) the vivid light of the Hierarchy, streaming towards humanity and slowly merging with the light which is already in men.”<sup>54</sup>

The eighth line is similar to Philippians 2:13 (NRSV): “for it is God who is at work in you, enabling you both to will and to work for his good pleasure.” Based on the previous remarks, this line is given the following meaning: *Through our sending out love and understanding to all humanity, let God work in them, enabling them both to will and to work for his good purpose: The ending of all unhappiness and pain!*

**9. Come forth, O Mighty One.** The second Stanza calls for the three modes of Christ’s return, which Bailey lists as follows: “The enlightening of intelligent humanity,” “The outpouring of the Christ spirit,” and “The physical appearance of the Christ.”<sup>55</sup> The first

mode corresponds to the first and second lines of the Stanza, which invoke inspiration from Christ’s Disciples. The second mode corresponds to the third, fourth, and fifth lines, in which the coming of Christ is regarded as the coming of the Christ principle.

How would members of the general public interpret the third mode, which is “The physical appearance of the Christ”? Perhaps they would interpret it in the manner described in Ephesians 4:11–13 (NRSV):

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

In this account, each person will gain “the full stature of Christ” and everyone together will form “the body of Christ.” Bailey provides a similar account:

The work of pouring out the principle of love (which is the Christ principle) and of lifting the masses in their consciousness to the pitch where they can understand and welcome that love-principle is the main work of the new age, and it will inaugurate the age of brotherhood and mould humanity into the likeness of the Christ.<sup>56</sup>

Thus the ninth line is given this meaning: *Come forth, O Christ, as humanity molded into your likeness.*

According to the above quotation, sending out the Christ principle, as love and understanding, to all humanity molds them into the likeness of Christ. The eighth line calls directly for sending out the Christ principle to all humanity, so its use indirectly molds them into the likeness of Christ. Even though the ninth line calls directly for that outcome, it is not redundant, because its purpose is to create and promulgate a thought-form of humanity being molded into the likeness of Christ. Consequently, the use of the ninth line supports rather than duplicates that of the eighth line.

**10. The hour of service of the saving force has now arrived.** The tenth line is similar to Paul's exhortation in 2 Corinthians 6:2-4 (NRSV):

See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way.

Paul's phrase, "we have commended ourselves in every way," indicates that he represents himself as having acted in a way that is worthy, which means in a way that is effective, so he is exhorting his readers to act in a similar manner.

What is the role of the tenth line in the second Stanza? The earlier lines described a series of invocations, but those efforts may not have been effective, because they may not have elicited corresponding evocations. Thus the tenth line is interpreted as an exhortation to make an invocation that is effective. Bailey characterizes the needed effort: "the invocation ... reached such a point of intensity of expression that a response was evoked."<sup>57</sup> The word *intensity* means great concentration or power, so the tenth line is given this meaning: *The hour has come to invoke the saving force with great concentration and power.*

**11. Let it be spread abroad, O Mighty One.** Bailey comments, "the inflow of light and love to humanity is now possible if the disciples and aspirants of the world can be led to make the needed effort."<sup>58</sup> This comment corroborates the notion that the "saving force," mentioned in the tenth line, is the "inflow of light and love," and it also corroborates the notion that "the needed effort" must be made so that the invocation is effective.

How could the invocation be strengthened so that it would be effective? Paul, in Philippians 4:13 (KJV), writes: "I can do all things through Christ which strengtheneth me." Bailey describes a similar strengthening effect: "As the Master works with His disciples and strengthens the life within them and evokes their soul into potency from latency, every form and eve-

ry atom within their various bodies is equally energised and aided."<sup>59</sup> The appellation in the eleventh line, the "Mighty One," denotes Christ and connotes strength, so this line is given the following meaning: *Let love and understanding spread to all humanity, O Christ, through your strength that strengthens our effort.*

**12. Let Light and Love and Power and Death.** According to the Stanza's general significance given in the previous section, its third paragraph constitutes the authoritative affirmation that the evocations, which correspond to the preceding invocations, are existing facts. The twelfth line is the first line of the third paragraph, and it portrays the internal changes that the users of the Stanza have evoked in themselves. Bailey describes those internal changes: "No one can use this Invocation or prayer for illumination and for love without causing powerful changes in his own attitudes; his life intention, character and goals will be changed and his life will be altered and made spiritually useful."<sup>60</sup>

As Bailey explains, each symbol in the twelfth line represents an evoked internal power:

*Light*, with which to see the new vision, is needed by all. This will probably not be an intensification of any earlier vision, no matter how apparently spiritual, but something so entirely new that you will need all the light that is in you, and a trained insight, if you are to recognise it when contacted.

