

The following was taken from
"The Externalisation of the Hierarchy"
by Alice A. Bailey

First published in 1957

See www.AlliancesForHumanity.com/Bailey.pdf

THE GREAT INVOCATION
Stanza Two

September 1940

It has seemed to me after due thought that it would serve a most useful purpose if I elucidated somewhat the theme of the new Invocation and dealt also with the idea of divine intervention. There is much loose thinking in this connection, due to the truth as well as the misinterpretation of the Christian teaching anent the return of the Christ. Men's theological, analytical minds have distorted God's revelation, and I would like to do something to produce a wiser attitude to the reality of this inevitable return. This loose thinking prevents much intelligent and cooperative work. I would remind you that the success of invocation and the true efficacy of prayer are dependent upon clear thinking and not upon emotional desire or a powerful wish complex. They are dependent, too, upon a certain dynamic freshness and enthusiasm which it is hard to attain in a time of stress and strain. The present time is peculiarly hard. Perhaps a clearer understanding of the nature and purpose of divine intervention may clarify somewhat the issue.

To the casual thinker and the untrained occult student it might appear that—given an almighty Deity or Planetary Logos—He could with little trouble and much usefulness and compassion intervene in this sad world situation and bring to an end the warring of the nations through the medium of some spectacular happening, some dramatic cataclysm of natural process or some supreme appearing which

would work much good. It might, it could be argued, conclusively convince the attacking, aggressive groups that their day is ended and that their efforts had better be drawn to an immediate finish. Would that it were so relatively simple a matter; but the laws of nature, the free will of humanity itself and the inevitability of karma combine to prevent an intervention in just these terms. This does not mean that some form of intervention may not be possible but it must conform to law; it must not interfere with humanities right to handle its own affairs and it must be timed in such a way that the best and maximum results can be attained.

I would like first of all to touch upon the three points which I have made above—natural law, free will and karma. In so doing I may succeed in clearing up some of the confused thinking of many students.

Natural law is the inevitable working out upon the physical plane of forces and energies which have long been generated. People are apt to think that these must lie outside of human control and constitute part of the inscrutable will of God, and that with them man has naught to do. When it is realized that certain aspects of natural law are concerned purely with the forces—subterranean, superficial and aerial—of our planet, the premise will be seen as correct in the present condition of the mental attitudes of the race and will remain so for a very long time. There are, nevertheless, causes and effects which can come under the category of natural law which are yet not so far removed from human control. For ages man has generated energies which must inevitably produce events upon the physical plane, evoke response upon the plane of the emotions, and induce mental reactions. It is here that natural law and the law of karma meet and interact upon each other.

There are many people today who find an alibi for themselves in the present world situation, and a consequent release from definite action and responsibility, by saying that what is today happening is simply karma or the working out of cause and effect, and that there is nothing, therefore, that they can do about it; they take the position that

it is not their affair, and that in due course of time the process will be worked out and everything will be all right again. The slate will then be cleaner and incidentally they will not have been embroiled but will have safely (even if uncomfortably) looked on. In so doing they overlook the third aspect of this same law, to which we have given the name of free will. It is the right use of free will and its understanding expression which must eventually straighten out and adjust the working out of karma and transmute that which now works such evil and havoc in the world into a demonstration of good and of the successful foundation for the pursuit of true happiness. Therefore, those who are looking on at the tragic sufferings of humanity and who refuse to be implicated, and thus succeed in evading responsibility as an integral part of the human family, are definitely storing up for themselves much evil karma. In some way they must learn participation, because the present situation has in it the seeds of release for humanity when the nature of evil is somewhat grasped, and above all when the oneness of humanity and the rights of human beings are truly recognized. Those who war against the race of men and who seek to wrest from them their God-given goal of freedom must be driven back from whence they came. Those who refuse to share in that struggle for freedom will be left out of the gains of freedom, even if it only means within their own home limits, in their life habits and in their private circumstances. When I here speak of "being driven back from whence they came" I am using phrases in both the simple and the occult sense.

It is therefore the free will and the will-to-good of humanity which must actively end the present conflict. One of these, the first, concerns man's responsibility to man; the other, rightly understood, concerns the right relationship of man to divine purpose, his right orientation to the divine goodwill, and his correct participation in its expression. Where these conditions exist, there can be drawn forth an act of divine intervention.

Natural law is today producing great changes in nature

through the effects of aerial and physical combat, through the results of the fluid movement of whole sections of the world population and through the effects of vast economic changes and processes. Conditions have been set in motion which must now work out to their predestined end and it is the task of those who guide humanity spiritually to see that out of the surface evil and material activity good may eventuate, and that out of the wicked, materialistic intent lying behind the present aggressive activity of certain groups ultimate good may be engineered and the evil activity ended. But this possible good will be the result of the spiritual activity of those who know the law and who understand the purpose of the will of God; it will be wrought out in spite of, and not because of, the brute force and the selfish goals of the world aggressors; these embody and ensoul the materialistic forces of the planet in a manner utterly new in expression.

Free will involves a basic understanding of the lines of world cleavage; it concerns right choice and consequent correct action for the group and is determined every time by that which is right for the whole and not so much by that which is right for the part. Humanity is only now reaching the point where free will can be of significant importance. There has been little free will to date. This is definitely the needed demonstration at this moment. It is the lack of true free will which is today holding up the final activity. This is a statement of importance and it is here that the great and free neutrals can give a right lead to human affairs. Aggression, fear, terror, foreboding and the numbness that comes from undue and ceaseless mental and physical pain are stultifying and negating free will in many sections of the world at this time. There is no free will in many parts of Europe today.

