The

Compass of Light

Volume III:
The Sense of Direction in
the Great Invocation

Starling David Hunter III
The Compass of Light,
Volume III: The Sense of Direction in the Great Invocation

Copyright © 2008, Starling David Hunter III

All rights reserved.

This book may not be reproduced or transmitted by any means—electronic, mechanical, recording, or otherwise—without written permission from the author.

Library of Congress Control Number (LCCN): pending

ISBN: pending
The Great Invocation

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

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

From the centre where the Will of God is known
    Let purpose guide the little wills of men—
The purpose which the Masters know and serve.

From the centre which we call the race of men
    Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

    Let Light and Love and Power
restore the Plan on Earth.
About the Author

Starling David Hunter III was born in California and raised in Washington State, Colorado, and Arizona. His higher education was obtained at Arizona State University, where he earned a BS in Electrical Engineering, and Duke University, where he earned both a Masters of Business Administration and a Ph.D. in Management. His professional experience has been divided between industry and academia. Starling worked as an electrical engineer at the Boeing Company in Seattle and as a compensation analyst at Exxon Chemical. His academic posts have been at the Massachusetts Institute of Technology, The American University of Sharjah, and Carnegie Mellon University. Starling has published, reviewed, and edited numerous academic papers on the strategic use and organizational consequences of management information systems. This is his third book on the linguistics of the Great Invocation.
Acknowledgements

Several people, unknown to each other and living in opposite corners of the globe, helped with the production of this third volume of *The Compass of Light*. Kay Hannan (of Australia) read early drafts, provided detailed feedback, and kindly agreed to write the Foreword. As with the two preceding volumes, Barbara Mare (of New Zealand) provided editorial and proofreading assistance while Kate Weisel (of Washington State, USA) did the typesetting of the final manuscript. Without their help and inspiration, this book (written mostly in the Arabian Gulf State of Qatar) would have not come to fruition at this time. My gratitude to these three ladies is unending.
Dedication

To Torkom Saraydarian (1917-1997) with belated gratitude for the driving directions to Sedona and for the sense of direction along the Way.
Contents

Preface ......................................................... xiii
Foreword ....................................................... xv
Introduction, Direction in the Works of The Tibetan ............ xxi

Part I: Theory and Method ................................. 1
  Chapter 1: The Meaning of Direction ..................... 2
  Chapter 2: Two Ways Words Can Express Direction ...... 5

Part II: Direction in Definitions .......................... 9
  Chapter 3: Prepositions .................................... 11
  Chapter 4: Nouns ............................................ 17
  Chapter 5: Verbs ............................................. 34
  Chapter 6: Adverbs ......................................... 48
  Chapter 7: Conjunctions and Articles ..................... 50

Part III: Direction in Etymology .......................... 53
  Chapter 8: Direction in the Roots ......................... 54
  Chapter 9: Prepositions II ............................... 58
  Chapter 10: Nouns II ...................................... 59
  Chapter 11: Verbs and Adverbs ........................... 61
  Chapter 12: Conjunctions, Pronouns, & Adjectives ...... 62

Part IV: Direction in Grammar ............................ 63
  Chapter 13: Grammatical Mood ........................... 64
  Chapter 14: Direct and Indirect Objects .................. 67

Part V: Direction in Esoteric Doctrine ..................... 71
  Chapter 15: Love and Attraction .......................... 72
  Chapter 16: The Directors .................................. 74
  Chapter 17: Pronouns ...................................... 80
  Chapter 18: Mind, the Agent of Direction ................ 82
  Chapter 19: The Centrality of Being ...................... 84
  Chapter 20: Power .......................................... 87
  Chapter 21: God is Known .................................. 88
Part VI: Conclusion .................................................. 91

Chapter 22: Summary ............................................. 92
Chapter 23: Spheres of Influence ............................. 96
Chapter 24: Proper Direction ................................. 100
Chapter 25: Moral Compass ................................. 105
Chapter 26: Encompassment ................................. 108
Chapter 27: Embodiment ....................................... 113

Selected Bibliography ............................................. 117

Selected Online Resources ................................. 118
List of Tables

Table 3.1 Selected Definitions of Six Prepositions of Direction
Table 4.1 Selected Definitions of ‘Point’ as a Noun, Verb, and Adverb
Table 4.2 Selected Definitions of ‘Light’ as Transitive Verb
Table 4.3 Selected Definitions of ‘Mind’ as a Verb and Noun
Table 4.4 Selected Definitions of ‘Heart’ as a Noun and Verb
Table 4.5 Selected Definitions of ‘Center’ as a Noun and Verb
Table 4.6a Selected Definitions of ‘Purpose’ as a Noun and Verb
Table 4.6b Selected Definitions of ‘Plan’ as a Noun and Verb
Table 4.7a Selected Definitions of ‘Will’ as a Noun and Verb
Table 4.7b Selected Definitions of ‘Will’ as an Adjective, Adverb, and Verb
Table 4.8 Selected Definitions of ‘Race’ as a Noun, Adjective, and Verb
Table 5.1a Selected Definitions of ‘Stream’ as an Intransitive Verb
Table 5.1b Selected Definitions of ‘Stream’ as a Transitive Verb
Table 5.2 Selected Definitions of ‘Descend’ as an Intransitive Verb
Table 5.3 Selected Definitions of ‘Guide’ as a Transitive Verb
Table 5.4 Selected Definitions of ‘Work out’ as a Phrasal Verb
Table 5.5 Selected Definitions of ‘Return’ as a Verb
Table 5.6 Selected Definitions of ‘Restore’ as a Transitive Verb
Table 5.7 Selected Definitions of ‘Call’ as a Verb
Table 5.8 Selected Definitions of ‘Seal’ as a Verb
Table 5.9 Selected Definitions of ‘Lead’ as a Transitive Verb
Table 6.1 Selected Definitions of ‘Forth’ as an Adverb
Table 6.2 Selected Definitions of ‘Out’ as an Adverb
Table 6.3 Selected Definitions of ‘Where’ as an Adverb
Table 7.1 Selected Definitions of ‘Eminent’, ‘Pre-eminent’, and ‘Prominent’
Table 8.1 The Sense of Direction in Etymologies
Table 14.1 Actions and Objects
Table 22.1 The Sense of Direction in the Words of the Invocation
Table 26.1 Thirty-two ‘Radial’ Word-Stems
Table 26.2 Thirty-two Syllables with Directional Roots
Table 26.3 Thirty-two Definitionally Directional Word-Stems
List of Figures

Figure 1. ‘The Directors’ as a Pyramid ...............................79
Figure 2. Spherical Coordinate System.................................97
Figure 3. The Three Directions of ‘the Plan of Love and Light’ ...... 102
Figure 4. A 32-point Mariner’s Compass............................ 108
Preface

In the second volume of *Discipleship in the New Age*, the Tibetan gave his disciples an emphatic instruction concerning the Great Invocation: “Look for the underlying abstract idea in this Invocation.” He followed that imperative with assurance that it could be found (“It is there.”) and that doing so was preparatory work for initiation.

I am anxious to ascertain your reaction to these words, and am asking you for one entire year to concentrate your meditative thinking and your reflective power upon them. At the same time, they provide, in an almost singular manner, the next developing stage in the series of meditations I have planned for you; they should also (in a peculiar manner) enable you to move forward in your thinking and in your ability to grasp abstractions. Look for the underlying abstract idea in this Invocation. It is there. From your reaction to this Invocation, and your ability to use its phrases as “stepping-stones” to certain levels of abstract thought not hitherto attained, I shall be able to judge your readiness, as individuals, for certain specific preparatory work for the initiation which you (again as an individual disciple) should take.¹

The paragraph above was immediately preceded by a discussion about the “vital meaning” of the Invocation’s “amazing words” and the age-old “formula” they “embody.” The key passage, the one that inspired the title of this volume, is as follows:

It is my intention this year to have you concentrate upon the new Invocation from the point of view that it embodies the divine intent and summarizes the conclusions of the thinking of the planetary Logos. It is the most abstract form of meditation with which you have yet been presented. The meaning of this Invocation has been expressed in terms which are understand-

able, in a measure, to the average person because of its familiar wording, based on many Scriptural terms. But the true inner implications and significances are of very deep import and are not superficially apparent. I challenge you to penetrate, through meditation, more deeply into the vital meaning of these words, these amazing words. They embody, as far as is possible in modern language, a formula which has been in possession of the Hierarchy ever since it was founded on Earth, but which is only now available for use, owing to the point in evolution reached by mankind.²

Like the two volumes which precede it, this third volume of The Compass of Light contains a record of another year’s worth of my reaction to, concentration on, and meditative thinking about the words of the Invocation. In short, my findings are as follows: (1) the underlying abstract idea is indeed there (2) the formula it embodies can be summarized in a word—direction and (3) its symbol is a mariner’s compass. Compass of light in hand, I herein retrace with the reader my route over the “stepping stones” and to the place wherein lies the “underlying abstract idea”.

Starling David Hunter
Doha, Qatar
10 August 2008

---

Foreword

In this new book “Sense of Direction in the Great Invocation” Volume Three in the series Compass of Light, Starling Hunter has obviously taken heed of the Tibetan’s directive, “To look for the underlying abstract idea in this Invocation.”

Starling examines the Great Invocation for a ‘sense of direction’ in fine analytical detail through the objective methodology based on linguistics by firstly defining ‘direction’, then searching through the 113 words to find a link to a ‘sense of direction’ as he draws on his previous work on etymology, then looks for the directive function, and lastly makes the links to the esoteric philosophy of the Tibetan.

This analytical approach revealed some amazing and surprising results which I feel far exceeded even Starling’s expectations. There he found a powerful ‘sense of direction’ contained in all of the words. I can't say it any better than Starling does in the Chapter on 'Embodiment’, which states, “The key finding of this study is that every single word in the Invocation, in these ‘Stanzas of Direction’, possesses a ‘sense of direction.’ This is nothing short of stupendous and possibly unparalleled. How such a mantram comes into existence staggers the imagination. Imagine for a second how extraordinary and an achievement it is to compose a 113 word mantram so that every word embodies some one abstract idea, let alone one so central to an entire philosophical system.”

Interestingly the actual word ‘direction’ is not in the Invocation itself, yet in his ingenious methodology, Starling has researched and thus revealed that ‘direction’ is embedded there, spatially, grammatically, etymologically and esoterically. He also reveals that the spatial directions in their various meanings are linked to a moral compass which denotes points of direction, and says, “upward ‘into kingdom’s hitherto unseen’ and downward into the subhuman kingdoms and outward to our fellow man and inward where lies our very essence. Perhaps we can thinks of these as four cardinal directions on a ‘moral compass’ which guides our steps
forward on the Way back to the Father's Home.”

Amazing! A task well done! I feel this is akin to finding the ‘pot of gold at the end of the rainbow’ only it is there for the many to share in. Whilst much depth has been revealed with the underlying meaning of these wonderful words they also have great appeal to broader humanity in their simplicity.

The three volumes in this series have not only set a valuable foundational work from which to draw on, but also establishes a pattern or model of the complementary methodologies employed, from which others may implement further investigation into using the phrases of the Invocation as ‘stepping-stones’ for further levels of abstract thought.

Through these three volumes, Starling has continued to weave a work of many coloured threads to form a tapestry which reveals the outstanding quality of purpose and design in the construction of the Great Invocation. This research work on the words and phrases not only revealed the deeper meaning, but also that some of the words were inextricably linked and blended through the linking threads of sounds of alliteration, and this leads one to ponder on the possible effects of these audible sound vibrations that emerge from the toning of these words to the best of one’s ability, and one can only imagine the greater effect and influence when ‘intoned’ by the advanced student, initiate and most of all the Christ.

The Tibetan says, “It has been difficult to translate into understandable and adequate phrases the very ancient word-forms which the Christ will employ. ... I have only been able to give their general significance. Nothing else was possible. But even in this longer form, they will be potent in their invocative appeal, if said with mental intensity and ardent purpose.” DINA 11:149

This brings to mind the notion of the sound and colour vibrations which would flow from sounding the Great Invocation at the various levels. With the greatest stretch of the imagination one could only hope to gain a small picture of the resulting image and effect of sound, colour, tone and harmonics of the frequencies emitted with saying this amazing mantram.

However the analysis of the linguistics in the Great Invocation, done by Starling Hunter may also ignite further studies in the
application of sound, colour, tone and harmonics of the frequencies emitted with the saying of this mantram. In regard to the language of sound and colour—and on incomplete knowledge to date, the Tibetan often advises us the many mysteries remain which only the process of initiation will reveal to us. Thus one can only utilise the known tones and colours which have been suggested, and which may be closely related to the ray qualities, plus access to the number of alternative interpretations of colour/sound correspondence, in any further research and experimentation, until such times where correct knowledge is available, and safe to use.

One study on tonal frequencies was conducted by Dr. Alfred Tomatis in the 1960s in France, who brought the modern disciplines of psychology, neurophysiology and psycho-acoustics, to the study of ‘chant’, and their effects on the human system, with how we respond to what we hear. Dr. Tomatis used his knowledge of the higher and lower frequencies of sound as heard and uttered, to heal a group of French monks who had stopped chanting. He thus gave scientific terms to the spiritual practice of chants that there were discharge sounds causing fatigue and charge sounds creating tone and health. It seems that it was the higher frequencies which energised the brain which allowed the monks to work long hours with little sleep, and when they stopped this practice of chanting, they became fatigued and very ill. This indicates healing properties from the harmonics of lower and higher frequencies.

There are many accounts of the healing properties and restorative power of the great compositions of music that was given to the world by the great esoteric composers of Europe. Schubert’s ‘Ave Maria’ is quite famous for its use in healing emotional/mental problems and in particular war injuries which could not be healed by cognitive therapies. It is said that music is again in its infancy and that we are in the process of recovering the beauty and esoteric quality of music.

With this in mind one could certainly ponder about the great effect and healing power that such a powerful mantram like the Great Invocation would have on humanity, which is frequently said by so many. One could also ponder on the possible effect of
sound and colour waves which would flow when set to the right music.

These three volumes in the series ‘Compass of Light’ not only took us on an incredible journey into the deeply embedded ‘sense of direction’ that lie behind the amazing words of the Great Invocation, but this realisation leaves an indelible mark which means that one cannot now say the words without feeling the depth and effects that new understanding brings to the quality of these words and phrases.

Many thanks to Starling Hunter for the dedication of this work.

Kay Hannan
Australia
It is my intention this year to have you concentrate upon the new Invocation from the point of view that it embodies the divine intent and summarizes the conclusions of the thinking of the planetary Logos. It is the most abstract form of meditation with which you have yet been presented. 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. But the true inner implications and significances are of very deep import and are not superficially apparent. I challenge you to penetrate, through meditation, more deeply into the vital meaning of these words, these amazing words. They embody, as far as is possible in modern language, a formula which has been in possession of the Hierarchy ever since it was founded on Earth, but which is only now available for use, owing to the point in evolution reached by mankind.


Throughout the Universe there is a direction, a keynote. There is one note that attracts all human beings to the core of the Universe. This is the direction. In the Third Initiation you have your first little perception of the direction of your life. Your eyes open and for the first time you feel that there is meaning and purpose in the Universe. You sense that you are becoming in tune with that Will aspect, that direction. This sense of direction is a higher sense in which you register the call coming from the central station of the Universe.

Introduction

Direction in the Works of The Tibetan

In the books he authored with Alice A. Bailey, the Tibetan placed an extraordinarily high importance on the idea of direction. Here is one of the many compelling statements he made about it:

The word “direction” is the key to the evolutionary process, to the concept of light, to the secret of Masonry, and to the motivating power behind manifestation.³

Accordingly, the word ‘direct’ and its numerous inflections (directness, direction, directional, directly, etc.) appear over 2,000 times in his books.⁴ The following list, though far from complete, is useful for its illustration of the many and varied concepts to which ‘direction’ is linked by the Tibetan:

- As a characteristic of the fixed cross
- As a characteristic of the archer
- As distribution
- In relation to control
- In relation to energy
- In relation to guidance
- In relation to mind
- In relation to the Plan
- In relation to the soul
- In relation to thought
- In relation to the scales

• In relation to the stars
• In relation to the will
• In relation to the zodiac
• Direction, imposed
• Direction, pointed
• Direction, right
• Direction, sense of
• Direction, sensitive
• Direction, soul
• Direction, stage of
• Direction, true
• Direction, unchangeable
• Direction (of), under the
• Self-direction

Along with the one above, two quotations derived from the above list strongly motivate and inform this third volume of The Compass of Light. The first provides the impetus for the sub-title and focus of this volume, i.e. ‘the sense of direction’:

In studying Sagittarius, it becomes obvious that one of the major underlying themes is that of Direction. The Archer is guiding his horse towards some one specific objective; he is sending or directing his arrow towards a desired point; he is aiming at some specific goal. This sense of direction or guidance is characteristic of the enlightened man, of the aspirant and disciple, and this is a growing recognition; when this faculty of sensitive direction is rightly developed it becomes, in the early stages, an effort to identify all soul and personality activity with God’s Plan, and this is, in the last analysis, the ordered direction of God’s thought. There is no true direction apart from thought,
and I would have you remember that thought is power. This is a statement upon which all disciples should ponder, for they can achieve no real comprehension of the direction of God’s Plan unless they work with a phase in their own lives which is subject to their own mental direction. Then and only then, can they understand.5

The second quote concerns ‘direction’ in relation to the work of the Christ, specifically His use of the Great Invocation:

If one may venture to speak in such terms (reverent and symbolic), the reward accorded to the Christ, as He announced His decision as final and irrevocable, was the permission or rather the right to use a certain great Invocation—never before granted—and to use it in two ways... As a hierarchical invocation, directed towards the “center where the will of God is known” (and)... As a world prayer, expressed in such phraseology that all humanity could intelligently use it. The right to use certain great Words of Power or “Stanzas of Direction” is never lightly accorded. The decision of Christ to appear again among men, bringing His disciples with Him, drew forth this permission from the Lord of the World, the Ancient of Days.6

The Tibetan only uses the phrase “Stanzas of Direction” once in all of his books. In light of the importance placed on ‘direction’ in those works, as well as the significance assigned to the Invocation, the description “Stanzas of Direction” is rightly considered significant. In this third Volume, I argue that this term is a key or a hint to uncovering the “underlying abstract idea” mentioned above. I show this through an in-depth analysis of the semantic, etymological, grammatical, and esoteric properties of the Invocation’s words. The result, as I will show, is this: every word in the Great Invocation possesses a ‘sense of direction.’ Every noun, verb, preposition, etc., in some way, conveys the idea of direction, the word about which the Tibetan has said so many and such profound things. I also argue that the object of that direction, the

5  Esoteric Astrology, p. 190. Italics in original, bold added.
thing to which the Great Invocation directs us, is Shamballa, the center where the Will of God is known.