*Love*, which is not emotion or sentiment, and which is not related to feeling (which is a distortion of true love), but is the fixed determination to do what is best for the whole of humanity, or for the group (if the larger concept is not possible to you), and to do this at any personal cost and by means of the uttermost sacrifice.

*Power* is something which has ever been of interest, down the ages, to advanced humanity and to those men who could respond to the will aspect through their mental unfoldment ... The power here to be evoked ... is the ability to know the Plan and to work for its furtherance, thus coop-

erating with those forces which are endeavouring to re-establish order on Earth and to end the cycle of aggressive wickedness in which today we find ourselves.

And *Death*—to what does this refer? Not to the death of the body or form, for that is relatively unimportant; but to the “power to relinquish” ... A spiritual fluidity, a willingness to let all preconceived ideas and ideals go, as well as all beloved tendencies, cultivated habits of thought and every determined effort to make the world conform to a pattern which seems to the individual the best because, to him, the most enticing—these must all be brought under the power of death.<sup>61</sup>

Because it is capitalized, “Plan” denotes the divine plan. Thus the twelfth line has this meaning: *Let our evoked powers to see a new vision, to do what is best for the whole of humanity, to know and work for the divine plan, and to relinquish preconceived ideas and ideals.*

### **13. Fulfill the purpose of the Coming One.**

The “Coming One” refers to Christ, as shown by Bailey’s comment on this line:

Humanity in all lands today awaits the Coming One—no matter by what name they may call Him. The Christ is sensed as on His way. The second coming is imminent and, from the lips of disciples, mystics, aspirants, spiritually-minded people and enlightened men and women, the cry goes up, “Let light and love and power and death fulfill the purpose of the Coming One.” These words are a demand, a consecration, a sacrifice, a statement of belief and a challenge to the Avatar, the Christ, Who waits in His high place until the demand is adequate and the cry clear enough to warrant His appearance.<sup>62</sup>

So that the thirteenth line of the Stanza is consistent with the foregoing comment on this line, to “fulfill the purpose of the Coming One” must mean to ensure that “the demand is adequate and the cry clear enough to warrant His appearance.” Accordingly, the “purpose of the Coming One” must simply be to come. As

discussed earlier, the general public may interpret the physical coming of Christ as their being molded into the likeness of Christ, so the thirteenth line is given this meaning: *Mold us into the likeness of Christ.*

**14. The WILL to save is here.** The notion of goodwill is found in Luke 2:14 (KJV), “Glory to God in the highest, And on earth peace, Good will toward men,” and in Bailey’s writings:

I refer to the focussed consciousness of the men and women of goodwill, whose lives are conditioned by the will to carry forward the purposes of God in love, who seek selflessly to understand those purposes, and who are fearless of death.<sup>63</sup>

The above quotation defines goodwill as “the will to carry forward the purposes of God,” which implies that it was invoked in the eighth line. “The will to save” in the fourteenth line must denote goodwill, because it is the only kind of will that was invoked in the earlier lines. The adverb *here* is ambiguous. Goodwill was invoked in the eighth line for all humanity, so “here” in the fourteenth line must have the function of being “used to refer to existence in the world in general.”<sup>64</sup> Thus the fourteenth line has this meaning: *Goodwill, which is the will to carry forward the purpose of God, is present throughout the world.*

**15. The LOVE to carry forth the work is widely spread abroad.** Bailey describes the work that can be carried forward by the outpouring of love and understanding:

a fresh inflow of the Christ principle ... resulted in the immediate and rapid growth of all movements towards peace, world understanding, goodwill, philanthropic effort and the awakening of the masses of men to the issues of brotherhood.<sup>65</sup>