Prejudice, the misinterpretation of presented facts, false and overemphasized idealism, racial and nationalistic thoughtforms and the withdrawing fear of responsibility are hindering the expression of free will in the less damaged parts of the world. Moral unpreparedness and the

refusal to relinquish the many and differing misinterpretations of truth or of Christ's teaching are hindering many people today. Release for humanity will come when the so-called good people of the world give up their pet theories and their beloved ideals and grasp the essential fact that entry into the Kingdom of Heaven and into the new age will take place when mankind is truly loved and selflessly served, and when the true, divine purpose is seen and humanity is found to be one indivisible whole. Then petty nationalisms, religious differences and selfish idealisms (for that is what they often are as most people are idealists because they seek to save their own souls) are subordinated to human need, human good and the future happiness of the whole. The simplification of the attitude of men is the crying need at this time. Ideologies must go; old ideals must be relinquished; petty political, religious and social schemes must be discarded, and the one driving purpose and the one outstanding determination must be the release of humanity from the imposition of fear, from enforced slavery and the reinstatement of men in freedom and with due opportunity to express themselves through right human relations. This is not as yet possible and it is the appalling situation of terror, of slavery and of imposed and penalizing rule which is breaking the heart of humanity and causing deep distress and questioning in those whose hearts are not yet so broken.

As to *Karma*, what man has made he can unmake. This is oft forgotten. Karma is not a hard and fast rule. It is changeable, according to man's attitude and desire. It is the presenting of the opportunity to change; this grows out of past activities, and these rightly met and correctly handled lay the foundation for future happiness and progress. The present situation is the fault of all peoples in all countries (particularly the more intelligent) and includes also the great neutrals if the Law of Rebirth and of joint responsibility means anything at all. Karma is not all that is bad and evil. Men make it so through their stupidities. There are today great forces of evil seeking expression in the world;

these emerge out of the past and seek to determine and bring about a very evil future wherein selfishness, material objectives, and the good and well-being of one race out of the many must be imposed upon the world—a world which innately revolts against such an imposition and distortion of reality. The force of evil example is shown in the fact that two other races seek abjectly to copy or aid the forces of aggression, focused at this time through the aggressor race.

At the same time, the forces of good are seeking to offset this imposition of material selfishness and are now at bay with the issue still undecided—except upon the mental plane. It has yet to work out as the triumph of good upon the physical plane. When those who are not so drastically implicated in the present conflict relinquish their selfishness, their prejudices and their interpretations and see the basic duality of this conflict in its true light, they will throw the weight of their influence increasingly on the side of goodwill and right human relations; then the bad karma which they apparently placidly accept for others and reject for themselves will be changed into the good karma which is the true destiny of humanity and will usher in the new era of joy and of peace and spiritual synthesis—that synthesis which we call brotherhood.

It is because of the delay in right understanding, and the slowness of many to appreciate the true situation that Those Who guide the race and work on the spiritual side of life have been unable to do much up to date except spiritually strengthen the hands of the workers with the Forces of Light. The faith of many has kept the door ajar, yet even these have forgotten frequently that "faith without works is dead." It is only when faith finds active expression upon the physical plane in right cooperation and sacrifice (even unto death) that the door can be forced wide open and divine intervention become possible. It is only when the vision and dream of peace—which beguiles so many well-meaning people—gives way to the determination to take every possible means to achieve that peace in practical

ways upon the physical plane that the inner spiritual forces will be enabled to work also more actively on earth.

Curiously enough, they are often hindered today by the idealists, who love their ideals more than they love humanity and who cling to their special interpretations of what they think Christ meant, at the same time excluding that real love which characterized His every act and which would drive them into active, selfless service to the Forces of Light. They do nothing to bring the conflict to an end because they are preoccupied with their own dreams, ideals and interpretations; when they can let these go because of love of humanity, then the new vision will come and the world will be saved; the Forces of Light will find potent expression and the forces of aggression will go down to defeat.

Given, therefore, an eventual fusing of vision and physical plane activity (the major need at this time), what form is it possible for the hoped-for divine intervention to take? I make no prophecies. All that I seek to show is that the blocking or hindrance is to be found today on the side of humanity. It does not lie on the side of the forces of light, life and love; it is not to be found on the side of Christ and His disciples or of the Masters of Wisdom, as these (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.

It is the potency and grasp of things material and *the fact of undivided focus* upon the physical plane that has given the forces of aggression so much success up to the present time. These forces, through their very potency, have fused and blended together a group of seven men who personify in themselves great and specific aspects of material forces (connected with the seven types of energy in their lowest and most material expressions) and their manifestations—war, fear and cruelty. They are united by one point

of view and by one goal, and hence their success. (It is interesting that, again in their case, there appears inevitably an initiatory seven—the base and dark parallel of the initiating Seven who lead human beings into light and who are symbolized in the seven Masons who constitute a Lodge of Masons.) They are the custodians of forces which control them and over which they themselves have no slightest control. You ask who these seven are: Hitler, von Ribbentrop, Goebbels, Goering, Hess, Himmler and Streicher—names well-known to you all. These men embody and personify the forces of aggression and rule by fear not only the enslaved nations but also their few allies who are not by any means in the same category of power—fortunately for them.

When those who are on the side of the Forces of Light and of non-aggression can see their goal with equal clarity and are equally and uniformly united with the objective of ending oppression and slavery and of freeing humanity, then we shall see also an embodiment of spiritual force which will bring disaster to these potent seven. Such a unification of objective and of purpose is possible and needed and when it does take place, the force generated and the power let loose upon the physical plane will be of so stupendous a nature that human liberation will rapidly be brought about.

It is for this that I have worked and for this I have sought to arouse all of you. This spirit is growing among the allied forces, though the falling away of France was inevitable. France was animated by somewhat selfish purposes—the security and safety of France more than with the integrity and happiness of humanity, and this led to an inevitable collapse; France is learning, however, and its unshakable masses and its spiritual nucleus will save the day for the broken nation. The neutral powers are still selfish (though they seek by philanthropy to veil it), but they are rapidly awakening to the true issue, and when there is real synthesis of goal and of purpose and a true unification of vision upon the mental plane, of fixed and unalterable desire upon the emotional plane, and a dedication to practical effort

upon the physical plane, then there will be hope that the embodiment of "the desire of all nations" will appear.