The remainder of this volume is organized as follows. I describe in Part I the theoretical framework for this study and the methods employed for carrying it out. I discuss in Part II the ‘sense of direction’ evident in the definitions of 32 of the Invocation’s 47 word-stems. I demonstrate in Part III that the ‘sense of direction’ is evident in the etymologies of 25 of the Invocation’s unique words. In Part IV I describe how several other words possess a ‘sense of direction’ by way of their grammatical mood or function. In Part V I related several of the Invocation’s words to the Tibetan’s discussions about the spiritual ‘Directors’ of the planet. The book ends with a summary of the analyses presented herein and a discussion of the many implications for our understanding and use of the Great Invocation.
Part I

Theory and Method
Chapter 1
The Meaning of Direction

The etymology of the word ‘direct’ shows it to be a compound of the prefix ‘dis-’ and the Indo-European Root ‘reg’. The prefix ‘dis-’ descends from the Middle English and Old French prefix ‘des-’ and the Latin prefix ‘dis-’, each of which mean ‘apart’ or ‘asunder.’ The American Heritage Dictionary of the English Language (AHDEL) provides six meanings and eight related uses for ‘dis-’, including:7

1. Not, e.g. dissimilar.
   a. Absence of, e.g. disinterest.
   b. Opposite of, e.g. disrepute.
2. Undo; do the opposite of, e.g. disarrange.
   a. Deprive of, e.g. disenfranchise.
   b. Remove, e.g. disbar.
3. Free from, e.g. disintoxicate.
4. Used as an intensive, e.g. disannul.

According to the AHDEL, the root ‘reg’ means “to move in a straight line” and includes among its derivatives several words meaning “to direct in a straight line, lead, rule”, e.g. right, rule, rectitude, erect, correct, regal, reign, raja, regulate, interrogate, viceroy, and, of course, direct.8 The Online Etymological Dictionary suggests that in the word ‘direction’, the prefix, ‘dis-’ takes on a seventh meaning, that of “apart.” It links ‘direct’ to the Latin ‘directus’ meaning “(set) straight.” ‘Straight’ is a compound of the roots ‘dis-’ (meaning ‘apart’) and ‘regere’ (meaning ‘to guide’).9

---

As a noun, ‘direction’ has several definitions. Below are eight of them as given in the Oxford English Dictionary (OED). Their relation to the root meaning is immediately apparent:

1. The action or function of (a) pointing or aiming anything straight towards a mark (b) putting or keeping in the right way or course; guidance, conduct (c) instructing how to proceed or act aright; authoritative guidance, instruction (d) keeping in right order; management, administration.

2. The capacity for administrative faculty.

3. The office of a director. (a) A body of directors; a directorate. (b) Music. The office or function of the conductor of an orchestra or choir.

4. An orderly arrangement or disposition of matters; arranged or ordered course; arrangement, order.

5. An instruction how to proceed or act. (a) An order to be carried out, a precept. (b) Instruction how to go to a place.

6. Disposition, turn of mind. (Obsolete and rare.)

7. Astrology and astronomy. The direct or “forward” motion of a planet, through the signs of the zodiac, as opposed to retrograde or “backward” motion,

8. The particular course or line pursued by any moving body, as defined by the part or region of space, point of the compass, or other fixed or known point... the relative point towards which one moves, turns the face, the mind, etc.  

A review of the above definitions reveals two broad categories into which they may be grouped. Definitions, 1a, 4, 5b, 7, and 8 all concern the orientation in space of some 3-dimensional object or thing as e.g. toward, backward, and forward. Definitions 1b-d, 2, 3,
and 4 concern a more figurative and normative sense of the word ‘direction.’ Here the emphasis is on the orderly or right arrangement of action, behavior, or conduct and/or the individuals and groups tasked with producing such order.
Two ways in which a word can express direction are through its meaning and its usage. Regarding the former, consider these two definitions of the word ‘forward’, the first as an adjective and the second as an adverb, provided in the Oxford English Dictionary:

- “that lies in the direction towards which one is moving”
- “Towards the front, in the direction which a person or thing faces.”

Note that the definitions contain both the word “direction” and either an explicit ‘direction’ (“towards the front”) or an implicit one (“the direction towards which a person is moving” = ahead). As I will show in this volume, the definitions of the majority of the Invocation’s words demonstrate a similar tendency.

A more subtle, but no less meaningful, way for words to express direction is through the context of their use. For instance, direction may be inferred from the grammatical function a word serves in the sentence or phrase. Two obvious examples would include a verb in the imperative mood, one of several ‘directive’ moods, and a noun that acts as a ‘direct object’ of some transitive verb.

I relied upon four types of sources to determine whether the meaning or use of the Invocation’s words conveyed a sense of direction—dictionaries, etymological dictionaries, esoteric definitions provided in the works of Alice Bailey and the Tibetan, and books and online resources on English grammar.

**Dictionaries.** The second edition of the Oxford English Dictionary (OED) was the primary source for definitions of the words of the Invocation. Widely recognized as the most comprehensive dictionary of the English language, as of November 2005 the OED includes over 300,000 main entries, nearly 250,000

---

etymologies, 137,000 pronunciations, and 2.4 million illustrative quotations.\textsuperscript{12} Such an abundance is a logical and intended consequence of the stated policy of “attempting to record the word’s most known uses and variants in all varieties of English, worldwide, past, and present.”\textsuperscript{13} As stated in its 1933 preface, the aim of the OED is

... to present in alphabetical series the words that have formed the English vocabulary from the time of the earliest records [ca. A.D. 740] down to the present day, with all the relevant facts concerning their form, sense-history, pronunciation, and etymology. It embraces not only the standard language of literature and conversation, whether current at the moment, or obsolete, or archaic, but also the main technical vocabulary, and a large measure of dialectal usage and slang.\textsuperscript{14}

As a practical matter, this means that the OED displays a large number of rare, obsolete, archaic, figurative, technical, and poetic definitions alongside the more contemporary and commonplace ones. This practice extends to parts of speech, both within and across them. That is to say, the OED may have several entries for meanings that a word can have as a noun, as well as when it is a verb, adjective, adverb, conjunction, article, preposition, etc. While many of the definitions or uses may have fallen out of use hundreds of years ago, they are in no way less relevant or meaningful to a study of the words of the Invocation.

The clear implication of the OED policy for this study is the need to consider every definition of every word in the Invocation, even those for parts of speech that the words do not appear to assume. This point is vitally important. The Tibetan states quite unambiguously that the Invocation is polysemous, i.e. that it has multiple meanings.\textsuperscript{15} One way in which an utterance can be made polysemous is for it to employ words that have multiple meanings, that can assume more than one part of speech, or that take multiple

\begin{itemize}
  \item \textsuperscript{13} ibid
  \item \textsuperscript{14} ibid
  \item \textsuperscript{15} Discipleship in the New Age, Volume 2, p. 156.
\end{itemize}
grammatical moods or inflections. To limit ourselves to definitions of the most apparent forms of the words is to limit our capacity to uncover and appreciate deeper meanings, particularly those that may pertain to the sense of direction.

**Etymology.** Etymology is “the study of the history of words—when they entered a language, from what source, and how their form and meaning have changed over time.” In this study, the primary source for information on word histories was *Appendix I: Indo-European Roots* contained in the *American Heritage Dictionary of the English Language* (AHDEL). It is described therein, as follows:

This Dictionary carries the etymology of the English language to its logical and natural conclusion, for if the documentary history of words is of interest and value, so is their reconstructed prehistory. The historical component is given in the etymologies, after the definitions in the main body of the Dictionary. This Appendix supplies the prehistoric component, tracing the ultimate Indo-European derivations of those English words that are descended from a selected group of Indo-European roots.

The information contained in this Appendix was used to determine whether definitions of the roots of the Invocation’s words possessed some sense of direction.

**Grammar.** Directionality in grammar includes such things as a verb assuming one of several ‘directive’ moods, e.g. the imperative mood, and a noun that is a ‘direct’ object, i.e. the immediate recipients of the action of a verb. Sources consulted in this phase of the analysis included Wikipedia’s page on ‘grammatical mood’, SIL International’s *Glossary of Linguistic Terms*, and a best-selling English textbook, *Understanding English Grammar*.  

---

**Esoteric Doctrine.** The sources for esoteric doctrine were the books of Alice A. Bailey and the Tibetan, among them *A Treatise on Cosmic Fire, The Rays and the Initiations,* and *Discipleship in the New Age, Volume 2.*
Part II
Direction in Definitions
Some 32 word-stems in the Great Invocation derive a sense of direction from their definitions. Grouped according to parts of speech they are:

- Six prepositions: From, of, within, into, on, and to.
- Eleven nouns: point, Light, Love, Mind(s), Heart(s), center, purpose, Plan, Will(s), race, and Earth.
- Ten verbs: stream, descend, guide, work out, return, restore, call, seal, serve, and dwells.
- Three adverbs: forth, out, and where.
- One conjunction: and.
- One article: the.

In Chapters 3-7, I examine dozens of definitions of these six groups to determine the degree and kind of direction they exhibit.

---

21 A ‘word-stem’ is the base from which similar words are formed. For example, the word-stem ‘new’ can give rise to words such as new, newer, and newest. In the Invocation there are 51 unique words arising from 47 word-stems. The difference of four is explained by the fact that four word-stems—know, heart, mind, and will—each gives rise to two words (know and known, Heart and hearts, Mind and minds, Will and wills).
Chapter 3

Prepositions

The Random House Unabridged Dictionary defines a preposition as:

…any member of a class of words found in many languages that are used before nouns, pronouns, or other substantives to form phrases functioning as modifiers of verbs, nouns, or adjectives, and that typically express a spatial, temporal, or other relationship…22

Several other sources include ‘direction’ among the relationships that prepositions may express. A GoogleTM search of the phrase “prepositions of direction” returns 532 hits.23 One of them, from Purdue University’s Online Writing Lab, identifies five “prepositions of direction”—to, on, in, onto, and into—i.e. prepositions that “express movement toward something.”24 English-Hilfen.de, a German website for English language instruction, contains a list of over 20 “prepositions of place and direction”, a list that includes all five of the aforementioned.25 Similarly, a website affiliated with the Writing Lab at North Carolina Wesleyan College (NCWC) states that “(S)ome of the relationships that prepositions express are place or position, time, manner, direction, and agent.”26 Noting that there is some overlap between place and direction, the Writing Lab includes into, out of, and toward in its list of prepositions of direction. Given the widespread recognition that prepositions can

23 Google.com search results for “prepositions of direction”, http://tinyurl.com/2a3fnf
24 Prepositions of Direction, Online Writing Lab, Purdue University, http://owl.english.purdue.edu/handouts/esl/eslprep.html
express direction, it is to be expected that their definitions would reflect this.

**From.** ‘From’ is both the first word and the first preposition in the Invocation. In the OED it has several definitions, many of which demonstrate the word’s directionality. Here is a sample:

- Denoting departure or moving away, e.g. I am just returned from Westminster Abbey.
- Denoting derivation, source, descent, or the like, e.g. A real woman, lineal indeed From Pyrrha’s pebbles or old Adam’s seed.
- Away. Only in phrases (containing both) to and from, to and fro, or from and back, e.g. A sliding snake... Gliding along the altar, from and back.27

The dominant theme in these definitions is that of moving ‘away’—an adverb with several meanings, one of which is “in a different direction.”28

**Of and within.** The OED provides 61 definitions of the second preposition in the Invocation, ‘of.’ They are divided into seventeen categories, the first of which is: “of motion, direction, distance.” That category contains four definitions, the first being “indicating the thing, place, or direction from which something goes, comes, or is driven or moved: from, away from, out of.”29

The word ‘within’ can act as a preposition, noun, or adverb. In the former case, it connotes “the inner part or parts of; inside”30 as here: “She could not contain the joy bubbling over within her.” In the second instance, ‘within’ connotes an inner place or position, as in the motto of the 2002 Winter Olympics: “Light the fire within.” Here ‘within’ means “inside the mind, heart, or soul; inwardly.” Neither of these uses of ‘within’ is necessarily directional unless we note the last part of the second definition, particularly the word “inwardly.” Here the sense of ‘within’ is as an adverb meaning

'toward the inside' or 'in an inward direction.' The Tibetan uses 'within' in this sense on several occasions in His books. Here are four examples:

The planetary Logos likewise in His greater cycle (the synthesis or the aggregate of the tiny cycles of the cells of His body) pursues the same course; He ceases to be attracted downward or outward, and turns His gaze within; He gathers inward the aggregate of the smaller lives within His body, the planet, and severs connection. Outer attraction ceases and all gravitates towards the center instead of scattering to the periphery of His body.\(^{31}\)

... as long as the polarization is purely physical or purely emotional, no need for meditation is ever felt. ... (much later) The man begins to turn within and to seek the source from whence he came. Then he begins to meditate, to ponder, to intensify vibration until in process of time he garners the fruits of meditation.\(^{32}\)

Therefore the aspirant is taught to turn within; to study motives; to acquaint himself with the qualities which are seeking expression in the outer world through the medium of his outer mechanism. As he learns to do this, the nature of that outer world of mechanisms alters, and he increasingly becomes aware of the qualities struggling for expression behind the outer forms.\(^{33}\)

The eyes no longer look upon the world of form; they turn within, focus the light, and see, revealed, an inner world of being. With this the Manas stills itself, for eyes and mind are one.\(^{34}\)
In the passages above, the sense of ‘within’ is clearly adverbial, the direction being inward or towards the inside of something. This meaning is consistent with one definition in the OED which states that when used with a “verb of motion” (like turn) it means “so as to go in or... inside.”

**Into, on, and to.** The fourth preposition in the Invocation is ‘into’. The OED entry for this word opens with a description of its general sense:

> The preposition expressing motion from without to a point within limits of space, time, condition, circumstance, etc. ... the motion which results in the position expressed by ‘in,’ or which is directed towards that position. (Emphasis added)

The entry follows with 23 definitions in these three categories:

1. of motion or direction: ordinary uses
2. obsolete senses related to the Middle English uses of ‘in’ and, finally,
3. of position.

The first definition makes clear that the direction of ‘into’ is inward, towards the inside:

> Expressing motion to a position within a space or thing: To a point within the limits of; to the interior of; so as to enter.

The tenth definition of ‘into’ indicates that this sense extends even to verbs not connoting motion, e.g. “A sensible limitation which can easily be read into deed or will” and “They inquire minutely into the evidence.”

As with the aforementioned prepositions, the OED provides several definitions for the Invocation’s fifth preposition, ‘on’—29 to be exact. It divides them into three categories:

---

36 ibid.
The Sense of Direction in the Great Invocation

(1) of position
(2) of motion or direction towards a position and
(3) from, of.

Selected definitions and corresponding examples drawn from the second category include:

- To or towards (and into a position of being supported by or lying upon the surface of); on to; upon, e.g. A Plague did on the dumb Creation rise and The Asians... bring the stuff across country, load it on dhows and ship it to the Far East.

- Indicating continued motion following a set course; upon, e.g. I've meant all my life to go on a spiritual pilgrimage.

- Into contact or collision with, esp. in the way of attack; against, towards; upon, e.g. A day before his march on Kandahar began, Gul Agha assembled his newly weaponized fighters by a stream outside Shinarai.

- In the direction of, so as to face, e.g. They then cast their eyes on the sea, and...looked for a harbour and I turned my back resolutely on the river.

- Indicating the object to which mental activity is directed; upon, e.g. He had certain meditations on Shakespeare and the musical glasses which he desired to impart and He...embarked on some creative thinking on the subject.

As indicated above, ‘on’ can be a synonym of ‘upon’ and ‘on to’, both of which take the sense of “motion or direction towards a position, a thing or person, state, etc.”

The sixth preposition in the Invocation is ‘to’. It has over 30 definitions in the OED divided into several categories, the first of which is “expressing a spatial or local relation.” The first definition provided in this first group is “expressing motion directed towards

and reaching; governing a noun denoting the place, thing, or person approached and reached. The opposite of from.” Two examples of this sense of to are: “He carried them captive to Assyria.” and “Take this child to his mother’s home.”

As summarized in the table below, the six prepositions in the Invocation possess unmistakable directionality. That said, we should note that these prepositions can express relations other than direction, e.g. place or position.