The fifteenth line affirms that the outpouring of love and understanding, which was invoked in several earlier lines, has been evoked: *The outpouring of love and understanding is widely spread abroad, carrying forth movements towards peace, world understanding, and philanthropy.*

**16. The ACTIVE AID of all who know the truth is also here.** Bailey identifies the knowers of the divine plan:

This [divine] Plan can only be sensed, visioned and known in truth by the Hierarchy, and then only in group formation and by those Masters Who can function in full monadic consciousness. They alone are beginning to comprehend what it is. Suffice it for the rest of those in the Hierarchy—the initiates and disciples in their ordered ranks and various gradings—to cooperate with that immediate aspect of the Plan which they can grasp and which comes down to them through the inspired minds of their Directors.<sup>66</sup>

Accordingly, “all who know the truth” about the divine plan are the Masters, who were denoted earlier as “Christ’s Disciples,” and their “active aid” is inspiration. In the first line, the users of the Stanza invoked inspiration for themselves, and in the sixth line, they invoked enlightenment for the rulers and leaders of humanity. As a result, a number of users, rulers, and leaders may receive inspiration directly from Christ’s Disciples, and a number of them may accept an inspired idea received by another person and then make it popular.<sup>67</sup> The sixteenth line affirms some mixture of these two outcomes: *The inspiration of Christ’s Disciples, who know the divine plan, is also present throughout the world.*

**17. Come forth, O Mighty One, and blend these three.** Philippians 2:5–7 (NRSV) portrays Christ’s first advent as blending his human life with his divine life:

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness.

Christ’s second advent will bring about this blending on a worldwide scale, as Bailey explains:

The reappearance of the Christ is indicative of a closer relation between the outer and the inner worlds of thought. The world of

meaning and the world of experience will be obviously blended through the stimulation of the advent of the Hierarchy and of its Head, the Christ. A tremendous growth of understanding and of relationships will be the major result.<sup>68</sup>

In the seventeenth line, “these three” refer to the preceding evoked energies, so this line has the following meaning: *Come forth, O Christ, and blend the world of human experience with these three higher energies.*

**18. Construct a great defending wall.** Bailey gives this explanation:

The thought lying behind the words *Construct a great defending wall* might be simply expressed in the words: Thus far and no further. The limit of effectiveness of the evil expression and of the power of the aggressors has been reached *if* the disciples and the men of goodwill actually now play their proper part.<sup>69</sup>

Accordingly, “a great defending wall” can be constructed only if “the disciples and the men of goodwill actually now play their proper part.” In this quotation, “the disciples” are the people responsive to inspiration coming directly from Christ’s Disciples,<sup>70</sup> and “the men of goodwill” are the people responsible for movements towards peace, world understanding, and philanthropy. The preceding lines of the Stanza indicate, however, that there are other important parts played by other groups, such as Christ’s Disciples, rulers and leaders of humanity, and people serving through prayer or invocation. To align means “to arrange things so that they form a line or are in proper position,”<sup>71</sup> so to construct “a great defending wall” means to align the various groups working to limit evil expression.

Bailey describes the needed group alignment:

If the sons of men who are cooperating with the Forces of Light at this time stand with steadfastness, and if the “massed intent” of the men of goodwill is brought down from the mental plane (where most goodwill, desire, prayer and invocation becomes “frozen”) and is carried away from its easy focus in the wish life of the aspirant, goodwill

becomes active in expression and *in tangible deed* upon the physical plane, so that the work done through the means of invocation and prayer, plus the needed fighting for the right, is done by those who can truly coordinate and integrate on all three levels and thus function as a whole.<sup>72</sup>

The eighteenth line provides the goal of the seventeenth line and can be rendered as follows: *So as to align the various groups working to limit evil expression.*

**19. The rule of evil “now” must end.** In her continuation of the preceding quotation, Bailey describes the outcome of the preceding group alignment:

This will mean the finish of the dominance of matter for all time. Such a desirable condition may come very slowly, from the standpoint of man’s myopic vision, and may even not become apparent in its full significance to you in this life; nevertheless the victory will have been gained. Matter and materialistic interests will no longer rule the coming generation as they have ruled the last two. When the forces of aggression, of greed and cruelty are driven back, it will mean the conquest of selfish desire by unselfish love and sacrifice.<sup>73</sup>

Thus the nineteenth and final line has this meaning: *The rule of matter and materialistic interests now must end.*

### Summary of the Significance for the General Public

**B**ased on the preceding analysis, the second Stanza of the Great Invocation has this meaning for a group containing members of the general public:

Let Christ’s Disciples send out inspiration to us.