That embodiment is one mode in which divine intervention can take place. The Prince of Peace will lead His people—through war—to peace. Those who think only in terms of peace as they understand it and desire it are apt to forget the Biblical implication that the Prince of Peace takes a definite part in the battle of Armageddon (now in full progress). After achieving victory, He will then lead His triumphant cohorts through the gates into "Jerusalem," the city of peace. The symbolic and practical significance of this is becoming increasingly apparent. This notable event can and will take place when the free will of the people, blended by invocation and prayer, can make this possible.

Divine intervention could also take the form of a cataclysmic happening which would bring aggression to an end through destruction. It would probably be at such a cost of human life that there is definite hesitation over employing it by the custodians of natural law and the workers who understand divine purpose, apart from the fact that humanity has now reached the point in evolution where the expression of human free will is definitely possible. The use of cataclysm was the method employed in Atlantean days, as you well know from the tales of the flood; and through the flood there was almost complete destruction of the civilization of that time. It is hoped that such a drastic step will not be needed today, though there are ancient prophecies which foretell the possibility of the destruction of this world at this time through fire—instead of flood. Which of the two methods—divine embodiment and natural cataclysm—will be employed will really be decided by humanity through its use or non-use of free will and understanding. If humanity fails to unite under the banner of the Forces of Light against the forces of material aggression and selfishness, then the "fiery ordeal" might be unavoidable.

There are also sleeping hosts which may be evoked for the aiding of the spiritual forces and certain ancient prophecies hint at these, but as we study the new Invocation phrase

by phrase, I may be able to make this matter clearer, for there are several significances and meanings behind each phrase. The one thing I seek to make clear in these opening remarks is that natural law, free will, and karma are becoming increasingly related and are all aspects of one great law embodying divine purpose—a purpose which must work out through the medium of humanity itself if the present opportunity is to be met correctly and in line with divine purpose.

The stimulation of certain people to phenomenal action, and the instigation of others to emerge as dynamic and inspired leaders, is also another way in which divine intervention might find expression. Oft, down the ages, men have been overshadowed by divinity and inspired by God to accept positive leadership, and so make divine purpose a fact in conditioning world affairs. Had they not so responded to the influencing impression, and had they not accepted the responsibility imposed upon them, the course of world affairs and world events might have been very different. I refer not here specifically to spiritual leaders but also to leaders in other departments of human living—to such expressions of the divine will as Moses, the Lawgiver, Akbar, the warrior and student, Leonardo da Vinci, the inspired artist, and to other great and outstanding figures who have determined the basic trends of human civilization; I refer also to the constructive forces which have guided mankind into the increasing light of knowledge and understanding. All these leaders have produced lasting effects upon the human consciousness and their work has lain therefore in the domain of the second aspect of divinity. Their activities parallel those of the workers who are, or have been, inspired by the material or matter aspect of manifestation, whose influence has been predominantly upon the physical plane, and whose effect has been outstandingly along selfish personal lines. This type of influence is felt predominantly upon the physical plane, and therefore, from certain angles, the present conflict might be regarded as one between the second aspect, the developed spiritual consciousness, and the material aspect of

manifestation, with humanity constituting the great field of divine conflict at this time.

We have, therefore, hinted at the following forms of divine intervention:

1. Divine embodiments
2. Natural cataclysms
3. Evocation of slumbering Entities
4. Emergence of inspired leadership.

There still remains one mode of intervention which is still more mysterious, illimitably more powerful, and definitely more difficult both to evoke and subsequently to contact. This is the emergence, response, or appearing of great Sons of God Who dwell in sources far removed from our planetary life altogether; this involves the appearance of Lives of such stupendous and divine expression and potency that only the *massed* spiritual purpose of vast numbers of men can be potent enough and far-reaching enough to pierce beyond the veil which protects the Earth, to those far distant realms where They have Their natural and everlasting abode. They cannot be reached by prayer or even by well formulated desire—the expression of the wish life of the masses. They lie utterly beyond the realm of feeling (as humanity understands it) and dwell ever in that high place which can only be reached by intentionally directed, selfless thought.

Are there enough people in the world today whose focused and illumined thought can be organized and directed towards these Lives in such a manner that They can be attracted and led to respond to human need for deliverance? Such is the problem. It is possible, but not, perhaps, probable. The problem of a blended demand from the spiritual Hierarchy and from humanity—simultaneously expressed—will have to be met, and this is by no means easy of accomplishment.

It is for this reason that these three stanzas from a very ancient invocation have been made available and put in your hands at this time. If you can use these phrases as *voiced demands* and *affirmed beliefs*—in unison with the

highest spiritual forces which claim your allegiance, no matter under what name—then there is just a chance that this type of divine activity might be set in motion along a particular line, and this might lead to changes of so auspicious a nature that a new heaven and a new earth might be rapidly precipitated. There is at least no harm in this attempt and this effort at participation in hierarchical endeavor. Planned collaboration with the work of the Christ at this time is useful and needed; it will serve at least to elevate humanity and its thought, and produce a permanent spiritual stabilization. Great potencies and the expression of *ancient evil from the past* are rampant upon earth at this time, released through unusual human selfishness, cruelty and error, and focused through the medium of one unhappy race and the power of certain dangerous men—men who are easily subject to evil impression and influenced, obsessed, by selfishness and evil—by forces of destruction. Is it possible to evoke at this time eternal good, latent in Lives which would normally contact humanity in some far distant future, and thus hasten the day of heightened and deepened spiritual contact in the immediate present? Such is the question. If this can be done, the evil past and the glorious future may perhaps be brought into contact in the unhappy present, and an event take place which will produce stupendous changes.