**Table 3.1**

**Selected Definitions of Six Prepositions of Direction**

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Selected Definitions</th>
<th>Implied Directions</th>
</tr>
</thead>
<tbody>
<tr>
<td>From</td>
<td>Denoting departure or moving away.</td>
<td>Away</td>
</tr>
<tr>
<td>Of</td>
<td>The direction from which something... is driven or moved.</td>
<td>Away from, out of</td>
</tr>
<tr>
<td>Within</td>
<td>Toward the inside, inwardly.</td>
<td>Inward</td>
</tr>
<tr>
<td>Into</td>
<td>To a point within the limits of; to the interior of.</td>
<td>Inward</td>
</tr>
<tr>
<td>On</td>
<td>Towards, on to, upon.</td>
<td>On to, upon</td>
</tr>
<tr>
<td>To</td>
<td>Motion directed towards and reaching. The opposite of from.</td>
<td>On to</td>
</tr>
</tbody>
</table>
Chapter 4
Nouns

A noun is most simply defined as a “person, place, or thing.” Of the 51 unique words in the Great Invocation, no fewer than 21 are nouns. In order of their first appearance they are: point, Light, Mind, God, minds, men, Earth, Love, Heart, hearts, Christ, center, Will, purpose, wills, Masters, race, Plan, door, evil, and Power. Excluding plural forms, eleven of these nouns have definitions that lend them a clear ‘sense of direction.’ Those are point, Light, Love, Mind (minds), Heart (hearts), center, purpose, Plan, Will (wills), race, and, Earth. In the remainder of this chapter I consider each in turn.

POINT. The Great Invocation’s first noun is ‘point’; it is the first person, place, or thing mentioned. Given its relation to the preposition ‘from,’ we can understand ‘point’ more particularly as being the first source or origin identified in the Invocation, as the first place from which something proceeds. Among its many definitions, direction holds a prominent place. As indicated in the table below, ‘point’ can assume three parts of speech whose definitions are clearly directional—noun, verb, and adverb.
Table 4.1
Selected Definitions of ‘Point’ as a Noun, Verb, and Adverb

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Part of Speech</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>C.5</td>
<td>N</td>
<td>A direct forward advance, a charge.</td>
</tr>
<tr>
<td>C.6</td>
<td>N</td>
<td>Of a pointer or setter: The act of pointing; the rigid attitude assumed on finding game, with the head and gaze directed towards it.</td>
</tr>
<tr>
<td>C.8</td>
<td>N</td>
<td>An indication; a hint, suggestion, direction.</td>
</tr>
<tr>
<td>B.9</td>
<td>N</td>
<td>Each of the equidistant points on the circumference of the mariner’s compass, indicated by one of the thirty-two rays drawn from the centre, which serve to particularize... the direction in which an object lies.</td>
</tr>
<tr>
<td>A.20</td>
<td>N</td>
<td>plural. Localities or places considered in some special connection, esp. as being in a particular direction from a specified place.</td>
</tr>
<tr>
<td>9.a</td>
<td>VI</td>
<td>To indicate position or direction by or as by extending the finger.</td>
</tr>
<tr>
<td>9.b</td>
<td>VI</td>
<td>To direct the mind or thought in a certain direction.</td>
</tr>
<tr>
<td>12.a</td>
<td>VI</td>
<td>To direct (the finger, a weapon, etc.) at, to level or aim (a gun) at; to direct (a person, his attention, or his course) to; to turn (the eyes or mind) to or upon.</td>
</tr>
<tr>
<td>13.a</td>
<td>VI</td>
<td>Of a line or a material object: To lie or be situated with its point or length directed to or towards something; to have a specified direction; also, of a house, etc., to look or face.</td>
</tr>
<tr>
<td>19</td>
<td>VT</td>
<td>To turn, guide, or deflect (cattle) in a particular direction.</td>
</tr>
<tr>
<td>1</td>
<td>ADV</td>
<td>Directly. Obs., rare.</td>
</tr>
</tbody>
</table>

Legend: Def. # = Definition number in OED; N = Noun; VI = Intransitive Verb; VT = Transitive Verb; ADV = Adverb; Obs. = Obsolete. Bold emphasis added.
The word 'light' can take the form of a noun, adjective, verb, and adverb. In its role as a noun in the Invocation, 'light' is both an object of prepositions, e.g. point of Light, Plan of Love and Light, and an object of the transitive, imperative verb Let, e.g. Let Light stream forth..., Let Light and Love and Power..., and Let Light descend on Earth. Notably, of the dozens of definitions of 'light' provided in the OED, only those related to its verbal forms express a sense of direction. In its first verbal form, 'Light' has three basic meanings, to lighten, to descend, and to mount or climb, i.e. to ascend.

Interestingly, as a verb 'light' is an auto-antonym. That is to say, it is one of a very small number of words with definitions that are diametrically opposite of one another. As shown below, 'light' can mean to descend, especially to dismount from a horse. Apparently, this sense of the word is related to the word 'alight'. The OED recounts how 'light' came to take on the opposite, and now obsolete, meaning:

The analogy of the phrase 'to light from a horse' suggested the use of the same verb with prepositions of opposite meaning to express the notion antithetic to this. Hence arose the sense: To mount on horseback, into the saddle, etc. Obs.38

Thus, light’s primary direction is downward, a consequence of its meaning ‘to descend.’ It can also suggest an upward direction, that coming from its largely obsolete meaning ‘to ascend.’
### Table 4.2

**Selected Definitions of ‘Light’ as Transitive Verb**

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>6a</td>
<td>To descend from a horse or vehicle; to dismount; to bring one's ride to an end.</td>
</tr>
<tr>
<td>6b</td>
<td>To cause to descend; to help to dismount. <em>Obs.</em></td>
</tr>
<tr>
<td>7a</td>
<td>To descend, go down from a high place or to a low one. Often in (Middle English) used to describe the Incarnation and the Descent into Hell. <em>Obs.</em></td>
</tr>
<tr>
<td>8</td>
<td>To descend, emanate, proceed.</td>
</tr>
<tr>
<td>9</td>
<td>To fall and settle on a surface, as a bird, a snowflake, a person leaping upon the ground, or the like.</td>
</tr>
<tr>
<td>10a</td>
<td>To have a particular place of incidence or arrival. Of a blow, a weapon: To fall and strike; to fall (short, etc.). Now rare.</td>
</tr>
<tr>
<td>10b</td>
<td>To come to or arrive in a place; to lodge in some position; to arrive at a point; to fall into a condition; to fall or ‘land’ in a particular place or position. <em>Obs.</em></td>
</tr>
<tr>
<td>10c</td>
<td>To light on, upon: to fall or descend upon, as a piece of good or ill fortune, or the like; to descend upon the head of.</td>
</tr>
<tr>
<td>10e</td>
<td>To come or fall into a person’s hands; to chance into a person’s company. (Now rare or <em>obs.</em> )</td>
</tr>
<tr>
<td>11</td>
<td>The analogy of the phrase ‘to light from a horse’ (see 6a,b) suggested the use of the same verb with preps. of opposite meaning to express the notion antithetic to this. Hence arose the sense: To mount on horseback, into the saddle, etc. <em>Obs.</em></td>
</tr>
</tbody>
</table>

**Legend:** Def. # = Definition number in OED; Obs. = Obsolete.
The Sense of Direction in the Great Invocation

**LOVE.** As a noun, ‘love’ has dozens of definitions and related meanings. In the OED, only the first of them is suggestive of direction:

That disposition or state of feeling with regard to a person which (arising from recognition of attractive qualities, from instincts of natural relationship, or from sympathy) manifests itself in solicitude for the welfare of the object, and usually also in delight in his or her presence and desire for his or her approval; warm affection, attachment.

It is the word “attractive” and its in-drawing character that lends to the noun-form of ‘love’ a directional quality. There is one, now obsolete, definition of ‘love’ as a transitive verb—to praise, extol (God, a person, etc.) \(^{39}\) —that suggests an upward direction, though still indirectly. According to the OED, “extol” means:

- To lift up, raise, elevate. Obs.
- To lift up in dignity or authority; to uphold the authority of. Obs.
- To ‘lift up’ with pride, joy, etc. Obs.
- To raise too high, make too much of; to exaggerate, boast of. Obs.
- To raise high with praise; to praise highly; to magnify.

Notably, the first four of the definitions of extol are largely obsolete as well. Still, the ‘upward’ meaning of ‘love’ combined and the ‘downward’ nature of ‘light’ together display a definite pattern—up and down. Beginning with the top line of the Invocation we have four ‘downs’—*Light, light, Light, and descend*—followed by three ‘ups’—*Love, love, and Love*—succeeded by two more ‘downs’ and concluding with one more ‘up’.

---

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

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

From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of **Love** and **Light** work out
And may it seal the door where evil dwells.

Let **Light** and **Love** and Power restore the Plan on Earth.

As shown below, this 4-3-2-1 progression forms an inverted or downward-pointing pyramid, a pyramid suggestive of the ‘descent’ of ‘uplifting’ energies. Note that the total of the numbers in this sequence is ten (4 + 3 + 2 + 1 = 10), suggesting perfection:

```
Light  light  Light  descend
Love   love   Love
Light   Light
Love
```

This is not the only time this pattern will be observed.
MIND. From the table below it is evident that ‘mind’ has several definitions that exhibit directionality. As a transitive verb, it can mean to “scare off” or “to drive away” (definition 9). As an intransitive verb (definition 10c) we note a rare and obsolete definition of ‘mind’, “to direct one’s thoughts toward.” In this usage the example phrase “So if we minde toward heaven” should be understood to mean ‘So if we direct (our) thoughts toward heaven.’

Definitions of ‘mind’ as a noun also exhibit a sense of direction. As indicated by definition 13a, it can mean inclination and disposition, both of which are synonyms for direction, albeit in different contexts. In definition 14a ‘mind’ is “the direction or focus of a person’s thoughts, desires, etc.” In this context the example phrase “At first her mind had not been on Fergus” is understood to mean ‘At first the direction of her thoughts (desires) had not been on Fergus’ or equally ‘At first her thoughts (desires) had not been directed (at) on Fergus.’

Finally, the uses of ‘mind’ in the prepositional phrases “against the mind of” and “without the mind of” are both directional when we understand that ‘without’ means the opposite of ‘within’ and ‘against’ means ‘directly opposite.’ There is another, more subtle, relation that is worthy of note. Recall from the preceding discussion how ‘Light’ came to be an auto-antonym.

The analogy of the phrase ‘to light from a horse’ suggested the use of the same verb with prepositions of opposite meaning to express the notion antithetic to this. Hence arose the sense: To mount on horseback, into the saddle, etc. Obs.

In other words, knowing that “to light from a horse” means to dismount or climb down from a horse, it followed by analogical necessity that the phrase “to light on a horse” could mean to mount on a horse or (up and) into the saddle.

40 Thesaurus.com; http://thesaurus.reference.com/browse/inclination, and http://.../browse/disposition
### Table 4.3
Selected Definitions of ‘Mind’ as a Verb and Noun

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Part of Speech</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>VT</td>
<td>To scare off, drive away (a pest or nuisance). Frequently with off.</td>
</tr>
<tr>
<td>10c</td>
<td>VI</td>
<td>To direct one’s thoughts toward. (Obs.) (rare.)</td>
</tr>
<tr>
<td>13a</td>
<td>N</td>
<td>Inclination, tendency, or way of thinking and feeling; (also, with modifying adjective) a specified kind of character, disposition, spirit, or temper.</td>
</tr>
<tr>
<td>14a</td>
<td>N</td>
<td>The direction or focus of a person’s thoughts, desires, inclinations, or energies.</td>
</tr>
<tr>
<td>14d</td>
<td>N</td>
<td>against the mind of (a person): in opposition to a person’s judgment, wish, or opinion; without a person’s approbation or consent. Also without the mind of. (Obs.)</td>
</tr>
</tbody>
</table>

**Legend:** Def. # = Definition number in OED; VT = Transitive Verb; VI = Intransitive Verb; N = Noun. Obs. = Obsolete.
HEART. In the Invocation, ‘Heart’ and ‘hearts’ are nouns because they are objects of prepositions in the phrases within the Heart of God and into the hearts of men. As shown below, definitions of ‘heart’ as a noun have it as a synonym for ‘center’, i.e. the most interior or central position. Notably, those definitions do not suggest direction or movement towards the interior or center. However, as shown below, several definitions of ‘heart’ as a verb do exhibit a sense of direction, e.g. to put heart into, to inspire with confidence, to instill. This is due to its use as a synonym or metonym for the verb ‘hearten.’

Table 4.4
Selected Definitions of ‘Heart’ as a Noun and Verb

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Part of Speech</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>N</td>
<td>Considered as the centre of vital functions: the seat of life; the vital part or principle; hence in some phrases = life. Obs. or arch.</td>
</tr>
<tr>
<td>17a</td>
<td>N</td>
<td>The innermost or central part of anything; the centre, middle.</td>
</tr>
<tr>
<td>1</td>
<td>V</td>
<td>To give heart to, put heart into (a person, etc.); to inspire with confidence, embolden, encourage, instill, animate.</td>
</tr>
</tbody>
</table>

Legend: Def. # = Definition number in OED; V = Verb, N = Noun; Arch. = Archaic. Obs. = Obsolete.
CENTER. As it pertains to spatial orientation, ‘center’ is unique among the words of the Invocation. As can be readily seen from the list below, there are at least three different directions with which ‘center’ can be associated. Among them are

- *rotary* motion, i.e. revolving about a point (Definition 6a)
- *inward* motion, i.e. being attracted to (Definition 6b) converging upon (Definition 3), and placing in the center (Definition 7); and
- *outward* motion, i.e. emanating or proceeding from (Definition 6c).

### Table 4.5
Selected Definitions of ‘Center’ as a Noun and Verb

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Part of Speech</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>6a</td>
<td>N</td>
<td>The point (a)round which things group themselves or revolve, or that forms a nucleus or point of concentration for its surroundings.</td>
</tr>
<tr>
<td>6b</td>
<td>N</td>
<td>A point towards which things tend, move, or are attracted.</td>
</tr>
<tr>
<td>6c</td>
<td>N</td>
<td>A point from which things, influences, etc. emanate, proceed, or originate.</td>
</tr>
<tr>
<td>3</td>
<td>VI</td>
<td>To converge (on) as a centre. Obs.</td>
</tr>
<tr>
<td>4a</td>
<td>VT</td>
<td>To place or fix in the centre; to provide or mark with a centre. Also, to occupy, distinguish, or mark the centre of; Fig. to be the central point of.</td>
</tr>
<tr>
<td>6</td>
<td>VI</td>
<td>To place or put as in a centre; to collect, bring, or direct, as to a centre;</td>
</tr>
<tr>
<td>7</td>
<td>VI</td>
<td>To place or fix in the (exact) centre; to find the centre of; to grind (a lens) so that the thickest part is in the centre.</td>
</tr>
</tbody>
</table>

**Legend:** Def. # = Definition number in OED; VT = Transitive Verb; VI = Intransitive Verb; N = Noun; Obs. = Obsolete; Fig. = Figurative.
**PURPOSE** and **PLAN.** As a noun, the first definition of ‘purpose’ in the OED is “that which one sets before oneself as a thing to be done or attained; the object which one has in view.” It is the only one of the six that exhibits a sense of direction, provided that ‘before’ is understood in its directional significance. In contrast, several of the definitions of ‘purpose’ as a verb exhibit direction, many of which are synonyms for ‘propose.’ As shown in Table 4.6a, many of those definitions employ the words ‘forward’, ‘forth’, and ‘before’, thereby making clear the word’s implied sense of direction. As can be seen from the last three definitions, ‘purpose’ and ‘plan’ are synonyms when taken as verbs. Thus, ‘plan’ partakes in the forward direction associated with ‘purpose’. However, this is not the only sense of direction that ‘plan’ possesses. As shown in Table 4.6b, as a noun ‘plan’ has horizontal and vertical associations too (note definitions 2a, 2c, and 5a). It is also noteworthy that one definition of ‘plan’ concerns the closely related idea ‘to propose’, a word previously shown to be associated with ‘purpose’.