Let their inspiration produce those conditions that will bring effective and recognized freedom to humanity.

Let the Christ principle from the secret place of the Most High come forth as love and understanding in our hearts and minds,

And by being infused with love and understanding, let us be saved.

Come forth, O Christ, as the outpouring of love and understanding that streams to us.

Through our sending out love and understanding to the rulers and leaders of humanity, let them be enlightened,

And may they take responsibility and act cooperatively to bring about right human relations.

Through our sending out love and understanding to all humanity, let God work in them, enabling them both to will and to work for his good purpose: The ending of all unhappiness and pain!

Come forth, O Christ, as humanity molded into your likeness.

The hour has come to invoke the saving force with great concentration and power.

Let love and understanding spread to all humanity, O Christ, through your strength that strengthens our effort.

Let our evoked powers to see a new vision, to do what is best for the whole of humanity, to know and work for the divine plan, and to relinquish preconceived ideas and ideals,

Mold us into the likeness of Christ.

Goodwill, which is the will to carry forward the purpose of God, is present throughout the world.

The outpouring of love and understanding is widely spread abroad, carrying forth movements towards peace, world understanding, and philanthropy.

The inspiration of Christ’s Disciples, who know the divine plan, is also present throughout the world.

Come forth, O Christ, and blend the world of human experience with these three higher energies,

So as to align the various groups working to limit evil expression.

The rule of matter and materialistic interests *now* must end.

In this series of articles on the second Stanza, the next article will describe its meaning for the esotericists, and the third and final article will describe its meaning for the more advanced disciples and the Hierarchy.

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- <sup>1</sup> “The Great Invocation,” Lucis Trust, [http://www.lucistrust.org/the\\_great\\_invocation/history\\_1](http://www.lucistrust.org/the_great_invocation/history_1) (accessed October 30, 2015).
- <sup>2</sup> Alice A. Bailey, *The Externalisation of the Hierarchy* (1957; reprint; New York: Lucis Publishing Company, 1976), Frontispiece.
- <sup>3</sup> *Ibid.*, 249.
- <sup>4</sup> Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 571-572.
- <sup>5</sup> Bailey, *The Externalisation of the Hierarchy*, 397.
- <sup>6</sup> *Ibid.*, 144.
- <sup>7</sup> Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 6.
- <sup>8</sup> Bailey, *The Externalisation of the Hierarchy*, 266.
- <sup>9</sup> *Merriam-Webster’s Collegiate Dictionary* (Eleventh Edition; Springfield, MA: Merriam-Webster, Inc., 2003).
- <sup>10</sup> Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 165.
- <sup>11</sup> Bailey, *Esoteric Astrology*, 591.
- <sup>12</sup> Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 35.
- <sup>13</sup> Bailey, *The Externalisation of the Hierarchy*, 147.
- <sup>14</sup> *Ibid.*, 228.
- <sup>15</sup> Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 289.
- <sup>16</sup> Bailey, *Discipleship in the New Age*, vol. II, 170.
- <sup>17</sup> *Ibid.*, 211-212.
- <sup>18</sup> Bailey, *The Externalisation of the Hierarchy*, 250.
- <sup>19</sup> Mark A. Powell (ed.), *The HarperCollins Bible Dictionary* (Third Edition; New York: HarperCollins, 2011), 26.
- <sup>20</sup> Bailey, *Discipleship in the New Age*, vol. II, 156, 167.
- <sup>21</sup> *Ibid.*, 156.
- <sup>22</sup> Alice A. Bailey, *The Reappearance of the Christ* (1948; reprint; New York: Lucis Publishing Company, 1978), 32-33.