I would remind you here that the evocation of this divine contact will be, in itself, dangerous, disrupting and destroying. The results are unpredictable for the human being, for men are as yet unaccustomed to respond to Lives and Influences of so high and divine a nature. There is nevertheless a possibility that it might now be more safely permitted *if* enough people can stand together spiritually and selflessly, and so offer themselves as channels for these new and unknown spiritual Forces. There are divine attributes, divine qualities and divine potencies which the most enlightened humanity of all time have as yet failed even to register, sense or vision—all three aspects escaping contact with these potencies. Yet these powers exist, and the right

handling of the present crisis by spiritually oriented humanity may bring about the release of some of these higher energies and the establishing of a line of factual influence along which They can move and consequently contact the Earth. Ponder on this and limit not Deity through the rigidity and finiteness of little minds.

The release of great impersonal forces is ever a critical matter. The effects produced are dependent upon the quality of the recipient aspects and the nature of the form quality upon which they make their impact. In the world of chemistry, a catalyst, brought into contact with certain substances, will produce something entirely new and bring about changes not normally anticipated. These we are now beginning to study and to understand. The intervention into the situation of certain potencies of stupendous gravity and uniqueness, and their effect upon the interacting Forces of Light and forces of aggression, is still more unpredictable, and only the grasp of the spiritually minded people of the world and their steadfastness in sacrifice—plus their clarity of vision and their *united* world focus—can make the situation safe for humanity as a whole. Bear these thoughts in mind as you use the great and new Invocation.

One other thought I would like to touch upon prior to an analysis of the phrases of the Invocation.

It is a recognized truth today that all expression upon the physical plane is the result, first of all, of thought, then of desire, and finally of physical plane activity. A man sees a vision and a possibility. He broods over it and it enters then into the realm of mental invention. A thoughtform is then organized, whether it is the thoughtform of a sewing machine, of a political party, of an economic idea, or some other type of organization with some planned objective. Much reflection and brooding will eventually produce a magnetic field which will become so potent that desire will enter in; then the dream or vision enters into a new stage of vitalization. In due time, when the processes of desire have adequately developed, the vision will precipitate upon the physical plane. Physical activity and concrete methods

of manifestation are then coordinated and gradually the thoughtform becomes an expressed reality, recognizable by all men.

Thought, desire, activity—such is the history of human vision and dream. Down the ages, from the very night of time, man has dreamed, expectant of divine revelation and of divine intervention. When all else seems to fail, men look to God. Again and again in the history of the race, the vision has taken form and the dream has materialized upon the wings of powerful desire and demand. Again and again, God has revealed and sent His Messengers and Representatives to aid and guide humanity. But this happens only when the demand is adequately voiced and the need has cried to high heaven. Never yet has the response failed. Again and again lately, the nations of the world have been called to prayer, and this proclaimed appeal of millions cannot be disregarded or remain negligible. An answer must be forthcoming, though it may not take the same form as of old, because man is today—in spite of appearances—more capable of handling his own affairs and determining consciously his own events. No matter how unrealized, back of all these demands and prayers in the many Christian countries, lies a subtle, deep-seated conviction that the return of Christ is imminent; there is widespread acceptance of the concept that the Presence of the Son of God *can* be evoked and that He *must* come to the assistance of His people. No matter what the dogmatic interpretation or the theological idealism, some form of this belief lies behind the cry of the millions.

Will this demand from the hearts of men induce the return of the Christ of Galilee? Will it bring about the emergence into manifestation of some great Son of God Who will embody perhaps another and unknown aspect of God's life and quality? Will it perhaps produce the embodiment of another divine revelation, and—just as the Buddha expressed the Wisdom of God and Christ revealed to us the Love of God—is it not possible that He Who may come will unfold to us the nature of the Will or Purpose of God, thus presenting that will-to-good which must be called into

activity if the evil will-to-power is to be swept from the Earth. I present this possibility to your attention and would ask you to think about it. Thus, if this should prove the correct result of all invocation and prayer, we shall have the balancing of the personality will, of material selfishness and acquisitiveness, and the selfless will which seeks to aid the whole of humanity. The will of the lower self and the will of the Self or Soul will be brought into conflict with each other, with humanity throwing the weight of its influence upon one side or the other.

When I speak of throwing the weight of human influence upon one side or another, I refer not alone to thought power and to what so many euphemistically call "work on mental levels." I refer to the conscious activity of the whole man, working mentally, emotionally and most emphatically physically also. Only those, therefore, who are integrated personalities can work in this manner, and herein lies a difficulty. Those people today who work only mentally or who sit and send thoughts of love broadcast into the world, and who bask thus in the beauty of their own idealism (making frequently no adequate balancing physical effort to bring this present evil situation to an end through right choice, sacrifice and strenuous service), are in reality of no service at all to any except themselves. There are those who send thoughts of love to the group of evil men who are responsible for world disaster, believing thereby to influence them for good. I would remind them that love is essentially an impersonal potency or energy, dependent for its effect upon the type of form which it contacts and upon which it makes an impact. Pouring, therefore, upon the selfish materialistic nature, it will only enhance desire and promote increased acquisitive aggression, and thus foster the lower nature and distort the true expression of love, leading to increased evil activity. Pouring upon the selfless, the pure and the disinterested, it will foster reality and true love. These are points which should be remembered at this time by the well-intentioned but occultly ignorant server.

Let us now proceed to the analysis of the three stanzas or verses. The first of these refers to the waiting attentive group of spiritual Lives who seek to aid when right demand coincides with right time. The second stanza refers to humanity and its reactions, and to the possibility of interplay between the two groups—of spiritual Lives and men. The third indicates methods and results. We will take each phrase or expressed idea separately, for each carries its own import and all of them possess several significances. With all the meanings I cannot deal, but will present the simplest and the most important.