41 Emphasis added.
### Table 4.6a

**Selected Definitions of ‘Purpose’ as a Noun and Verb**

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Part of Speech</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1a</td>
<td>N</td>
<td>That which one sets before oneself as a thing to be done or attained; the object which one has in view.</td>
</tr>
<tr>
<td>1a</td>
<td>VT</td>
<td>To put forward for consideration, discussion, or treatment; to set forth, present to the mind of another; to propose.</td>
</tr>
<tr>
<td>1b</td>
<td>VI</td>
<td>To put forth remarks, questions, etc.; to discourse, converse, talk; propose.</td>
</tr>
<tr>
<td>2</td>
<td>VT</td>
<td>To put forward for acceptance; propose.</td>
</tr>
<tr>
<td>3a</td>
<td>VT</td>
<td>To place before oneself as a thing to be done or attained.</td>
</tr>
<tr>
<td>5</td>
<td>VT</td>
<td>To intend, plan, resolve.</td>
</tr>
<tr>
<td>5b</td>
<td>VT</td>
<td>To form an intention of doing something; to plan or resolve upon.</td>
</tr>
<tr>
<td>6</td>
<td>VI</td>
<td>To have a purpose, plan, or design.</td>
</tr>
</tbody>
</table>

**Legend:** Def. # = Definition number in OED; N = Noun; VT = Transitive Verb. VI = Intransitive Verb.

### Table 4.6b

**Selected Definitions of ‘Plan’ as a Noun and Verb**

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Part of Speech</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>2a</td>
<td>N</td>
<td>A drawing, sketch, or diagram of any object made by projection on a horizontal plane; esp. one showing the layout of a building or one floor of a building.</td>
</tr>
<tr>
<td>2c</td>
<td>N</td>
<td>In plan, i.e. projected upon a horizontal plane (opposed to in section).</td>
</tr>
<tr>
<td>5a</td>
<td>N</td>
<td>In a perspective drawing: any of several imaginary planes perpendicular to the line of vision forming a grid within which objects represented appear to diminish in size in proportion to the distance between the viewer and the planes.</td>
</tr>
<tr>
<td>1b</td>
<td>V</td>
<td>To intend or propose to do something.</td>
</tr>
</tbody>
</table>

**Legend:** Def. # = Definition number in OED; N = Noun; V = Verb.
WILL. As shown below, definitions of ‘will’ as a noun emphasize its association with the act of direction, rather than spatial orientation, e.g. the “attitude of the mind which is directed with conscious attention” and “the function which is directed to conscious and intentional action.” At least three definitions of its verbal form also take this connotation, e.g. “to direct by will that something be done”, “conscious intention directed to the doing of what is expressed by the principal verb” and “to direct by one’s will or testament.” Other definitions indicate that ‘will’ can be a synonym of ‘purpose’, e.g. “Desire, wish for, have a mind to... sometimes implying also intend, purpose” and “purposes to, is determined to.” Under these meanings, the implied spatial orientation or direction is forward, as shown in the immediately preceding section about ‘purpose’.

**Table 4.7a**

*Selected Definitions of ‘Will’ as a Noun and Verb*

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Part of Speech</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>II.5a</td>
<td>N</td>
<td>The action of willing or choosing to do something; the movement or attitude of the mind which is directed with conscious intention...</td>
</tr>
<tr>
<td>II.6.a</td>
<td>N</td>
<td>The power or capacity of willing; that faculty or function which is directed to conscious and intentional action; power of choice in regard to action.</td>
</tr>
<tr>
<td>1</td>
<td>V1</td>
<td>Desire, wish for, have a mind to, want (something); sometimes implying also intend, purpose. Obs.</td>
</tr>
<tr>
<td>2</td>
<td>V1</td>
<td>Desire, wish; sometimes implying also ‘intend, purpose’ (that something be done or happen). Obs. or arch.</td>
</tr>
<tr>
<td>3b</td>
<td>V1</td>
<td>In a direction or instruction in one’s will or testament; hence, to direct by will <em>(that something be done).</em></td>
</tr>
<tr>
<td>7</td>
<td>V1</td>
<td>Conscious intention directed to the doing of what is expressed by the principal verb.</td>
</tr>
<tr>
<td>10</td>
<td>V1</td>
<td>Purposes to, is determined to. Obs.</td>
</tr>
<tr>
<td>2a</td>
<td>V</td>
<td>To direct by one’s will or testament.</td>
</tr>
</tbody>
</table>

**Legend:** Def. # = Definition number in OED; VT = Transitive Verb; VI = Intransitive Verb; N = Noun; Obs. = Obsolete; Arch. = Archaic.
Surprisingly, ‘will’ may also have a negative connotation. As a verb it can mean both to be without or to have lost one’s direction, e.g. “To go astray, lose one’s way; to stray; gone astray, lost.”

Table 4.7b
Selected Definitions of ‘Will’ as an Adjective, Adverb, and Verb

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Part of Speech</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Adj./Adv.</td>
<td>Going or gone astray; that has lost his way, or has nowhere to go for rest or shelter; straying, wandering, ‘lost’.</td>
</tr>
<tr>
<td>2</td>
<td>Adj./Adv.</td>
<td>Going astray in thought, belief, or conduct; going wrong, erring; wayward, ‘wild’.</td>
</tr>
<tr>
<td>4</td>
<td>Adv</td>
<td>Astray, out of the way (lit. and fig.); to go will, to go astray, lose one’s way, wander, err.</td>
</tr>
<tr>
<td>1</td>
<td>VI</td>
<td>To go astray, lose one’s way; to stray.</td>
</tr>
</tbody>
</table>

Legend: Def. # = Definition number in OED; VI = Intransitive Verb; N = Noun; Adv. = Adverb; Adj. = Adjective; Obs. = Obsolete; Fig. = Figurative.

As an adverb or adjective ‘astray’ has several meanings linked to at least two other important words in the Invocation—‘evil’ and ‘dwells’. According to the OED, it can mean both “out of the right way, away from the proper path, wandering” and “away from the right; in or into error or evil.” The verb ‘dwell’, as will be shown later, can mean “to lead into error, mislead, delude; to stun, stupefy.” Taken together, these words and their associations may suggest that losing one’s way, that wandering (straying) from the ‘right’ and ‘proper path’, and that following one’s own (little) will rather than aligning with God’s Will is the path to the door where evil dwells, not the Path to the Father’s House.
RACE. When it comes to having multiple meanings, few words in the Invocation can compare to ‘race’. In the Oxford English Dictionary it has seven distinct meanings as a noun, four as a verb, and one as an adjective. At least four directions are apparent among them. The most emphasized is downwards, as evidenced by the word’s use in definitions related to descent, i.e. ancestry, parentage, offspring, etc. A second direction is circular, or perhaps (counter)-clockwise as evidenced by the meanings related to both the movement of heavenly bodies and the circular and earthly path of a beast of burden. Then there is the forward or onward movement of any object, but particularly of celestial bodies and streams of water. Finally, there is the inward direction, the piercing and penetrating motion that is revelatory in its work, that penetrates, tears away, peels off, and roots out.

Table 4.8
Selected Definitions of ‘Race’
as a Noun, Adjective, and Verb

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Part of Speech</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>II.5a</td>
<td>N</td>
<td>Onward movement of a thing, as the heavenly bodies, a vehicle, etc.; running or rush of water. Obs.</td>
</tr>
<tr>
<td>II.5b</td>
<td>N</td>
<td>The daily (or annual) course of the sun through the heavens. Similarly of the moon.</td>
</tr>
<tr>
<td>II.8a</td>
<td>N</td>
<td>The course, line, or path taken by a person or a moving body. Also fig. Obs.</td>
</tr>
<tr>
<td>ii.8c</td>
<td>N</td>
<td>The channel or bed (of a stream); esp. an artificial channel leading water to or from a point where its energy is utilized.</td>
</tr>
<tr>
<td>ii.8e</td>
<td>N</td>
<td>A circular path for a horse employed in driving machinery.</td>
</tr>
<tr>
<td>I</td>
<td>N</td>
<td>A group of persons, animals, or plants, connected by common descent or origin.</td>
</tr>
<tr>
<td>I.1a</td>
<td>N</td>
<td>The offspring or posterity of a person; a set of children or descendants. Chiefly poetic.</td>
</tr>
</tbody>
</table>

Table 4.8 continues on next page
Table 4.8 continues

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Part of Speech</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.2a</td>
<td>N</td>
<td>A limited group of persons descended from a common ancestor; a house, family, kindred.</td>
</tr>
<tr>
<td>I</td>
<td>V</td>
<td>Of a parent-bird: To impart its nature to its offspring.</td>
</tr>
<tr>
<td>2a</td>
<td>V</td>
<td>To cut a way; to pierce, penetrate.</td>
</tr>
<tr>
<td>1</td>
<td>V</td>
<td>1. trans. To tear, snatch, pluck off, away, from, out, down, up; to root out.</td>
</tr>
</tbody>
</table>

**Legend:** Def. # = Definition number in OED; V = Verb; N = Noun.; Obs. = Obsolete. Fig. = Figurative; Trans. = Transitive.

**EARTH.** The word ‘Earth’ appears three times in the Invocation, each time as a proper noun. The first and second appearances are as the last word of the last line of the second (and final) sentence of the verse.

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

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

The third time ‘Earth’ appears it is as the last word in the seventh (and final) sentence—and the last line—the Invocation: *Let Light and Love and Power restore the Plan on Earth*. Given its clear propensity for being associated with places last, final, and bottom in the Invocation, it should not come as a surprise that many definitions of ‘earth’ connote these same associations. Among them the OED provides these:

- A place of burial, as in the phrase “to bring (a person) to (the) earth,” largely obsolete.
The hole or hiding-place of a burrowing animal, as a badger, fox, etc. Also the figurative senses “to run to earth” meaning to chase quarry to earth and to capture or find (something sought for) after a long search.

The ground by which a circuit is completed, i.e. the connection of a wire conductor with the earth for the purpose of providing a return path for electric current.

The world, both land and sea, as distinguished from heaven.

A type of dead, dull matter.

The human body.

As a verb, ‘earth’ has several similar connotations, including:

- To commit a corpse to earth, to bury.
- To plunge or hide in the earth, to cover with earth.
- To conceal in a hole or burrow.
- To drive a fox to hide in the earth.
- To connect a conductor with the earth.

Given the above, the sense of direction of ‘earth’ is evidently downward.
Chapter 5

Verbs

A verb is defined in the AHDEL as that “...part of speech that expresses existence, action, or occurrence.” Of the 47 unique word-stems in the Great Invocation, no fewer than 14 are verbs. In order of appearance they are: Let, stream, descend, May, return, is, guide, know, serve, call, work out, seal, dwells, and restore. All but four of them—Let, May, is, and know—have definitions that convey clear spatial orientation. In this chapter each verb is considered, in turn, beginning with ‘stream’.

STREAM. Several definitions of the verb ‘stream’ demonstrate its directionality. The table below provides several definitions of ‘stream’ as an intransitive verb, i.e. as a verb that does not act upon or through an object. The first definition (1c) shows that ‘stream’ refers to the appearance of movement of things fixed relative to a moving observer. Interestingly, Definitions 2a, 2b, and 6a refer to ‘stream’ in the context of celestial bodies and other sources of light. When speaking of the streaming of light, by Definition 2a it is understood that light is being emitted “in a full or continuous current.” ‘Emit’ is directional, of course. Its definitions include “to send forth as stream or emanation”, “to give off, throw out”, and “to throw out as an offshoot.” Similar meanings are inherent in Definitions 2b and 6a which refer to the streaming of stars, meteors, comets, and other luminous bodies.

43  “Work out” is treated here as a “phrasal verb”, i.e. a “complex consisting of a verb and one or more following particles and acting as a complete syntactic and semantic unit.” See AHDEL, http://www.bartleby.com/61/94/P0269490.html
Table 5.1a
Selected Definitions of ‘Stream’ as an Intransitive Verb

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1c</td>
<td>Of a road, or of land which seems to move in the opposite direction to one who passes along it.</td>
</tr>
<tr>
<td>2a</td>
<td>Of light, air, vapor, immaterial effluences, etc.: To be carried or emitted in a full and continuous current.</td>
</tr>
<tr>
<td>2b</td>
<td>Of a star or meteor: To form a continuous trail of light as it moves in its course.</td>
</tr>
<tr>
<td>3a</td>
<td>Of a flag, or the like: To wave or float <em>outwards</em> in the wind.</td>
</tr>
<tr>
<td>6a</td>
<td>Of a luminous body: To emit a continuous stream of beams or rays of light. Of a comet, with reference to its ‘tail’: To issue in a widening stream of light.</td>
</tr>
</tbody>
</table>

Legend: *Def. #* = Definition number in OED.

As shown below, the transitive form of ‘stream’ carries very similar connotations.

Table 5.1b
Selected Definitions of ‘Stream’ as a Transitive Verb

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>7a</td>
<td>To cause to flow; to pour forth, discharge, or emit in a stream (a liquid, rays of light, etc.)</td>
</tr>
<tr>
<td>9</td>
<td>To ornament with flowing lines or rays. <em>Obs.</em></td>
</tr>
<tr>
<td>10</td>
<td>To cause (a flag) to float outwards in the wind;</td>
</tr>
</tbody>
</table>

Legend: *Def. #* = Definition number in OED. *Obs.* = Obsolete.
DESCEND. The general definition of ‘descend’ is to “move down or into a lower position.” The table below shows several shades of meaning around this idea, some of which contain interesting links to another key word in the Invocation—light. For example, Definition 1c indicates that ‘descend’ can mean both “to disembark from a vessel” and to “alight from a horse.” As noted above, ‘light’ can also mean to descend from a horse. Thus, two these two adjacent words, ‘light’ and ‘descend’, are synonyms.

From Definition 1d we see that ‘descend’ has meanings specifically related to the movement of heavenly bodies, as was the case with ‘stream’. In this context, ‘descend’ means to sink or move toward the horizon or to move southward.

In the context of Definition 3a, the words Let Light descend on Earth can mean that ‘Light’ not just comes down from a high place, but that it does so with great force and violence. By this meaning we are reminded of an object in freefall: the greater distance it descends the greater the force it imparts to that which it descends upon. Definition 3b reminds us that ‘descend’ can also have a rapid and unexpected quality about it. With this fact explicitly recognized, to utter sentence Let Light descend on Earth is to call upon ‘light’ to descend, and to trust that the call will be answered, though not exactly when.

The Tibetan tells us on more than one occasion that ‘light’ may arrive or ‘descend’ without warning. For example, in a discussion on the refinement of the mental body, a process that he tells us is the result of “hard work and discrimination”, The Tibetan emphasizes two important requirements for the achievement of this goal—a “steady, unshaken perseverance” and a lack of undue self-analysis and self-concern for results. When these two conditions are met, then

...sudden illumination may come, and the realization break upon you that the point has been reached when the Hierophant can demand your presence and bestow initiation upon you. You have, by hard work and sheer endeavor to conform to the Law and to love all, built into your bodies the material that makes

it possible for you to stand in His Presence. The great Law of
Attraction draws you to Him and naught can withstand the
Law.\textsuperscript{46}

\textbf{Table 5.2}

\textbf{Selected Definitions of ‘Descend ‘as an Intransitive Verb}

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1a</td>
<td>To move or pass from a higher to a lower position in space; to come or go down, fall, sink. (The general word, including all kinds of downward motion, vertical or oblique;</td>
</tr>
<tr>
<td>1c</td>
<td>To disembark, land from a vessel; to alight from a horse, carriage, etc. \textit{Obs.}</td>
</tr>
<tr>
<td>1d</td>
<td>Of a heavenly body: (\textit{a}) To move towards the horizon, sink. (\textit{b}) To move southwards;</td>
</tr>
<tr>
<td>2</td>
<td>To have a downward extension, direction, or slope; to slope or extend downwards.</td>
</tr>
<tr>
<td>3a</td>
<td>To come down with or as a hostile force; to make an incursion or attack; to fall violently \textit{upon}.</td>
</tr>
<tr>
<td>3b</td>
<td>To descend on or upon: to visit unexpectedly; freq. applied to unwanted visitors.</td>
</tr>
<tr>
<td>4</td>
<td>\textit{fig.} To submit, yield. \textit{Obs. rare}.</td>
</tr>
<tr>
<td>5</td>
<td>To proceed (in discourse or writing) to something subsequent in time or order, or (\textit{esp.}) from generals to particulars.</td>
</tr>
<tr>
<td>6</td>
<td>To come down ideally, mentally, or morally; to condescend, stoop (\textit{to do something}); usually in bad sense, to stoop to something unworthy.</td>
</tr>
<tr>
<td>7a</td>
<td>To go or come down, fall, or sink, in any scale.</td>
</tr>
<tr>
<td>7b</td>
<td>\textit{Music.} To proceed to a lower note; to go down the scale.</td>
</tr>
</tbody>
</table>

\textbf{Legend:} Def. # = Definition number in OED. Obs. = Obsolete. \textit{Fig.} = Figurative.

Finally, from Definitions 6, 7a, and 7b we understand that ‘descend’ can also mean to step down in frequency, quality, or strength and amplitude. Such descent is not necessarily synonymous with debasement or distortion, though it certainly can be. On dozens of occasions does the Tibetan employ the phrase “step down” (or its variants like steps, stepped, stepping, etc.). Here are but a few typical examples:

In voicing it thus, I but **step down** and distort the relation, but until men can think in simple symbols and without words and can interpret these hitherto unrecognized symbols correctly, more it is not possible to add.\(^{47}\)

Lately the Master R. has taken the position of Mahachohan, and that achievement has carried the entering force down into the ranks of those Masters who have taken the fifth initiation thus enabling them to **step down** this Shamballa force to their individual Ashrams.\(^{48}\)

On his part, let him approach this subject with deep humility, with a meditative and reflective attitude, and with a refusal to materialize the presented concepts, as is so easy a thing to do. Let him refuse to **step down** the teaching to the level of his physical consciousness.\(^{49}\)

These emanations are too high to be sensed by humanity at large, but the mystics react and are drawn together by the sensing of the new vibration. Their work is then to **step down** the vibration so that its effects can be sensed in time by the foremost of the race.\(^{50}\)

---

GUIDE. The verb ‘guide’ appears once in the Invocation, in the phrase *Let purpose guide the little wills of men*. As shown below, several definitions of ‘guide’ exhibit two different senses of direction. The first is that of orientation of space and time which we see in Definition 1a. The direction is ‘before’, as in ahead of or out front. The second and more dominant sense is that of direction as ‘a showing of the way’, i.e. as leadership, management, command, or supervision of material affairs.