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- <sup>23</sup> Bailey, *Esoteric Astrology*, 474.
- <sup>24</sup> *Macmillan Dictionary*, <http://www.macmillandictionary.com/us/dictionary/american/issue-forth> (accessed October 28, 2015).
- <sup>25</sup> Bailey, *The Rays and the Initiations*, 230.
- <sup>26</sup> Bailey, *Discipleship in the New Age*, vol. II, 211.
- <sup>27</sup> *Ibid.*, 203.
- <sup>28</sup> Bailey, *The Externalisation of the Hierarchy*, 257.
- <sup>29</sup> Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 43-44.
- <sup>30</sup> Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), xv.
- <sup>31</sup> Bailey, *The Externalisation of the Hierarchy*, 268.
- <sup>32</sup> Alice A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 525.
- <sup>33</sup> Bailey, *The Externalisation of the Hierarchy*, 150-151.
- <sup>34</sup> *Ibid.*, 274.
- <sup>35</sup> James Orr, John L. Nuelsen, Edgar Y. Mullins, and Morris O. Evans (eds.), *The International Standard Bible Encyclopaedia* (Chicago: The Howard-Severance Company, 1915), 1424.
- <sup>36</sup> Roger Ellsworth, *Opening up Psalms* (Leominster, UK: Day One Publications, 2006), 38.
- <sup>37</sup> Bailey, *The Reappearance of the Christ*, 76.
- <sup>38</sup> Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 174.
- <sup>39</sup> Bailey, *The Reappearance of the Christ*, 43.
- <sup>40</sup> Bailey, *Esoteric Psychology*, vol. I, 281.
- <sup>41</sup> Bailey, *Discipleship in the New Age*, vol. II, 435.
- <sup>42</sup> *Collins English Dictionary – Complete and Unabridged* (New York: HarperCollins Publishers, 2003).
- <sup>43</sup> Bailey, *Discipleship in the New Age*, vol. I, 468-469.
- <sup>44</sup> Bailey, *The Rays and the Initiations*, 655-656.
- <sup>45</sup> *Random House Webster’s College Dictionary* (New York: Random House, 1997).
- <sup>46</sup> Bailey, *The Externalisation of the Hierarchy*, 460.
- <sup>47</sup> *Ibid.*, 273.
- <sup>48</sup> Bailey, *Discipleship in the New Age*, vol. II, 534.

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- 49 Alice A. Bailey, *Education in the New Age* (1954; reprint; New York: Lucis Publishing Company, 1974), 35.
- 50 Bailey, *The Externalisation of the Hierarchy*, 152.
- 51 Bailey, *The Rays and the Initiations*, 714.
- 52 *Collins English Dictionary – Complete and Unabridged*.
- 53 Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 402.
- 54 Bailey, *Discipleship in the New Age*, vol. II, 227.
- 55 Bailey, *The Rays and the Initiations*, 616-617.
- 56 Bailey, *The Externalisation of the Hierarchy*, 504.
- 57 Bailey, *The Rays and the Initiations*, 384.
- 58 Bailey, *The Externalisation of the Hierarchy*, 160.
- 59 *Ibid.*, 692.
- 60 Bailey, *Discipleship in the New Age*, vol. II, 168.
- 61 Bailey, *The Externalisation of the Hierarchy*, 277-279.
- 62 Bailey, *The Reappearance of the Christ*, 188.
- 63 Bailey, *Esoteric Astrology*, 584.
- 64 *Oxford American College Dictionary* (New York: Oxford University Press, 2002).
- 65 Bailey, *The Externalisation of the Hierarchy*, 106.
- 66 Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 241.
- 67 Bailey, *The Reappearance of the Christ*, 103.
- 68 *Ibid.*, 129-130.
- 69 Bailey, *The Externalisation of the Hierarchy*, 280.
- 70 Bailey, *The Reappearance of the Christ*, 184.
- 71 *Merriam-Webster Dictionary*, <http://www.merriam-webster.com/dictionary/align> (accessed December 1, 2015).
- 72 Bailey, *The Externalisation of the Hierarchy*, 280.
- 73 *Ibid.*, 280-281.