Let the Lords of Liberation issue forth. Let Them bring succor to the sons of men.

Who are the Lords of Liberation, and from whence do They come? All the ideas and concepts which control human life and have given rise to our civilization have started as emanations from certain great Lives Who are Themselves an expression of a divine Idea. The note They strike and the quality They emanate reaches out and makes an impact upon the most developed of the sons of men found at any particular time upon the Earth. These then proceed to make the sensed idea their own and to familiarize the thinkers of their time with the formulated concept. In this way great motivating divine purposes become controlling factors in human progress. It is in this way that the basic urge to liberation and to freedom has slowly and consistently dominated human endeavor, leading first of all to the struggle for individual freedom and liberation (with the incidental ideal of heaven, of initiation and of spiritual attainment), and gradually moulding human thought to such an extent that the greater ideal takes shape. The freedom of humanity and the liberation of its power to be self-determining (which is an aspect of freedom) has become the dearest ideal and the best thought of the thinkers in all nations. In the last analysis, it is this interference with individual and group freedom which is the worst sin of the evil men who seek at this time to enslave the weaker nations and bend them to the rule of Germany, depriving them of

their national assets and means of subsistence, and wresting from them—by force and fear—their dearest possessions, liberty of life and conscience.

All great ideas have their emanating Sources of life, therefore, and These are called in the ancient invocation with which we are occupied "Lords of Liberation." They are three in number, and one of Them is closer to the Earth and to humanity than are the other two, and it is He Who can be reached by those who comprehend the nature of freedom and who desire beyond all things to be liberated and to see all the oppressed and enslaved people of the world also liberated.

Every move of an enlightened consciousness (such as that of a Lord of Liberation) towards humanity produces a corresponding shift or move on the part of men. This in itself constitutes a definite problem, because no such move can be made by a Lord of Liberation unless humanity is ready to raise its ideal of freedom to a higher level of expression. Unless this world war has in it the seeds of a revelation of a higher human freedom, and unless humanity is ready to express this higher freedom to the best of its ability, it will not be possible for the Lords of Liberation to take action. They cannot be moved by prayer, demand and invocation alone. Such demand must have behind it the ideal of a newer freedom and a greater liberty for man. In the abrogation of the French idealism, summed up in the words—"Liberty, Equality, Fraternity"—the attention of the whole world was focused on the theme of liberty, and the symbolism of the event is of far greater import than has yet been grasped. France has not relinquished the ideal of human liberty which she originally brought (on a large scale) to the attention of mankind. Her action, under the influence of the enemies of human freedom, simply focused the danger with which humanity was confronted, and brought it emphatically to the attention of humanity, numbed by disaster, and bewildered by the accumulated weight of misery. By so doing, the problem was simplified for the untrained mind. It also produced, spiritually speaking, a direct line of

communication between men who know the significance of freedom and long for human release, and the Lords of Liberation Who are responsible for implanting this innate desire in humanity.

The reason why these Lords of Liberation are the first mentioned in the stanza is that They are essentially related to *desire-will*, and are therefore the more easily contacted by man. The place from which They issue forth to the aiding of humanity is a certain area of the divine Consciousness which is open to the human sense of awareness, if sufficiently enlightened and selfless. You can see from the above remark how the effective use of invocation is therefore dependent upon the point of spiritual development of the one who seeks the aid of true prayer and invocation. One thing which should be grasped anent all these great Lives is that what is commonly called "worship" is abhorred by Them. Worship, the power to adore and the sense of awe (which is one of the highest aspects of fear) are *not* desired by Them. Such attitudes are emotional in origin and based upon the sense of duality, and therefore upon feeling. These Lives are embodiments of service and can be reached by true servers with the appeal of service. Bear this in mind. As man progresses upon the Path he forgets worship; he loses all sense of fear, and adoration fails to engross his attention. All these attitudes are obliterated by the realization of an overpowering love and its consequent interplay and tendency to increase identification. The Lords of Liberation can be reached, therefore, by the call of the world servers, and They will then issue forth through the agency of One of Them, Who will unify the energies of all Three, and so produce those conditions which will bring about effective and recognized freedom. How They will do this is not for us to say; the most probable method will be through the overshadowing of some man, or some group of men, so that they will be inspired to bring about the victory of liberty.

Let the Rider from the secret place come forth and coming—save. Come forth, O Mighty One.

Here we come up against one of the oldest traditions

in the world and of the ancient East; one, too, which finds its counterpart in the New Testament, where the Coming One is seen coming forth to the rescue of the people "riding upon a white horse." In the Occident we have for long thought in terms of the "Lamb, slain from the foundations of the world," and in this statement lies a profound astrological truth. It refers to that great round of the zodiac (a period of approximately 25,000 years) in which the sun passes through all the twelve signs of the zodiac. The period to which reference is made started in the sign Aries, the ram. The Orient, however, harks still further back, to a much earlier period and to a still more ancient date, remote in the night of time, when the greater world cycle started in the sign Sagittarius, the Archer. The symbol of this is sometimes (towards the latter part of the cycle) depicted as an archer, riding on a horse and (in the early part of the cycle) as a centaur, half man and half horse. Both refer to an emerging revelation of the consciousness of Deity as revealed through some Great Divine Expression, through some manifesting Son of God. The point to bear in mind is that this Rider on the white horse is no extra-planetary Entity or Life, but is essentially One like unto ourselves—human and animal combined as are we all, but fused with divinity and inspired from on high, informed by some cosmic and divine Principle, as Christ was informed with the Love of God and carried the revelation of love to man. The Rider is one of our humanity Who has reached a pre-destined goal and Who—for very love and understanding of man—has remained for ages in the secret place of revelation (as it is esoterically called), waiting until His hour comes around again and He can then issue forth to lead His people to triumphant victory. This coming One is on the Path of a world Savior just as the more potent Lives, the Lords of Liberation, are on the Path of world Service. They issue forth via that highest spiritual center *wherein the Will of God* is held in solution or custody, for gradual release or revelation as humanity can arrive at the needed point of understanding response and receptivity. Though They can

be reached relatively easily, it must be through the massed intent of the many focused minds. The Rider on the white horse can be reached by the individual aspirant if he can raise his consciousness adequately high. This Rider comes forth (from the center *wherein the Love of God* is held for distribution) as the human center (which we call humanity) becomes attuned to true love and can identify itself with all men, responding freely and without any inhibition to divine Love—which is wisdom, understanding, and effective, skillful activity.