**Table 5.3**

**Selected Definitions of ‘Guide’ as a Transitive Verb**

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1a</td>
<td>To act as guide to; to go with or before for the purpose of leading the way: said of persons, of God, Providence, and of impersonal agents, such as stars, light, etc.</td>
</tr>
<tr>
<td>1b</td>
<td>To direct the course of (a vehicle, tool, physical action, etc.).</td>
</tr>
<tr>
<td>2a</td>
<td><em>fig.</em> and in immaterial senses: To lead or direct in a course of action, in the formation of opinions, etc.; to determine the course or direction of (events, etc.). a. of persons or agents.</td>
</tr>
<tr>
<td>3a</td>
<td>To lead or command (an army, etc.). <em>Obs.</em></td>
</tr>
<tr>
<td>3b</td>
<td>To lead and tend (a flock). <em>Obs.</em></td>
</tr>
<tr>
<td>4a</td>
<td>To conduct the affairs of (a household, state, etc.)</td>
</tr>
<tr>
<td>4b</td>
<td>To manage (money or other property, a process, an affair).</td>
</tr>
</tbody>
</table>

*Legend:* *Def. #* = Definition number in OED. *Obs.* = obsolete. *Fig.* = Figurative.
**WORK OUT.** In the table below are five definitions of ‘work out’ as a phrasal verb, i.e. a “complex consisting of a verb and one or more following particles and acting as a complete syntactic and semantic unit.” Examples of phrasal verbs include ‘look up’, e.g. *Have Alex look up the phone number for the diner* and ‘spin out’, e.g. *Jones Corporation intends to spin out its two most profitable divisions into wholly-owned subsidiaries.*

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>38a</td>
<td>To bring, fetch, or get out by some process or course of action; to get rid of, or effect a riddance of; to expel, deliver, efface...</td>
</tr>
<tr>
<td>38b</td>
<td>To make its way out, esp. from being imbedded or inclosed in something; to become gradually loose and come out:</td>
</tr>
<tr>
<td>38e</td>
<td>To discharge (a debt or obligation) by labour instead of a money payment.</td>
</tr>
<tr>
<td>38f</td>
<td>To bring about, effect, produce, or procure (a result) by labour or effort; to carry out, accomplish (a plan or purpose).</td>
</tr>
<tr>
<td>38i</td>
<td>To fashion by cutting out, excavation, or the like. Obs.</td>
</tr>
</tbody>
</table>

Legend: *Def. # = Definition number in OED. Obs. = Obsolete.*

Clearly geometrical and spatial senses of direction conveyed by the phrasal verb ‘work out’ are outward and away. This much is made clear by words and phrases in its definitions like ‘expel’, ‘come out’, ‘discharge’, ‘carry out’, and ‘cut out’. Quite interestingly, Definitions 38e emphasizes the discharging of “debts” or “obligations” while Definition 38f describes “labor” and “effort” in accomplishing a “plan” or “purpose.” Together, these definitions seem to capture the meaning of ‘work out’ in the Invocation as described here:
The “door where evil dwells” is kept open by humanity through its selfish desire, its hatreds and its separateness, by its greed and its racial and national barriers, its low personal ambitions and its love of power and cruelty. As goodwill and light stream forth into the minds and hearts of men, these evil qualities and these directed energies which keep the door of evil open will give place to a longing for right human relations, to a determination to create a better and more peaceful world and to a worldwide expression of the will-to-good.51

Thus through the “center which we call the race of men” the Plan of love and light works out and strikes the death blow to evil, selfishness and separateness, sealing it into the tomb of death forever; thus also the purpose of the Creator of all things will be fulfilled.52

51 Discipleship in the New Age, Vol. II, pp. 173-4
RETURN. Moving backwards; turning round, back or away; reversing direction; going or reverting back—these are the directions implied or explicit in definitions of ‘return’ as a transitive and intransitive verb, as shown below:

Table 5.5
Selected Definitions of ‘Return’ as a Verb

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Type</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>VI</td>
<td>To come or go back to a place or person.</td>
</tr>
<tr>
<td>2b</td>
<td>VI</td>
<td>To turn round (to one); to face about (Obs.)</td>
</tr>
<tr>
<td>2c</td>
<td>VI</td>
<td>To turn back, retire, retreat. (Obs.)</td>
</tr>
<tr>
<td>2d</td>
<td>VI</td>
<td>To turn away, to go away again (Obs.)</td>
</tr>
<tr>
<td>2e</td>
<td>VI</td>
<td>In architecture, of a moulding. To continue at an angle to the previous direction. (Rare.)</td>
</tr>
<tr>
<td>3a</td>
<td>VI</td>
<td>To go back in discourse; to revert to or resume a topic or subject.</td>
</tr>
<tr>
<td>4a</td>
<td>VI</td>
<td>To revert or go back again to a previous condition or state.</td>
</tr>
<tr>
<td>8.</td>
<td>VT</td>
<td>To reverse, return upon one’s course.</td>
</tr>
<tr>
<td>8b</td>
<td>VT</td>
<td>To turn round (a horse, ship, etc.); to cause to face the other way.</td>
</tr>
<tr>
<td>8c</td>
<td>VT</td>
<td>To take or lead back upon the former direction; to turn at an angle to the previous course.</td>
</tr>
<tr>
<td>9b</td>
<td>VT</td>
<td>To turn or direct (one’s eyes, sight, mind) back, towards something.</td>
</tr>
<tr>
<td>10b</td>
<td>VT</td>
<td>To bring back or restore (something) to or into a former position or state; to restore to a normal state; to retransform.</td>
</tr>
</tbody>
</table>

Legend: Def. # = Definition number in OED. Obs. = Obsolete. VT = Transitive Verb; VI = Intransitive Verb.
**RESTORE.** The principal directions of ‘restore’ are also back or backwards, and turning, e.g. giving back; returning; giving, taking, or bringing back.

**Table 5.6**

**Selected Definitions of ‘Restore’ as a Transitive Verb**

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>To give back, to make return or restitution of (anything previously taken away or lost).</td>
</tr>
<tr>
<td>2b</td>
<td>To bring back to the original state; to improve, repair, or retouch (a thing) so as to bring it back to its original condition.</td>
</tr>
<tr>
<td>4c</td>
<td>To bring (a person or part of the body) back to a healthy or vigorous state.</td>
</tr>
<tr>
<td>4d</td>
<td>To bring back to mental calm. Now rare.</td>
</tr>
<tr>
<td>5a</td>
<td>To renew; to set up or bring into existence again; to re-establish, bring back into use, etc.</td>
</tr>
<tr>
<td>5b</td>
<td>To return to the original position.</td>
</tr>
<tr>
<td>6a</td>
<td>To bring back (a person or thing) to a previous, original, or normal condition.</td>
</tr>
<tr>
<td>6c</td>
<td>To take or put back into, to convey or hand back to, a place.</td>
</tr>
</tbody>
</table>

**Legend:** Def. # = Definition number in OED.
CALL. The word ‘call’ appears only once in the Invocation. By the definitions below its directions are outward as in to cry out, shout out, to proclaim; upward as in to get up or to rouse; and inward as in invoke and attract.

Table 5.7
Selected Definitions of ‘Call’ as a Verb

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Type</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>VI</td>
<td>To shout, utter loudly, cry out, summon.</td>
</tr>
<tr>
<td>3</td>
<td>VT</td>
<td>To utter (anything) in a loud voice; to read over (a list of names) in a loud voice; to proclaim, announce, give out, make proclamation of.</td>
</tr>
<tr>
<td>4b</td>
<td>VT</td>
<td>Figurative. To summon to another world.</td>
</tr>
<tr>
<td>4c</td>
<td>VT</td>
<td>To rouse from sleep, summon to get up.</td>
</tr>
<tr>
<td>4d</td>
<td>VT</td>
<td>To invoke, appeal to.</td>
</tr>
<tr>
<td>4g</td>
<td>VT</td>
<td>To attract animals by a particular ‘call.’</td>
</tr>
</tbody>
</table>

Legend: Def. # = Definition number in OED. VT = Transitive Verb; VI = Intransitive Verb.

---

53 The prefix pro- in “proclaim” is a derivative of the Indo-European root per defined in the AHDEL, Appendix 1, as follows: “Base of prepositions and preverbs with the basic meanings of forward, through, and a wide range of extended senses such as in front of, before, early, first, chief, toward, against, near, at, and around.” For a more detailed discussion of this Indo-European root, see The Compass of Light, Volume 2, Etymology in the Great Invocation.
SEAL. The word ‘seal’ means to fix upon or in place, to prevent movement into or from. Thus, ‘seal’ does not so much have a direction as it prevents movement in a direction. As such, it is directional more by function than by definition. From several definitions below we see that ‘to seal’ generally means to fix in place. Definitions 1-6 concern the fixing of seals on documents, parcels, weights, measures, and doors. Definitions 8-11 concern the closing or sealing of something in place or in such a way that entrance into and/or exit from the place is prevented. Several other definitions highlight that sealing or placing a seal upon something implies the imposition of authority or powerful figures and thus come from ‘on high.’

Table 5.8
Selected Definitions of ‘Seal’ as a Verb

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>To place a seal upon (a document) as evidence of genuineness.</td>
</tr>
<tr>
<td>3</td>
<td>To impress a seal upon (weights or measures) to indicate that their correctness has been tested by municipal or other lawful authority.</td>
</tr>
<tr>
<td>5</td>
<td>Impress a seal upon (a folded letter or document), so that opening is impossible unless the seal is broken.</td>
</tr>
<tr>
<td>5d</td>
<td>To fasten up (a letter, a parcel) with sealing-wax, a wafer, gum, or the like.</td>
</tr>
<tr>
<td>6a</td>
<td>To place a seal upon the opening of (a door, a chest, etc.) for security.</td>
</tr>
<tr>
<td>8</td>
<td>To close (a vessel, an aperture, etc.) securely by placing a coating of wax, cement, or lead, over the orifice, or, in wider sense, by any kind of fastening that must be broken before access can be obtained.</td>
</tr>
<tr>
<td>8c</td>
<td>To prevent access to and egress from (an area or space); to close (entrances) for this purpose.</td>
</tr>
<tr>
<td>9b</td>
<td>Fig. To fasten, fix immovably.</td>
</tr>
<tr>
<td>10</td>
<td>Building: To secure in position in a wall by means of mortar, cement, etc.</td>
</tr>
<tr>
<td>11</td>
<td>To enclose, shut up within impenetrable barriers. Also, to confine so as to prevent access or egress, and with off.</td>
</tr>
</tbody>
</table>

Legend: Def. # = Definition number in OED; Fig. = Figurative.
**SERVE.** As a transitive verb, ‘serve’ has as its principal meaning “to be a servant (to), render service (to).” However, like so many words in the Invocation, it has several other definitions and related meanings, a few of which are directional. These include the following definitions taken from the OED:

2a. To go through or perform a term of service under a master, e.g. to serve an apprenticeship and

2c. To go through, work out (a term of imprisonment, a penal sentence).

This second definition is especially important: it indicates that serve is often used elliptically, i.e. with the term or time understood but not stated. It also shows us that ‘serve’ and ‘work out’ are synonyms and that the direction of both is outward. Taken together these two definitions, exoteric though they are, point toward an esoteric truth: The Tibetan refers repeatedly in His works to man as being a “prisoner of the planet.” However, they are not the only ones. The same is implied of Sanat Kumara, the Ancient of Days:

Under this Law of Sacrifice, Sanat Kumara ... “must turn his back upon the Central Spiritual Sun, and with the light of his Countenance irradiate the path of the prisoners of the planet.” He sentences himself to stay for as long as may be needed, “acting as the Sun and light of the planet until the Day be with us and the night of pralaya descends upon his finished task.” Thus and only thus can the light of the Central Spiritual Sun begin to penetrate the dark places of the Earth; when this happens all “shadows disappear.”

This also holds for the Masters themselves, and of all lives in all kingdoms that take and work through form. Thus, to say that *The purpose which the Masters know and serve* we can understand that statement to mean that the Masters go through, work out, or perform a term of service under a master. This would be a reference

---

56 A Treatise on White Magic, pp. 512-525.
to the Christ, the Head of Hierarchy, Master of the Masters, He whose Ashram is Hierarchy. Men and the lives of the lesser kingdoms also ‘serve’, the time of their term being determined by karma.

**Dwell.** In the OED the first definition of ‘dwell’ as a transitive verb is one that it now obsolete: “to lead into error, mislead, delude; to stun, stupefy.” This definition is suggestive of direction provided we are aware that ‘lead’ means to direct something or someone, as shown below:

*Table 5.9*

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>2a</td>
<td>To accompany and show the way to; to conduct, guide, esp. to direct or guide by going on in advance.</td>
</tr>
<tr>
<td>2b</td>
<td>To guide, direct to a place.</td>
</tr>
<tr>
<td>3</td>
<td>Of a commander: To march at the head of and direct the movement of. Also to conduct (warfare).</td>
</tr>
<tr>
<td>4a</td>
<td>To go before or alongside and guide by direct or indirect contact.</td>
</tr>
</tbody>
</table>

**Legend:** Def. # = Definition number in OED.
Chapter 6
Adverbs

FORTH, OUT, WHERE. The Great Invocation has at least three words that can act as adverbs—forth, out, and where. As shown below, the directions associated with ‘forth’ are onward, forward, and out or away from.

Table 6.1
Selected Definitions of ‘Forth’ as an Adverb

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Of movement or direction: forwards; opposed to backwards.</td>
</tr>
<tr>
<td>2</td>
<td>Onwards from a specified point; continuously in one direction; without deviation or interruption.</td>
</tr>
<tr>
<td>3</td>
<td>Of extent in time: onwards, immediately afterwards and continuously.</td>
</tr>
<tr>
<td>5</td>
<td>Forward, into view.</td>
</tr>
<tr>
<td>6</td>
<td>Away or out from a place of origin, residence, or sojourn.</td>
</tr>
<tr>
<td>7</td>
<td>Of position: abroad; not at home; in the field; at sea.</td>
</tr>
</tbody>
</table>

Legend: Def. # = Definition number in OED.
The direction of the latter adverb, ‘out’, is also readily apparent and needs no elaboration.

**Table 6.2**

Selected Definitions of ‘Out’ as an Adverb

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1a</td>
<td>Away from a central or inner point, or from a point of origin; in an outward direction.</td>
</tr>
<tr>
<td>1b</td>
<td>From inside a building to outside; into the open air, or the world at large.</td>
</tr>
<tr>
<td>2b</td>
<td>From one’s home or usual location to a distant place.</td>
</tr>
<tr>
<td>3b</td>
<td>From a post, office, or occupation.</td>
</tr>
</tbody>
</table>

**Legend:** Def. # = Definition number OED.

The same applies to ‘where’. Its adverbial form, as indicated in the AHDEL includes among its definitions both “from what place or source” and “to what place; toward what end.”

**Table 6.3**

Selected Definitions of ‘Where’ as an Adverb

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1a</td>
<td>Away from a central or inner point, or from a point of origin; in an outward direction.</td>
</tr>
<tr>
<td>1b</td>
<td>From inside a building to outside; into the open air, or the world at large.</td>
</tr>
<tr>
<td>2b</td>
<td>From one’s home or usual location to a distant place.</td>
</tr>
<tr>
<td>3b</td>
<td>From a post, office, or occupation.</td>
</tr>
</tbody>
</table>

**Legend:** Def. # = Definition number in OED.

---

Chapter 7
Conjunctions and Articles

AND. ‘And’ is a conjunction used to “connect words, phrases, or clauses that have the same grammatical function in a construction.” Its most common meaning is “together with or along with, in addition to, as well as” although it can also indicate “added to” or “plus” or “result” as in the common proverb “Give a man a fish and he eats for a day. Teach him to fish and he eats for life.”

What is generally less known about ‘and’ is that according to the OED, it was formerly a preposition of local relation meaning “before or in the presence of.” Interestingly, the example provided by the OED is over one thousand years old: “Hæfdon gleám and dreám and heora ordfruman” which, we are told, means “joy and mirth in presence of their creator.” It could as well mean ‘before’ their creator, i.e. standing in front of. If so, then lines in the Invocation containing ‘and’ can be reconsidered in light of this fact. For example, the second line of the fourth verse—Let the Plan of Love and Light work out—can mean ‘Let the Plan of Love work out before (or in front of or in the presence) of Light.’ By extension, the final line—Let Light and Love and Power restore the Plan on Earth—could have multiple meanings. Their determination is left as an exercise to the interested reader.

THE. ‘The’ is most commonly used as a definite article “placed before nouns to limit or individualize their meaning.” It is often, though less frequently, used emphatically to convey a “sense of prominence or pre-eminence, the proto-typical, or the only one of something worth mentioning.” For example, the sentence ‘Caesar was the general of Rome.’ can be taken to mean ‘the general par excellence.’ The words ‘eminent’, ‘prominent’, and ‘pre-eminent’

59 Onelook.com, http://onelook.com/?w=the&ls=a
all descend from the Indo-European root, ‘men’ meaning “to project forward.”\textsuperscript{61} This root gives rise to

- the Latin ‘minae’ which means projecting points or threats;
- the Latin ‘minere’ to project, jut, or threaten; and
- the Latin ‘mons’ and ‘mont’ from which we get the English word “mountain.”

The definitions of eminent, pre-eminent, and prominent are given in the table below. The direction with which they are all associated is ‘outward’.

**Table 7.1**

**Selected Definitions of ‘Eminent’, ‘Pre-eminent’, and ‘Prominent’**

<table>
<thead>
<tr>
<th>Def. #</th>
<th>Part</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1b</td>
<td>Adj.</td>
<td>Eminent: Projecting, protruding, prominent.</td>
</tr>
<tr>
<td>2</td>
<td>Adj.</td>
<td>Pre-eminent: Rising or standing out above the rest; tallest. Fig., Rare.</td>
</tr>
<tr>
<td>1</td>
<td>Adj.</td>
<td>Prominent: Jutting out or protruding from a surface; projecting, protuberant.</td>
</tr>
<tr>
<td>2a</td>
<td>Adj.</td>
<td>Prominent: That stands out so as to catch the attention; notable; distinguished above others of the same kind.</td>
</tr>
<tr>
<td>1b</td>
<td>N</td>
<td>Prominent: A protruding or projecting part; a prominence. Obs., Rare.</td>
</tr>
</tbody>
</table>

**Legend:** Def. # = Definition number in OED; Obs. = Obsolete; VT = Transitive Verb; VI = Intransitive Verb.

Part III
Direction in
Etymology
Chapter 8
Direction in the Roots

As demonstrated in the two preceding parts of this volume, a clear sense of direction is evident in the definitions of 32 of the Invocation’s 47 word-stems. An examination of their etymologies reveals a similar finding: the Indo-European (IE) roots of at least 25 words in the Invocation exhibit a clear sense of direction. Six of them do not derive a sense of direction from their definitions—door, evil, little, it, Plan, and which. Table 8.1 below summarizes how each word’s etymology lends to it a sense of direction.

The first column contains the 25 words from the Invocation with directional roots. The words are arranged in alphabetical order. Six of the words appear twice—descend, into, Light, purpose, restore, and return. All but one—Light—contain two syllables and both of them exhibit a sense of direction.

The second column contains the IE root for each of the words or, in the case of two-syllable words, the root of the syllable emphasized in bold text. The third column contains the definitions of the IE roots as provided by the AHDEL. As can be clearly seen, several of the roots have definitions which express a sense of direction, while many others do not.

The fourth column contains a derivative of the root listed in column two, along with the language with which the derivative is associated. The fifth column contains a definition of that derivative. This information is provided because in some cases, the definition of the root does not possess a sense of direction. For example, the IE root of guide is ‘weid’ which means ‘to see.’ It has no obvious sense of direction. However, also descending from ‘weid’ is the Old Provencal ‘guidar’, to guide, especially to direct the course of. Another example is the pronoun ‘it’ whose root is ‘ko’, meaning ‘this’, a word with no obvious sense of direction either. However, ‘ko’ does give rise to descendants that do possess such a sense, e.g. the Old English ‘hider’ which means “hither, i.e. to or towards this place.”

Thus, some words obtain their sense of direction not from

their own definition, or the definition of their root, but because from the root descends one or more words that exhibits direction.

Finally, it should be noted that the table has 32 entries (rows) despite there being only 25 words that derived a sense of direction from their etymologies. This difference is because six of the words have two syllables and thus two roots. These are descend, into, purpose, restore, return, and within. Additionally, there is one word, light, which has two different roots—leuk, meaning light or brightness and legwh, meaning light as in having little weight. The six two-syllable words along with the extra root for light explains why there are 32 (25 + 7) entries in the table for 25 words. Interestingly, 32 is the same number of word-stems shown to have derived a sense of direction from their definitions. Thus, there is a correspondence between the number of word-stems deriving a sense of direction from semantics, i.e. definitions, and from etymology, the definitions of the word’s roots.

The remainder of this section contains four short chapters organized as follows: In Chapter 9 I consider the sense of direction associated with the roots of six prepositions among these 25 words—from, into, of, on, to, and within. In Chapter 10 I examine the roots of the six nouns—door, evil, Light, Plan, point, and purpose. In Chapter 11 I consider the roots of the six verbs (descend, dwells, guide, restore, return, and seal) and the three adverbs (forth, out, and where). I discuss in Chapter 12 the roots of the one conjunction (and), the two pronouns (it and which), and the one adjective (little).
### Table 8.1  The Sense of Direction in Etymologies

<table>
<thead>
<tr>
<th>Word</th>
<th>Root</th>
<th>Definition</th>
<th>Derivatives</th>
<th>Definitions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. and</td>
<td>en</td>
<td>intro (Latin)</td>
<td>intro (Latin)</td>
<td>inward, within</td>
</tr>
<tr>
<td>2. <strong>descend</strong></td>
<td>de-</td>
<td>to leap, climb</td>
<td>scalae (Latin)</td>
<td>steps, ladder</td>
</tr>
<tr>
<td>3. <strong>descend</strong></td>
<td>skand</td>
<td>door, doorway</td>
<td>foras, foris (Latin)</td>
<td>(toward/being) out of doors, outside</td>
</tr>
<tr>
<td>4. door</td>
<td>dhwer</td>
<td>bheu</td>
<td>probus (Latin)</td>
<td>to be, exist, grow</td>
</tr>
<tr>
<td>5. dwells</td>
<td></td>
<td></td>
<td></td>
<td>upright, straightforward</td>
</tr>
<tr>
<td>6. evil</td>
<td>wap; up-elo</td>
<td>bad, evil, uppity (overreaching bounds)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Forth</td>
<td>per (1)</td>
<td></td>
<td>to guide, esp. to direct the course of</td>
<td></td>
</tr>
<tr>
<td>8. From</td>
<td>per (1)</td>
<td>forward, toward, in front of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. guide</td>
<td>weid</td>
<td>to see</td>
<td>guidar (Old Provencal)</td>
<td></td>
</tr>
<tr>
<td>10. <strong>into</strong></td>
<td>en</td>
<td>intro (Latin)</td>
<td>intro (Latin)</td>
<td>inward, within</td>
</tr>
<tr>
<td>11. <strong>into</strong></td>
<td>de</td>
<td></td>
<td>de (Latin)</td>
<td>from, out of</td>
</tr>
<tr>
<td>12. it</td>
<td>ko</td>
<td>This</td>
<td>hider (Old English)</td>
<td>hither, i.e. to or towards this place</td>
</tr>
<tr>
<td>13. Light</td>
<td>legwh</td>
<td>light, having little weight</td>
<td>levare (Latin)</td>
<td>to lighten, raise</td>
</tr>
<tr>
<td>14. Light</td>
<td>leuk</td>
<td>light or brightness</td>
<td>leoh, liht (Old English)</td>
<td>to direct or guide with or as if with illumination</td>
</tr>
<tr>
<td>15. little</td>
<td>leud</td>
<td>to bend over, duck down, small, bent*; to mount up, grow**</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Indo-European Lexicon, Pokorny PIE Data, Linguistics Research Center, University of Texas at Austin, http://www.utexas.edu/cola/centers/lrc/ielex/PokornyMaster-X.html

<table>
<thead>
<tr>
<th>Word</th>
<th>Root</th>
<th>Definition</th>
<th>Derivation</th>
<th>Definitions</th>
</tr>
</thead>
<tbody>
<tr>
<td>16. of</td>
<td>apo</td>
<td>off, away from</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. on</td>
<td>an</td>
<td>On</td>
<td>ana (Greek)</td>
<td>on, up, at the rate of</td>
</tr>
<tr>
<td>18. out</td>
<td>ud-</td>
<td>up, out</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. Plan</td>
<td>plat-</td>
<td>to spread</td>
<td>plantare (Latin)</td>
<td>to drive in with the sole of the foot, to plant</td>
</tr>
<tr>
<td>20. point</td>
<td>peak</td>
<td>to prick, i.e. to pierce or indent with a sharp point</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. purpose</td>
<td>per (1)</td>
<td>forward, toward, in front of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22. purpose</td>
<td>apo</td>
<td>off, away from</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. restore</td>
<td>re-</td>
<td>Backward</td>
<td>retro (Latin)</td>
<td>backward, back, behind</td>
</tr>
<tr>
<td>24. restore</td>
<td>st(a)-</td>
<td>to stand</td>
<td>steran (Old English)</td>
<td>to steer, i.e. to guide in a specified direction</td>
</tr>
<tr>
<td>25. return</td>
<td>re-</td>
<td>Backward</td>
<td>retro (Latin)</td>
<td>backward, back, behind</td>
</tr>
<tr>
<td>26. return</td>
<td>tere</td>
<td>to rub, turn</td>
<td>thrawan (Old English)</td>
<td>to turn, twist</td>
</tr>
<tr>
<td>27. seal</td>
<td>sekw(1)</td>
<td>to follow</td>
<td>secus (Latin)</td>
<td>along, alongside of</td>
</tr>
<tr>
<td>28. to</td>
<td>De</td>
<td></td>
<td>de (Latin)</td>
<td>from, out of</td>
</tr>
<tr>
<td>29. where</td>
<td>kwo</td>
<td></td>
<td>hwanon (Old English)</td>
<td>whence, i.e. from what place</td>
</tr>
<tr>
<td>30. which</td>
<td>kwo</td>
<td></td>
<td>hwanon (Old English)</td>
<td>whence, i.e. from what place</td>
</tr>
<tr>
<td>31. within</td>
<td>Wi</td>
<td>apart, in half</td>
<td>Wither (Old English)</td>
<td>Against, i.e. in a direction facing, towards, forward</td>
</tr>
<tr>
<td>32. within</td>
<td>En</td>
<td>In</td>
<td>intro (Latin)</td>
<td>Inward, within</td>
</tr>
</tbody>
</table>
Chapter 9
Prepositions II

As discussed in Chapter 4, their definitions lend to each preposition in the Invocation a clear spatial orientation. Table 8.1 above shows that their IE roots do the same. ‘From’ descends from the root ‘per’ which means forward, toward, and in front of. The preposition ‘of’ has ‘apo’ as its root. It means off or away from. ‘On’ descends from the root ‘an’ which is defined as ‘on.’ Derivatives of ‘an’ include the Greek ‘ana’ which means on, up, and ‘at the rate of.’

There are two prepositions in the Invocation with two syllables—‘into’ and ‘within.’ ‘In’ descends from ‘en’ meaning ‘in.’ Its derivatives include the Latin ‘intro’ meaning ‘inward’ or ‘within.’ ‘To’ has the Latin ‘de’, meaning ‘from’ and ‘out of’, as its root. ‘With’ descends from ‘wi’ which means against, i.e. in a direction facing, towards, and forward.63

---

Chapter 10
Nouns II

There are six nouns in the Invocation which derive a sense of direction from their roots—door, evil, Light, Plan, point, and purpose. The former has ‘dhwer’, meaning door(way), as its Indo-European root. Derivatives of ‘dhwer’ include the Latin ‘foras’ or ‘foris’, which mean ‘outside’ and ‘toward (being) out of doors.’

‘Evil’ has somewhat of an obscure etymology. It descends from either ‘wap’ or ‘up-elo’, which mean “bad, evil, uppity, i.e. overreaching bounds.” ‘Light’, what some may consider the opposite of ‘evil’, also has an unusual etymology—it has two distinctly different roots. The first is ‘legwh’ which means ‘light’ in the sense of having little weight. Derivatives of ‘legwh’ include the Latin ‘levare’, to lighten or raise (up). The other root to which ‘light’ can be traced is ‘leuk’ meaning light or brightness. Its derivatives include the Latin ‘lucere’, to shine, and the Old English ‘lihtan’, also to shine. Both of these take radiation or emanation outwards as their sense of direction and, perhaps, impart the meaning ‘to direct or guide with or as if with illumination’ as in the esoteric phrases “guiding light” and “(to move forward) on the path of light”.

67 Letters on Occult Meditation, p. 43
68 Esoteric Healing, p. 174
‘Plan’ descends from ‘plat’, to spread. Among its derivatives are the Latin ‘plantare’, to drive in with the sole of the foot, i.e. to plant. Thus, the sense of direction here is downward and, to some degree, inward. ‘Point’ descends from the root ‘peuk’ meaning to prick, i.e. “to pierce or indent with a sharp point” and its direction is inward.69

‘Purpose’ is comprised of two syllables, the roots of which are ‘per’ and ‘apo.’ The former, as shown above, means ‘forward, toward, in front of’, as was the case with ‘from’. The latter means ‘away from’ and ‘off’, as with ‘of’. Clearly the definitions of the these two roots are antonyms, i.e. they have opposite meanings and suggest opposite directions—toward and away from.70

70 The Great Invocation has many words which are synonyms, antonyms and/or auto-antonyms. They contribute to the Invocation’s extraordinarily high degree of polysemy, i.e. multiple meanings. This subject is taken up in detail in Volume 4 of The Compass of Light entitled Polysemy in the Great Invocation.
Chapter 11
Verbs and Adverbs

‘Descend’ has two roots both of which possess a sense of direction. The former is ‘de-’, shown previously to mean ‘from’. The latter takes ‘skand’ as its root—to leap or climb. Among its derivatives is the Latin ‘scalae’ meaning steps or ladder. The direction, then, is vertical and primarily upward. Similarly, ‘dwell’ descends from ‘bheu’, to be, exist, or grow. Its derivatives include the Latin ‘probus’, meaning upright and straightforward. ‘Weid’ is the root of ‘guide’ and it means ‘to see’. Its derivatives include the Old Provencal ‘guidar’, to guide, especially to direct the course of something. ‘Restore’ and ‘return’ each have two syllables, the first in each being ‘re-’ which means backward. Among its derivatives we have the Latin ‘retro’, meaning back(ward) and behind. The second syllable in restore is ‘sta’, to stand. One of its derivatives is the Old English ‘steran’, to steer, i.e. to guide to a specified point or in a specified direction. ‘Tere’ is the root of the second syllable in ‘return’, i.e. ‘-turn’. It means to rub or turn. The Old English ‘thrawan’, to turn or twist, is derived from ‘tere’. ‘Seal’ descends from ‘sekw’, to follow. From it we obtain the Latin ‘secus’, along or alongside of.

Just like the preposition ‘from’ and the noun ‘purpose’, the adverb ‘forth’ descends from ‘per’, which means forward, toward, and in front of. ‘Out’ descends from the IE root ‘ud’ which means up or out. The relative adverb ‘where’ descends from ‘kwo’. Its derivatives include the Old English ‘hwanon’ meaning whence, i.e. from what place.
Chapter 12
Conjunctions, Pronouns, & Adjectives

‘And’ descends from ‘en’ meaning ‘in’. As shown above, its derivatives include the Latin ‘intro’ which means ‘inward’ or ‘within’. The pronoun ‘it’ descends from IE root ‘ko’. The root means “this.” Among the derivatives of ‘ko’ are the Old English ‘hider’ which means “hither, i.e. to or towards this place.” Like the relative adverb ‘where’, the relative pronoun ‘which’ descends from the root ‘kwo’. As was the case with ‘where’, the most directional of its derivatives is the Old English ‘hwanon’ meaning whence, i.e. from what place.

Finally, the Invocation contains one adjective—‘little’. It descends from ‘leud’ which has two different but related senses of direction. According to one source, this root means “to bend over, duck down, small, bent.”71 To another leud(h) means “to mount up or grow.”72 The direction associated with ‘little’ would seem to be vertical, in general, and either downward (as in ducking down) or upward (as in mounting up or growing up), in particular.

71 Indo-European Lexicon, Pokorny PIE Data. Linguistics Research Center, University of Texas at Austin, http://www.utexas.edu/cola/centers/lrc/ielex/PokornyMaster-X.html
Part IV
Direction in Grammar
Chapter 13
Grammatical Mood

In grammar a ‘mood’ is defined as “a set of verb forms or inflections used to indicate the speaker’s attitude toward the factuality or likelihood of the action or condition expressed.” A wide variety of moods are found in the English language. The indicative mood, for example, is used for making factual statements and assertions such as ‘The sky is blue’ or ‘Today is Tuesday’ or ‘Australia is both a country and a continent’. In contrast, the imperative mood is used to express commands, e.g. ‘Take the dog for a walk after dinner.’ The imperative mood is perhaps the most widely known and frequently used examples of the directive mood, i.e. moods that “connote the speaker’s degree of conformity with the proposition expressed.”

Other directive moods include the:

- **Deliberative**: signals the speaker’s request for instruction from the addressee as to whether to do the proposition expressed in the utterance, e.g. Shall I take the dog for a walk?

- **Jussive**: signals a speaker’s command, permission, or agreement that the proposition expressed by his or her utterance be brought about, e.g. Why don’t you take the dog for a walk?

- **Obligative**: signals estimation of the necessity that the proposition expressed in his or her utterance be brought about, e.g. She has to answer; They must do as they are ordered.

---

75 *ibid.*, http://www.sil.org/linguistics/glossaryoflinguisticterms/WhatIsDeliberativeMood.htm
• **Permissive:** signals the act of giving permission, e.g. You may go to the movies with your friends.  

• **Precative:** signals a request, e.g. Will you pass me that salt?  

• **Prohibitive:** signals a prohibition; is distinguished by the use of a negated imperative sentence or a verb form different from that of the imperative, e.g. Do not feed the animals.

In the Great Invocation each use of the verb ‘let’ assumes a directive mood—the imperative:

• ...Let Light stream forth into the minds of men.
• Let Light descend on Earth.
• ...Let love stream forth into the hearts of men.
• Let purpose guide the little wills of men...
• ...Let the Plan of Love and Light work out...
• Let Light and Love and Power restore the Plan on Earth.

Through the use of ‘let’, these six utterances command that the speaker believes that the understood subject has the capacity to bring the stated conditions about. The use in the Invocation of the modal auxiliary verb ‘may’ is a different matter, however. In its two uses—*May Christ return to Earth* and *may it seal the door where evil dwells*—‘may’ seems to take the optative mood, one that indicates a wish or hope. As optative utterances they express the hope that certain states of affairs come to pass, i.e. the return of Christ and the sealing of the door where evil dwells. These statements do not command that a specific someone or something bring these states about.