When this invocation is rightly used and voiced by an adequate number of people, those who can in some measure employ the enlightened will may succeed in reaching the Lords of Liberation and produce, as a result, a phenomenal intervention of some kind. Those who work more emotionally will reach the Rider from the secret place and may bring Him forth to save and lead the masses of people. Are there enough focused minds and intense attentive hearts to reach the two centers where wait Those Who can aid at this time? That is the question. It will happen when the three centers—humanity, the spiritual Hierarchy of the planet, and the "place where the will of God lies hidden" (called in the ancient scriptures Shamballa)—are aligned and en rapport with each other. There will then be established a direct relation between all three, and a direct channel for the inflow of liberating force. This has happened only once before in the history of the race.

Owing to the fact that mankind is so weakened by pain, strain and suffering, the probability is that it will not be deemed wise for the Lords of Liberation *directly* to contact humanity. They will more probably do three things:

1. Stand behind and strengthen the Rider on the white horse as He responds to the demand of the people everywhere, pouring through Him that dynamic energy which embodies the first divine aspect, the will aspect, the power expression. Thus They will enable Him to carry out the will of God in such a manner that humanity can grasp

what is being done. Mankind will then see the Love which animates the Will and Power of God. The true significance of liberty will then be revealed. It is not yet understood.

2. Pour Their strengthening will-to-good into the new group of world severs in all lands, so that there may be potent, simultaneous action in line with the purposes of the Rider from the secret place.

3. Stimulate and integrate into the minds of certain advanced disciples a number of new ideals which must govern the liberating process and find expression in the New Age. This was done in a small way at the time of the French Revolution when the three major concepts of freedom were expressed in the three words, Liberty, Equality, Fraternity, and were intellectually presented to the race. These have now been temporarily relinquished, and this in itself constitutes an important symbolic happening. It had to occur, because these three words stood for no factual truth but simply for a hope and for an academic concept; the events of the last few months reduced them to a farce. So they were deliberately withdrawn in order to enhance their importance, and will later be restored and will then assume a new and potent significance in the minds of all men. They are the three words which *must* govern the New Age.

Certain racial interpretations of ideals will also have to disappear in order to be succeeded by new and better ones. This applies even to man's understanding of the three words which we have been considering. "Liberty," as the Lords of Liberation may endorse it, is in reality the recognition of right human relations, freely adjusted, willingly undertaken and motivated by a sense of responsibility which will act as a protective wall; this will take place, not through coercive measures, but through correct interpretation and quick appreciation by the masses, who are apt to confound license (personality freedom to do as the lower nature chooses) and liberty of soul and conscience. Yet this liberty is the easiest aspect of the divine will for humanity to grasp.

It is in reality the first revelation given to man of the nature of the Will of God and of the quality of Shamballa. "Equality" is that peculiar understanding which the Coming One will reveal and which is based on a right sense of proportion, correct Self-respect, and understanding of the spiritual, yet natural, laws of Rebirth and of Cause and Effect, and which will be founded in future centuries on the recognition of the age of a soul's experience and gained development, and not at all on the loud emphatic affirmation that "all men are equal." "Fraternity" is something that humanity itself will contribute as an expression of the third aspect of divinity, basing it on right contact and right reaction to contact. Thus there will be developed gradually the true life-theme of humanity, which is brotherhood, founded on divine origin (equality) and leading to a free and true expression of divinity (liberty).

Perhaps with these thoughts in mind, this first stanza of the new Invocation will assume more importance, and you will then be able intelligently to invoke Those Who can inspire to right action, thus bringing succor, and call forth the One Who can save the situation through right leadership.

On what level of consciousness He will ride, it is not for us to say. It is possible that He will not appear upon the physical plane at all. Who can say? But the sound of His coming will be known and, speaking symbolically, the thunder of His horse's hoofs will be heard. The influence which He will wield and the energy which He will transmit from the Lords of Liberation will inevitably be potently felt, evoking an immediate human response. This will prove an incontrovertible fact. That His radiation will reach forth and surround His disciples, struggling in the conflict with evil, is also certain and sure. This will enable them to make the supreme effort which will win the battle for humanity. That He will come in "the air" is a well-known prophecy from the New Testament, thus enabling "every eye to see Him." These words have more meaning today than when written nearly two thousand years ago, for this world conflict

is outstandingly an aerial one. Students and those using this Invocation would be wise to bear this in mind or they may fail to see and recognize the Deliverer when He comes—a thing which has happened before.