---

That said, the verb ‘may’ in the Invocation could also assume the imperative modality, provided that it is understood to be an intransitive verb. This is evidenced in the following examples provided in the OED, the most recent of which is from the year 1845:

From Definition 1a: To be strong; have power or influence over.

- The Old English *ic mæg wel* and Middle High German *ich mag wol*, I am in good health.
- *if I may*: if I have any power in the matter; hence, if I can avoid or prevent it.
- *I may over*: I prevail over.
- *(it)* *may well with*: (it) can well support or endure.

From Definition 2a: with verb of motion understood; to be able to go.

- “The moon shines faire, you may away by night”
- “Well, I’ll just step into the guard-house for the keys, and then you may away.”

By Definition 1a, the Invocation’s fourth sentence—*May Christ return to Earth.*—can be understood as an imperative sentence, i.e. as an utterance expressed in the imperative mood and meaning any of the following ‘Enable Christ (to) return to Earth.’ or ‘Influence (or prevail upon) Christ (to) return to Earth.’ Or even ‘Empower Christ (to) return to Earth.’ Similarly, the phrase *may it seal the door where evil dwells* can be understood as commanding that ‘it’ may be prevailed upon, empowered, influenced, or otherwise supported in efforts to seal the door where evil dwells. It is left as an exercise to the interested reader to determine whether and how these two phrases are understood using definition 2a.
Chapter 14
Direct and Indirect Objects

A direct object is a noun, pronoun, or noun phrase “that receives the action of a verb or shows the result of that action.” In most sentences the direct object follows the verb and is identified by asking “who” or “what received the action of the verb.” In the following examples, the direct object is highlighted in bold and the verb is italicized:

- After lunch, Sarah always takes a nap.
- Morris found a box of old photographs hidden in the attic.
- After her wedding, Professor Harris will sell her gown to a consignment store.
- The police have questioned the man who arrived first on the scene of the fire.

Indirect objects are also nouns, pronouns, or noun phrases. The major differences between them and direct objects are as follows:

... (indirect objects) precede the direct object and (indicate) to whom or for whom the action of the verb is done and who is receiving the direct object. There must be a direct object to have an indirect object. Indirect objects are usually found with verbs of giving or communicating like give, bring, tell, show, take, or offer. An indirect object is always a noun or pronoun which is not part of a prepositional phrase.

In the sentence ‘John bought a cherry pie for his roommate’ the noun phrase ‘a cherry pie’ is the direct object because it receives the action of the verb ‘bought.’ The second object in this sentence is ‘his roommate’ because it is the object of the preposition ‘for.’

---

84 http://englishplus.com/grammar/00000018.htm
However, the sentence can be restructured so that the preposition is eliminated and ‘a cherry pie’ becomes the indirect object of the verb ‘bought’, as here:

- John *bought* his roommate a cherry pie.

Now, the direct object is still ‘a cherry pie’ but the phrase ‘his roommate’ has become the indirect object. And as we can see, there is no loss of meaning here. As indicated above, other verbs such as ‘give’, ‘tell’, and ‘offer’ can accommodate direct and indirect objects. Examples include:

- Mr. Jones *gave* the taxi driver a $10 tip.
- Sarah *read* her son a bedtime story.
- The professor *offered* his best student a summer internship.

In each sentence it is clear to whom the action of the verb is done and/or who is receiving the direct object: the taxi driver (indirect object) received a tip (direct object) but is not the recipient of action (gave). Rather, the driver is the recipient of a thing—a tip. Similarly, Sarah’s son (indirect object) was read (action) the story (direct object) and the best student (indirect object) was offered (action) an internship (direct object). Thus, the difference between an indirect and a direct object is the difference between receiving a thing and receiving an action.

The verb ‘let’ also allows for the presence of both direct and indirect objects. Consider the following two statements:

- Mr. Gaines *gave* his son, Gavin, a jet ski for his 10th birthday.
- Mr. Gaines *let* Gavin ride the jet ski.

In the first sentence, the action is ‘gave’, the recipient of the action is ‘a jet ski’, and the receiver of the jet ski is ‘Gavin.’ In the second sentence, the action is ‘let’ and ‘Gavin’ is still the indirect object, the receiver of some thing. But that which he was ‘let’ is
something intangible—permission to ride the jet ski. This sentence highlights one of the unique properties of 'let.' When it is followed by a person and then a verb, 'let' is understood to mean 'to allow someone to do something.' Thus, this second sentence can understood to mean 'Mr. Gaines allowed Gavin to ride the jet ski.' The someone (the indirect object) is 'Gavin' and the something (the direct object) is 'to ride.' Now, 'the jet ski' is still a direct object but it is the object of 'to ride.'

In six of the Great Invocation’s seven sentences, the verb ‘let’ is used in this fashion, i.e. as causative verb. In each sentence below the action is in italics, the direct object, i.e. recipient of the action is in bold, and the indirect object, i.e. that which receives the direct object, is underlined.

- …Let Light stream forth into the minds of men.
- Let light descend on Earth.
- …Let love stream forth into the hearts of men.
- …Let purpose guide the little wills of men…
- Let the Plan of Love and Light work out…
- Let Light and Love and Power restore the Plan on Earth.

Each sentence can be rephrased so that the implied ‘to’ is present and the essential meaning retained:

- …Allow Light to stream forth into the minds of men.
- Allow light to descend on Earth.
- Allow love to stream forth into the hearts of men.
- Allow purpose to guide the little wills of men…
- Allow the Plan of Love and Light to work out…
- Allow Light and Love and Power to restore the Plan on Earth.

---

Thus, five verbs in the Invocation—stream, descend, guide, work out, and restore—all of which have already been shown to possess a sense of direction from their definitions, gain an added sense from the grammatical function they serve in six of the Invocation’s seven sentences. That function is, as I have shown, to be the direct recipient of the action implied by the verb ‘let’.

If we further assume that the verb ‘may’ is in the directive mood, as discussed in the previous chapter, and that in that capacity it is also a causative verb, then the verb ‘seal’ in the clause ‘and may it seal the door where evil dwells’ and the verb ‘return’ in the sentence ‘May Christ return to Earth’ are also direct objects. As shown below, this would make six or seven indirect objects (depending on what the pronoun ‘it’ takes as a referent), seven infinitives (verbs) as direct objects, and three ‘secondarily’ direct objects, i.e. objects of the direct objects. 86

**Table 14.1**

**Actions and Objects**

<table>
<thead>
<tr>
<th>Action</th>
<th>Indirect Object</th>
<th>Direct Object</th>
<th>Object of Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Let</td>
<td>light (to) stream</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Let</td>
<td>Light (to) descend</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Let</td>
<td>love (to) stream</td>
<td></td>
<td></td>
</tr>
<tr>
<td>May</td>
<td>Christ (to) return</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Let</td>
<td>purpose (to) guide</td>
<td>(to) guide</td>
<td>the little wills of men</td>
</tr>
<tr>
<td>Let</td>
<td>the Plan of Love and Light (to) work out</td>
<td>(to) work out</td>
<td></td>
</tr>
<tr>
<td>May</td>
<td>it (to) seal</td>
<td></td>
<td>the door where evil dwells</td>
</tr>
<tr>
<td>Let</td>
<td>Light and Love and Power (to) restore</td>
<td>(to) restore</td>
<td>the Plan</td>
</tr>
</tbody>
</table>

86 In the volumes 4 and 5 of *The Compass of Light* I will demonstrate that all eight of the infinitives have objects, not just the three listed in the table above.
Part V
Direction in
Esoteric Doctrine

At least nine of the 47 unique word-stems in the Great Invocation remain to be discussed. They are God, Christ, men, Masters, Power, is, know(n), we, and it. Recall that neither definitions, nor etymologies, nor grammar shows these nine words to possess a sense of direction. Instead, it is only by recourse to the esoteric doctrine of The Tibetan that their direction is revealed. They are not the only ones, however. Several of the words already discussed have some esoteric significance. Three of those—Love, Mind, and minds—have esoteric meanings that possess a sense of direction. In Chapter 15 I briefly discuss the esoteric direction associated with ‘love.’ In Chapter 16 I describe why God, Christ, Masters, and men, are rightly considered ‘Directors.’ In Chapter 17 I show that two pronouns, we and it may take the ‘directors’ as their referents. In Chapter 18 I show that the mind is an ‘agent of direction.’ Chapters 19 and 20 concern the verb is and noun power, respectively—words both related to the verb ‘to be’ and the ‘centrality’ of being. The last chapter in this section describes the sense of direction associated with the words know and known.
Chapter 15
Love and Attraction

Although ‘love’ was shown previously to have both an inward and an upward direction, it is worthy of further consideration from an esoteric standpoint. We begin by noting that the Tibetan treats the subject of ‘love’ at great length in his books authored with Alice A. Bailey: the word ‘love’ itself appears 4766 times and its inflections another 400. Here is but one of dozens of passages that leaves no doubt whatsoever about the inward, in-drawing, in-gathering nature of the energy of love:

(The Law of Cohesion) is one of the branch laws of the cosmic Law of Attraction. It is interesting to notice how this law demonstrates in this Love-System in a threefold manner:

- On the plane of the Monad, as the law of cohesion, the law of birth, if we might use that term, resulting in the appearance of the Monads in their seven groups. Love the source, and the Monad of love, the result.

- On the plane of buddhi, as the law of magnetic control. It shows itself as the love-wisdom aspect, irradiating the ego, and eventually gathering to itself the essence of all experience, garnered, via the Ego, through the personality lives, and controlled throughout from the plane of buddhi. Magnetism, and the capacity to show love, are occultly synonymous.

- On the astral plane, as love demonstrating through the personality. All branches of the law of attraction, demonstrating in this system, show themselves as a force that ingathers, that tends to coherence, that results in adhesion, and leads to absorption. All these terms are needed to give a general idea of the basic quality of this law.
This law is one of the most important of the systemic laws, if it is permissible to differentiate at all; we might term it the law of coalescence. On the path of involution it controls the primal gathering together of molecular matter, beneath the atomic sub-plane. It is the basis of the attractive quality that sets in motion the molecules and draws them into the needed aggregations.\(^{87}\)

Interestingly, while the connection between magnetism, attraction, and love is indirect in English, this is definitely not the case in French. In that language the word for ‘magnet’ is ‘aimant’, a word derived from the verb ‘aimer’, to love.

\(^{87}\) A Treatise on Cosmic Fire, p. 577.
Chapter 16
The Directors

In the esoteric philosophy of the Tibetan, God and Christ, Masters and men, are all ‘directors’ because they all direct energies that condition the lives of entities and agencies that live within their spheres of influence. For example, the Planetary Logos is the director (and withholder) of energies that condition life on Earth.

Any moment or climax of decision on the part of the Lord of the World institutes new law and brings into play new energies. Laws are only the unalterable conditions brought about by the activity, the orientation and the emanated decisive thoughts of the One in whom we live and move and have our being, just as the activities, the orientation and the thinking of a human being carry the cells and the atoms of his body along the line of his wishes. Energies are but the rhythm of his breathing and the results of the systolic and the diastolic action of his heart. From these energies we cannot escape, but—in a mysterious and peculiar manner—the planetary Logos directs them or withholds them to suit the recognized planetary needs of the period.88

The Planetary Logos is also the director of the energies that pour through candidates for initiation:

The first two initiations—regarded simply as initiations of the threshold—are experiences which have prepared the body of the initiate for the reception of the terrific voltage of this third initiation. This voltage is passed through the body of the initiate under the direction of the planetary Logos, before Whom the initiate stands for the first time. The Rod of Initiation is used as the transferring agent. The second initiation freed the initiate from the astral level of consciousness, the astral plane—the plane of glamour, of illusion and of distortion. This was an essential experience because the initiate (standing before the

One Initiator for the first time at the third initiation) must be freed from any magnetic or attractive “pull” emanating from the personality.89

‘Direction’ is also a defining characteristic of the Solar Logos and integrally connected to the evolution of the solar system:

Aries is, as might be expected, closely connected with the Great Bear but peculiarly so with one of the stars called The Pointers; these point to the Pole star which is at this time a major “star of direction.” Direction, will, purpose and plan are all connected with the solar Logos and with His evolutionary undertakings in connection with the many lives manifesting in the vehicle of expression which we call the solar system.90

According to the Tibetan, Christ is the “Director of the Kingdom of God”

The time will come when the fact of the presence on earth of the Christ as Head of the Hierarchy and the Director of the Kingdom of God will be accepted; men will also realize the truth of the present revolutionary statement that at no time has He ever left the earth.91

and a “senior Director” of the Hierarchy:

The Hierarchy has always been in touch with the “Place of Purpose” (as it has been called) through the medium of its Chohans and its senior Directors, such as the Christ, the Manu and the Lord of Civilization.92

The Tibetan refers to Hierarchy as both “world Directors”

This great spiritual structure of Being, of Life and of Direction is something that the disciples and initiates of the world need—at this time—in their effort to stand steady under the pressure of world events, and in their determination to cooperate unwav-

90  Esoteric Astrology, pp. 195-6.
eringly with the moves and plans made by the world Directors, that “Society of illumined and organized Minds” which is known under the name of the Hierarchy. It is illumination and consequent organization which is needed profoundly at this time.93 and as “spiritual Directors.”

Secondly, esotericists, aspirants and spiritually minded people will have a deeper and more understanding approach. To them it will convey the recognition of the world of causes and of Those Who stand subjectively behind world affairs, the spiritual Directors of our life. They stand ready to strengthen those with true vision, ready to indicate not only the reason for events in the various departments of human living, but also to make those revelations which will enable humanity to move forward out of darkness into light.

In their role as “Directors”, the members of Hierarchy seek to evoke in humanity an intelligent and sensitive response to Shamballic activity:

The potency of love-wisdom transmitted by the Hierarchy, is playing upon modern humanity in a more intimate and close manner than ever before. The Directors of the Hierarchy are seeking to evoke an intelligent response from men and an indication that they are conscious of what is happening.

Disciples are implored to become both the “directors of forces” and “serene... observing Directors”.

The disciple learns eventually to know himself to be, above everything else (whilst in incarnation), the director of forces: these he directs from the altitude of the divine Observer and through the attainment of detachment. These are things which I have oft told you before. These truths are, for you, only the platitudes of occultism and yet, if you could but grasp the full significance of detachment and stand serene as the observing Director, there would be no more waste motion, no more mis-

93 The Rays and the Initiations, pp. 130-1. Emphasis added.
taken moves and no more false interpretations, no wandering down the bypaths of daily living, no seeing others through distorted and prejudiced vision and—above all—no more misuse of force.94

Through meditation and the domination of the lower vehicles man manifests on Earth the “powers of Director”

As meditation is practiced, as the lower bodies are painstakingly dominated, and as the nature of the Sutratma or Thread is better comprehended it will become increasingly possible to bring into the lower personality on the physical plane that spiritual illumination and that divine energy which is the soul’s heritage. Little by little the light will shine forth, year by year the strength of the higher contact will grow, gradually the downpour of divine love and wisdom into the head centers will be increased until eventually the entire lower man will be transformed, his sheaths will be refined, controlled and used, and he will demonstrate upon earth the powers of Director, Teacher or Manipulator according to the major ray upon which his Monad may be found.95

and through detachment the disciple becomes “the master of his surroundings” and “the director of his possessions”

Careful thought will here show that this ordered process of detachment, which the group life makes effective in the case of the individual, is one of the strongest arguments for the fact of continuity and for individual identifiable persistence. Note those words. The focus of activity shifts from the active body to the active entity within that body, the master of his surroundings, the director of his possessions, and the one who is the breath itself, dispatching the lives to the reservoir of substance, or recalling them at will to resume their relation to him.96

96  The Rays and the Initiations, p. 102. Emphasis added.
Eventually becoming the director of energies and forces from sources internal, planetary, and cosmic:

There is a mechanism through which the real man functions, and there is a structure which he has built up in conformity to the laws of nature and which he can learn to use and control. But, in accordance with the more subjective and speculative school he must learn to differentiate between himself, as the conscious center of awareness, the “I” upon the throne of intelligence, and the apparatus through which he can contact the outer world. When the “I,” the user of the mechanism, can do this he becomes aware of another fact and that is that not only is he a generator and user of energy, and the director of a quota of vitality which is his own, but that there are energies and forces in nature and the planet, and also extra-planetary or cosmic, to which he can also respond and which he can learn to use and adapt.97

Finally we might note that words connoting ‘directorship’ appear ten (10) times: men (4), God (3), Christ (1), Masters (1), and we (1). One of the many ways in which this relationship might be represented geometrically is as a hierarchical organizational structure. The top two levels, formed by three triangles, are the ‘headquarters’, the three-fold Godhead at Shamballa, the Planetary Head center where sits Sanat Kumara. The third level wherein are found Christ, the Masters or Hierarchy, and “we”, i.e. disciples and initiates of varying degrees and the New Group of World Servers. They constitute the literal and figurative ‘middle management.’ They mediate between Shamballa, ‘the center where the Will of God is known’, and humanity, ‘the center which we call the race of men.’

The bottom level of four squares represents humanity, again both figuratively and literally. Humanity is characterized, we are told, by the fourth Ray. Earth, the domain of men, is frequently represented as a square, a symbol of the four elements and the four lower bodies—physical, etheric, astral, and emotional, and mental, in contradistinction to the triangle

of the Chalice or the Monad. Thus, we have a higher Trinity (a three-fold Godhead), a lower quaternary (of men) and a mediating trinity of Christ, the Masters, and “we” disciples.