We come now to the second stanza, with its direct references to human attitudes and recognitions. For decades, I, as one of the spiritual teachers, along with many others, have sought to awaken all to the fact of *Light*—light in the world, light coming from the plane of desire (called the astral plane quite often), light illumining science and human knowledge, the light of the soul, producing in due time the light in the head. You have been carefully taught that the right use of the mind in meditation and reflection will lead to the correct relation of soul and personality, and that when this has taken place, the light of the soul ignites or fosters the light in the head and the man reaches the stage of illumination. The reference in this second stanza is to the more extended idea of the relation of humanity (the kingdom of men) to the spiritual Hierarchy (the kingdom of God). When these two are more closely aligned and related, light will break out among the sons of men as a whole, just as light breaks out in the individual aspirant. This much-to-be-desired event can be brought about by the spiritually minded people in the world, by the men and women of goodwill, and by the world disciples, standing with "massed intent." This means with a uniform, united focus—a thing as yet rarely seen and much needed at this time. So many people are animated by wishful thinking, by hoping and by prayer; so few are motivated *by intention*. Intention here is that unbreakable, immovable determination that a situation shall be handled, that what is needed in order to release mankind assuredly must appear, for such is the *mental intention* of the focused minds of many. I would ask you to give much thought to these words "massed intent" and to differentiate with care between intention and desire. When humanity has fulfilled the conditions through a focused mental demand, based on correctly formulated mass

intent, then will come the affirmation from the spiritual Forces.

Let the fiat of the Lord go forth: The end of woe has come.

The ending of the present evil situation is, therefore, a cooperative measure; and here, in this connection, we have the appearance of the Lord of Civilization Who voices and engineers upon the physical plane the fiat of the Lord of Liberation and of the Rider from the secret place. He aids and makes possible, owing to His control, the precipitating upon the Earth and in the arena of combat, of the power generated by the Lords of Liberation, expressed by the coming One and focused through Him as the hierarchical Representative in Europe. The work of the Master R. has always been recognized as of a peculiar nature and as concerned with the problems of civilization just as the work of the Christ, the Master of all the Masters, is concerned with the spiritual development of humanity, and the work of the Manu is occupied with the science of divine government, with politics and law. Thus the incoming focused energy, called forth in response to right invocation, is stepped down still nearer to humanity and the masses can then respond to the new impulses. You have, therefore:

1. The Lords of Liberation, reached by the advanced spiritual thinkers of the world whose minds are rightly focused.
2. The Rider on the white horse or from the secret place, reached by those whose hearts are rightly touched.
3. The Lord of Civilization, the Master R., reached by all who, with the first two groups, can stand with "massed intent."

On the united work of these Three, if humanity can succeed in calling Them forth, will come the alignment and the correct relation of three great spiritual centers of the planet, a thing which has never occurred before. Then:

1. The Lords of Liberation will receive and transmit to the Hierarchy energy from the center *where God's Will is known and furthered.*
2. The Rider will receive this energy and take such action as will express it, plus the motivating energy from the center *where God's Love is expressed.*
3. The Lord of Civilization will stimulate and prepare the center which we call humanity for right reception of this re-vitalizing, stimulating and releasing force.

Thus Shamballa, the Hierarchy and Humanity will stand consciously related and dynamically in touch with each other. The Will of God, the Love of God and the Intelligence of God will thus fuse and blend on Earth and in relation to human problems. Conditions will consequently be brought about and energies will be set in motion which will end the rule of evil and bring war to an end through the victory of the Forces of Light, recognized and aided by Humanity.

This synthesis of the three energies, evoked through invocation and the response of certain divine Potencies, is esoterically given the name of "the saving Force." Of its exact nature and intended effects we know practically nothing. It has never before appeared in action on the physical plane, though it has been for some time active upon the mental plane. Though it is a blend of the energies of the three centers referred to above, it is primarily the energy of the divine Will, which will be its outstanding characteristic. One hint here I will give. Just as the externalization of the materialistic lodge of seven men, to which I made reference above, has made its appearance and must be dealt with prior to the future externalization of the lodge of spiritual Lives (the appearance of the kingdom of God on Earth) which we call the planetary Hierarchy, so the will-to-power of the forces of aggression has appeared on Earth and sought to gain control over humanity. Note that aim. This will-to-power can only be dissipated when the highest aspect of the same energy is given free rein among the sons of men. The divine

and spiritual Will, carried on the impulse of selfless love, can and must be evoked for the destruction of the selfish and wicked will-to-power, rampant now on Earth under the direction of the focused seven in Germany.

The "saving force" must, therefore, be spread abroad. For long ages men have prayed in the words of St. Paul: "Let the love of God be shed abroad *in our hearts*." Today the need is for the spread of the "saving force" to take hold *of our minds* and to control from that directing center, for it embodies the needed salvation at this time. It will take the united efforts of all the three focal points of divine expression on our planet to make this possible, but it can be done.

In the final stanzas (which we need not take phrase by phrase, as their significance is sufficiently clear) we have plainly put before us the methods whereby humanity can play its part and do its share in aiding all those who are cooperating with the Forces of Light to bring this planetary war to an end.

Look for a moment at the four words which embody the thought of what can be done by men to bring to fruition the mission of the Coming One, the Rider from the secret place. We are told that *Light and Love and Power and Death* must be invoked *to fulfill the purpose of the Coming One*. Here we come right down to the practical theme of man's individual part in the processes of liberation. Here we are concerned with that which—within humanity itself—needs evocation in order to produce right cooperation, right preparation and right understanding. Four potencies within the soul of man are available for his individual use in helping the Forces of Light—potencies he shares with all men to a greater or less degree, according to the expressive power of the soul. They are potencies which are not innate in the lower self, but only in the higher. The lower self reflects only distorted forms of the higher divine energies. This is a point to be carefully noted. Of Light and Love I can say but little to you. To esoteric students, these words are so familiar as to be somewhat meaningless, and only those

who can walk in the light, and whose major reaction is love of humanity, will comprehend the significance and the interrelation of these four words.

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 recognize 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. Only those who truly love their fellowmen can see the issues clear and can grasp the inevitability of the things which must be done to end the present rule of terror and so usher in the new rule of peace. Peace is *not* the goal for our race or time, no matter what many men think. This is a cycle of steadily growing activity, with the aim in view of establishing right human relations, intelligently carried forward. Such activity and intense change is not consonant with what is usually understood as peace. Peace has relation to the emotional side of life and was the goal in Atlantean days, where peace was a great spiritual issue. But peace and the love of peace can be a deadening soporific, and are so at this time. It is usually selfish in purpose, and people long for peace because they want to be happy. Happiness and peace will come when there are right human relations. Peace and war are not a true pair of opposites. Peace and change, peace and movement, are the real ones. War is but an aspect of change, and has its roots deep in matter. The peace usually desired and discussed concerns material peace, and in every case is related to the personality, whether it is the individual personality or that of humanity as a whole. Therefore I deal not with peace, but am concerned with love, which oft dis-

turbs the equilibrium of matter and material circumstance, and can consequently work against so-called peace.

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. It is today becoming of interest to the masses and to the more mediocre types of men, and is hence oft misused and turned to selfish purposes. The power here to be evoked out of the human soul, in this hour of need, is the ability to know the Plan and to work for its furtherance, thus cooperating with those forces which are endeavoring to re-establish order on Earth and to end the cycle of aggressive wickedness in which today we find ourselves.

The question arises here whether the cycle is susceptible to interference and whether it must not perforce run its appointed course. I would remind you that the law of cycles is the law governing the appearing and the disappearing of great and active energies which pass in and out of manifestation, fulfilling the purposes of Deity and yet limited and handicapped by the quality of the forms upon which they make their impact. If any intervention is possible and takes place it will be an "intervention in time." Such an intervention is hinted at in the sacred scriptures, such as the New Testament, where it is foretold that "for the sake of the elect, the time shall be shortened." The real meaning of this (which is not apparent in the rather inadequate translation which we have) is "*because* of the elect or because of those who know and who take right action, the progress of evil can be arrested." This is encouraging, and I commend the thought to your attention. There is a power which such "elect" can wield—understanding its nature, preparatory and selfless.

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," which becomes in time the characteristic of the pledged disciple. The new era is coming; the new ideals, the new civilization, the new modes of life, of education, of religious presentation and of government

are slowly precipitating and naught can stop them. They can, however, be delayed by the reactionary types of people, by the ultra-conservative and closed minds, and by those who cling with adamant determination to their beloved theories, their dreams and their visions, their interpretations and their peculiar and oft narrow understanding of the presented ideals. *They* are the ones who can and do hold back the hour of liberation. 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. They can be relinquished with safety and security and no fear of results, if the motive of the life is a real and lasting love of humanity. Love, true spiritual love as the soul knows it, can ever be trusted with power and opportunity and will never betray that trust. It will bring all things into line with soul vision.

Again we have the energy of the three centers with which we are becoming familiar, and can see them being brought together and their triumphant relation being fused and blended. It thus becomes apparent that Those Who formulated this new and vital Invocation believed firmly in the power of humanity—upon its own levels of consciousness—to express the three divine potencies, Will, Love and Activity, in some measure. The demand goes forth to the Coming One to aid in the blending of the three upon Earth, so bringing them into physical plane expression, and thus unite the potencies of the human kingdom with the potencies which He will bring with Him for the saving of humanity. Only when humanity offers all that it has to give to the service of the sad, the suffering, and the oppressed, and will work actively and intelligently to bring about release, can that full cooperation be established between the inner and the outer potencies which is so deplorably needed at this time. Unless, for instance, those who can use this Invocation parallel its voiced expression with some form of definite

physical plane service, and so aid constructively the Forces of Light, their efforts will prove negligible. It is humanity alone which can precipitate the new incoming energies from the Lords of Liberation and make possible Their activity on Earth. It is humanity alone which can open the door on to the physical plane for the Rider from the secret place. The stupendous inner Potencies can reach certain levels of human activity and contact, such as the mental plane, but their further progress downward into outer expression, power and manifestation, is dependent upon the potent, magnetic, *indrawing* power of man himself.

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. Symbolically, they can put up an impregnable wall of spiritual light which will utterly confound the enemy of humanity. It will be a wall of energy—vibrating, protective and at the same time of such power that it can repulse those who seek to pass in their pursuit of evil and wicked objectives. I speak in symbols but my meaning will be clear.

One point you need to grasp more clearly, and it is both an encouragement and a point difficult of belief. 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. This will mean the finish of the dominance of matter for all time. Such a desir-

able 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. This is the reward of those with whom we work, if reward is desired. This achieved situation will then bring into closer relation humanity and the spiritual Hierarchy; they will be en rapport in a manner new in history. The defeat of the oppressing nations and the liberation of the oppressed will be only the outer and visible sign of an inner and spiritual event—one for which all enlightened people are working. It will—after a period of adjustment, which will necessarily bring its own peculiar difficulties—usher in the new world, with all that is entailed in that phrase.

I have placed before you the possibility. I would reiterate, as I have in the past, that *it is humanity which determines its own fate*. Men have transcended the child stage and are now adult, though not mature. Maturity is achieved through self-engendered experience and decision, and for some time we who seek to guide have confined our efforts to reaching the intelligent people, impressing the spiritually minded, and in stimulating humanity to right action without encroaching upon man's growing expression of freewill. So the outcome is unpredictable, though we may see a certain measure of inevitability in future happenings. But man is free to choose the way that he shall go, and much of the responsibility for his choices rests upon the shoulders of the more instructed of the human family and upon those who have achieved some measure of vision.

With these thoughts upon the new Invocation I would leave you to work out these ideas in the recesses of your reflective consciousness. I would ask you to use the Invocation frequently, with dynamic intent and true understanding,

and thus cooperate—by its use, by your love of humanity, and by your activity on the side of the Forces of Light with those on the outer and inner planes who are seeking to drive aggression back to the place from whence it came, and to end the rule of hate and fear.