![Figure 1. ‘The Directors’ as a Pyramid](image-url)
Chapter 17
Pronouns

The pronoun ‘we’ is the plural form of the first person singular ‘I’. It is used to indicate that a group of people to which the speaker belongs is the subject of some action expressed in the verb. ‘We’ appears once in the Invocation, in the first line of the fourth verse—From the center which we call the race of men. Neither the identity of the speaker nor the other group members is given. There are clues provided elsewhere, however. For example, the Tibetan does state that the Great Invocation is the prayer for all humanity for the Aquarian Age. Under this assumption, ‘we’ would be the human race or the some unspecified subset of human beings, perhaps those that regularly use the Invocation. The Tibetan also states that the Great Invocation is Christ’s own mantram and that the Christ uses it everyday with the assembled Hierarchy. Thus, it could be that ‘we’ refers to the human family plus members of Hierarchy. More specifically this could mean the Christ, the Masters, and the New Group of World Servers, as well as affiliated disciples of all ranks and grades. So long as ‘we’ refers to any of these groups, then its sense of direction is evident: ‘we’ refers to one or more ‘directors.’

The pronoun ‘it’ is the genderless third-person singular pronoun. It has the same plural forms—they, their, theirs, them—as the masculine 3rd-person singular pronoun ‘he’ and the feminine counterpart ‘she’. The principal use of ‘it’ is to refer to that one previously mentioned. Used of a nonhuman entity; an animate being whose sex is unspecified, unknown, or irrelevant; a group of objects or individuals; an action; or an abstraction.

Examples include: He cooked the cabbage until it was soft; They opened the meeting by calling it to order; Let the police determine who it was that stole the painting. ‘It’ appears only once in the Great Invocation, in the fourth verse, which is also the sixth sentence:

98 Onelook.com; http://onelook.com/?w=we&ls=a
From the center which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

As we can see, the identity of the specific person, place, or thing to which ‘it’ refers is ambiguous. The ‘race of men’ is clearly a possibility. But so too is ‘the Plan of Love and Light.’ Either way, some sense of direction associated with ‘it’ can be assumed. As with ‘we’, if ‘it’ refers to “the race of men” or some collection of ‘spiritual men’, for example, then the sense of direction derives from their real or potential roles as directors of spiritual energy. If ‘it’ refers to ‘the Plan of Love and Light’ then the sense of direction is two-fold: as shown previously, ‘plan’ and ‘light’ have a downward direction while ‘love’ has an upward one.

100 A third possibility is that it could mean just ‘light.’ This would be the case if the preposition ‘of’ is not assumed to refer to ‘Light’ in the phrase the Plan of Love and Light. If so, then the Plan of Love and Light refers to both the Plan of Love and to Light, i.e. to two distinct things, as would be evident if the phrase were written Light and the Plan of Love.
Chapter 18
Mind, the Agent of Direction

According to the Tibetan, the “spiritual man” learns to direct divine energies with the mind, “the agent of direction” and the ajna center, “the center of direction.”

The ajna center is the “center of direction”; it is placed symbolically between the two eyes, signifying the twofold direction of the life energy of the initiate—outward into the world of men and upward towards the divine Life and Source of all Being. Where the direction of the energy is consciously undertaken (and there are certain energies of which the initiate is constantly aware), the ajna center is controlled and dominated by the indwelling spirit of man; this spiritual man bases all action in relation to these entering energies on the ancient premise that “energy follows thought.” His thought life becomes, therefore, the field of his major effort, for he knows that the mind is the agent of direction; he endeavors to concentrate within himself so that eventually he may consciously control and direct all the incoming divine energies.101

The mind itself can be used in two directions—inward and outward:

It is in the training of the mind that the crux of the situation lies. The human mind is apparently an instrument which we are able to use in two directions. One direction is outward. The mind, in this mode of functioning, registers our contacts with the physical and mental worlds in which we live, and recognizes emotional and sensory conditions. It is the recorder and correlator of our sensations, of our reactions, and of all that is conveyed to it via the five senses and the brain. This is a field of knowledge that has been extensively studied, and much headway has been made by psychologists in understanding the processes of mentation.

As we shall see later, it is the thought apparatus which is involved in Meditation and which must be trained to add to this first function of the mind an ability to turn in another direction, and to register with equal facility the inner or intangible world. This ability to reorient itself will enable the mind to register the world of subjective realities, of intuitive perception and of abstract ideas. This is the high heritage of the mystic, but seems as yet not to be within the grasp of the average man.  

Thus, ‘mind’ is both an ‘agent of direction’ and can be used in two ‘spatial’ or orientational directions.

102 *From Intellect to Intuition*, pp. 7-8. Emphasis added.
Chapter 19

The Centrality of Being

As a verb, ‘is’ is the third person singular, present, indicative form of the verb ‘to be’. Its location in the Invocation is central and thus suggestive of all connotations discussed in Chapter 4 about the word ‘center’—emanation, revolution, attraction. Specifically, ‘is’ occupies the 57th position in the 113 words: it lies in the geometrical center because precisely 56 words precede it and 56 words follow. ‘Is’ also lies in the middle of the three-word phrase “God is known.” Finally, both the word ‘is’ and the phrase ‘God is known’ appear in the seventh and central line of the Invocation—six (6) lines precede and six follow. But the centeredness of ‘is’ is not limited to its location. It is there in a figurative sense, as well. Demonstrating this requires a consideration of both the exoteric and esoteric definitions of ‘is’, as well as ‘being’, the present participle of ‘to be’.

According to the OED, the sense of this verb has evolved over time. The primary sense of ‘be’ and its inflections appears to have been ‘to occupy a place’ (i.e. to sit, stand, lie, etc.) in some specified place. Often this sense appears with an “adverb or prepositional phrase... stating where or how, i.e. in what place or state a thing is.” Then, we are told, came meanings “derived by abstracting the notion of particular place, so as to emphasize that of actual existence”, i.e. to have or take place in the world of fact, to exist, occur, happen, or live. A third set of significations was derived from the first through

... the weakening the idea of actual presence, into the merely intellectual conception of ‘having a place’ in a class of notions, or ‘being identical with’ another notion: ‘centaurs are imaginary creatures’ = ‘centaurs have their place in the class of creatures of the imagination.’ (Emphasis added.)

As noted above, the present participle of ‘to be’ is ‘being’. As a verb without an object, we count among its definitions (1) existing or living (2) taking a place; happening; occurring (3) occupying
a place or position (4) continuing or remaining as before and (5) belonging; attending; befalling. As a noun ‘being’ can mean (1) the fact of existing (2) conscious, moral existence or life (3) substance or nature (4) something that exists (5) a living thing (6) a human being, person and (7) God. Additionally, from philosophy we get these two additional definitions (1) that which has actuality either in materiality or in idea and (2) absolute existence in a complete or perfect state, lacking no essential characteristic; essence.

Though all of them do so to some degree, the last four definitions correspond most closely the uses of ‘being’ in the esoteric philosophy of the Tibetan. In his works there are numerous references to Great Beings, e.g. the Planetary Logos or Ancient of Days, the Solar Logos, and The One About Whom Naught May Be Said. We are told that it is within the sphere of influence of these Great Beings that we human being “live and move and have our being” and that within their respective rings-pass-not that they hold us. It is They who form nuclei or centers into which we are (with)drawn. One such center is Shamballa, the Planetary Head Center, the center where the Will of God is Known. As mentioned previously, these Great Beings are Directors of spiritual energies. And so too, we are told, are human beings. To be more exact, it is for us to become directors too, as is made abundantly clear below:

The Knowers of God in that era will preponderate over those who are simply aspiring to that knowledge, and their contact and the results of the force they transmit will be felt in all the kingdoms of nature. Dominion over all forms, and the power to act as transmitters of that spiritual energy we call love is the promised reward of the triumphant solar Angels, and the prized goal of their meditation work. The Sons of God will triumph on earth in full incarnated expression, and will bring light (therefore life) to all the manifested forms. This is the “life more abundant” of which the Christ speaks. This is the achievement

104 Esoteric Astrology, p. 503.
of the true Nirvanee who, living in unbroken meditation in the spiritual realm yet can work on earth. The work of initiation is to enable a man to live ever at the center, but to act as a distributor of divine energy in any direction and—after the later initiations—in all directions.\textsuperscript{106}

Every human being who reaches the goal of light and wisdom automatically has a field of influence which extends both up and down, and which reaches both inwards to the source of light and outwards into the “fields of darkness”. When he has thus attained he will become a conscious center of life giving force, and will be so without effort. He will stimulate, energize and vivify to fresh efforts all lives that he contacts, be they his fellow aspirants, or an animal, or a flower. He will act as a transmitter of light in the darkness. He will dispel the glamour around him and let in the radiance of reality. When large numbers of the sons of men can so act, then the human family will enter upon its destined work of planetary service. Its mission is to act as a bridge between the world of spirit and the world of material forms. All grades of matter meet in man, and all the states of consciousness are possible to him. Mankind can work in all directions and lift the subhuman kingdoms into heaven and bring heaven down to earth.\textsuperscript{107}

Little by little the triple mechanism is developed and the center of experience expands in knowledge. Today this knowledge is of a very high order, and the world is full of personalities. Supplementing our earlier definitions, a personality might be simply defined as... equipment which is becoming adequate in three directions of contact.\textsuperscript{108}

Serene Observing Directors we will one day be, distributing energy in all directions, and Knowers of God too, expressing our being, from the center where the Will of God is known.

\textsuperscript{106} A Treatise on White Magic, p. 90.  
\textsuperscript{107} A Treatise on White Magic, p. 541.  
The root of the first syllable of Power is poti, which means powerful, lord. It has only two derivatives: the Latin potis, powerful, able; and the Old Persian pati, master. The root for both is and the second syllable of power is es, which means ‘to be.’ Among its many derivatives are the Old English eom and eam, am; is, is, and sie, may it be so. From the Latin there is esse, to be. And from the Greek there are einai, to be; eisont, becoming and sont, being, existing, hence real or true.109

Thus there are two senses of direction associated with ‘Power’. Through its root it is related to the word ‘master’ and thus embodies some of the idea of a powerful and able ‘director.’ Through the root of its second syllable it is linked to the verb ‘to be’ and thus to ‘is’, the word lying at the ‘center’ of the Invocation. Thus, ‘power’ takes on the figurative and literal directions shown to be associated with ‘is’ and ‘being’—principally inward.

Chapter 21
God is Known

Using the methods outlined in the preceding chapters, it seems that neither ‘know’ nor ‘known’ possesses a discernible sense of direction. As shown below, none of the definitions of ‘know’ and ‘known’ possess a clear sense of direction, not even any of the obsolete, archaic, figurative, or poetic ones. The Indo-European root of ‘know’ is ‘gno’ which means “to know” and is not directional. And among the dozens of words descended from this root, in none is the sense of direction evident.

Moreover, ‘know’ is not a verb in the Invocation and thus does not assume any of the directive modalities—imperative, jussive, etc., outlined previously. Nor do any definitions of it in the works of the Tibetan explicitly suggest direction. However, one thing we can say about ‘know’ is that a related word, knowledge, is frequently and strongly associated in the esoteric philosophy of the Tibetan, with the manasic principle,

In the Hall of Ignorance the accumulative side of manas and its ability to store and acquire knowledge and information is being developed. A man, for instance, acquires facts, and application, and sets up vibrations which have to be worked out intelligently. The acquisitive side of this principle is showing forth. In the Hall of Learning the discriminative side is being developed, and the man learns not only to choose but to discard, and he begins to merge the two poles intelligently. In the Hall of Wisdom he discards also, and perfectly blends the two poles, thereby producing that objective something we call light.\[110\]

with the mind and the mental plane,

Through the science of Raja Yoga, the mind will be known as the instrument of the soul and the means whereby the brain of the aspirant becomes illuminated and knowledge gained of those matters which concern the realm of the soul. Under the

\[110\] A Treatise on Cosmic Fire, p. 340.
law of evolution likewise, the mind, being the fifth principle, the fifth root race must be intimately concerned with it, and its corresponding fifth subrace more intimately than any other. Students would do well to bear in mind the following correspondences: (1) The fifth root race: Aryan (2) The fifth subrace: Anglo-Saxon (3) The fifth principle: manas, or mind (4) The fifth plane: the mental (5) The fifth ray: concrete knowledge.\(^{111}\)

and the Third and Fifth Rays:

All the seven rays interact between the life, the form and the inner mind, and are in their essence themselves those three. They are life, they are form, they are intelligence, and their totality is the manifested universe. All seven at different times play on the different aspects. The most important interaction exists between:

- The [1st] Power Ray and that of [7th] Ceremonial Law, just as it does between the first and the seventh planes.
- The [3rd] Activity or Adaptability Ray and that of [5th] Concrete Knowledge or Science, just as it does between the third plane of atma and the fifth plane of mind.\(^{112}\)

Thus, ‘knowledge’ derives its sense of direction somewhat indirectly, i.e. via its close association with the mind and mental principle, concepts shown earlier to have a sense of direction. And yet, there is another closely-related association we might consider—that of placement or position. ‘Known’ is part of the three-word phrase, *God is known*, which lies at the exact center of

---

111 *The Yoga Sutras of Patanjali*, viii.
112 *Letters on Occult Meditation*, pp. 219-20.
the Invocation: fifty-five words precede the phrase and another fifty-five follow. This is notable as these three words form a trinity of sorts. In order they express the three Rays of Aspect, i.e.

- **God** ⇒ Ray 1, Will-Power, the Father, Spirit, Monad, Electric Fire, Shamballa.
- **Is** ⇒ Ray 2, Love-Wisdom, the Son, Soul consciousness, Solar Fire, Hierarchy.
- **known** ⇒ Ray 3, Active Intelligence, the Mother, Matter, Fire-by-Friction, Humanity, the personality, Light.

Thus, at the arithmetic center of Invocation we find ‘is’, emblematic of (human) being and existence, the soul nature, love, consciousness, and the Middle Aspect. To either side one finds the two Aspects whose interaction produces it. This expanded center is formed by a triangle or tri-unity of three words, *God is known*, symbolizing three Aspects—Power, Love, and Light, or perhaps *Power-Love-Light*.

What esoteric principles, if any, does this centrally-placed triangle veil or reveal? To what other ‘centers’ of activity or planes of consciousness, if any, does ‘God-is-known’ direct us? These and related questions are left for the interested reader to ponder.\(^\text{113}\)

---

\(^{113}\) *The Externalization of the Hierarchy*, pp. 559-60.
Part VI

Conclusion
Chapter 22
Summary

In this study thirty-one (31) word-stems in the Invocation derive a sense of direction from their definitions. They were shown to be:

- **Six Prepositions:** From, of, within, into, on, and to;
- **Ten Nouns:** point, Light, Love, Mind, Heart, center, Will, purpose, race, and Earth;
- **Ten Verbs:** stream, descend, guide; work out; return; restore, call, seal, serve, and dwells;
- **Three Adverbs:** forth, out, and where;
- **One Article:** The; and
- **One Conjunction:** And.

Counting the plural form of three of these word-stems (Mind/minds, Heart/hearts, Will/wills) gives a total of 34 unique words. Through recourse to etymology, the twenty-five (25) word-stems listed below were shown to possess a clear sense of direction. The seven italicized words below were not among those in the ‘definitions’ list above. This brings the total to 38 word-stems and 41 unique words.

- **Six Prepositions:** from, into, of, on, to, within
- **Six Nouns:** door, evil, Light, Plan, point, purpose
- **Six Verbs:** descend, dwells, guide, restore, return, seal,
- **Three Adverbs:** forth, out, where
- **Two Pronouns:** it, which
- **One Conjunction:** and
- **One Adjective:** little.
The rules and conceptual vocabulary of English grammar provided the sense of direction for two words—‘let’ and ‘may’—neither of which were among the ‘definition’ and ‘etymology’ lists. They are both verbs that assume the imperative mood, one of several ‘directive’ modalities. This brings the total number of word-stems to 40 and the number of different words to 43.

Another five words in the Invocation—God, Christ, Masters, men, and Mind—were identified as directors of spiritual energy or, in the case of mind, as “the agent of direction”, the means by which that energy is directed. With the addition of God, Christ, and men, the total number of word-stems rose to 43 and the number of different words to 46. Because the pronoun “we” took one or more of the ‘directors’ as its referent, it too was found to possess a sense of direction by way of esoteric philosophy. Finally, four words—is, know, known, and Power—were shown to derive their sense of direction primarily from esoteric doctrine. This raised the totals to 47 words-stems and 51 unique words—thereby including all the words of the Invocation, as shown in the summary table below.
Table 22.1
The Sense of Direction in the Words of the Invocation

<table>
<thead>
<tr>
<th>Word</th>
<th>Form Class</th>
<th>Def.</th>
<th>Etymology</th>
<th>Grammar</th>
<th>Esoteric</th>
<th>Orientation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. From</td>
<td>Preposition</td>
<td>X</td>
<td>X</td>
<td></td>
<td>X</td>
<td>Away</td>
</tr>
<tr>
<td>2. The</td>
<td>Article</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>Outward</td>
</tr>
<tr>
<td>3. Point</td>
<td>Noun</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Forward</td>
</tr>
<tr>
<td>4. Of</td>
<td>Preposition</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>Away from, out of</td>
</tr>
<tr>
<td>5. Light</td>
<td>Noun</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>Down, Descending</td>
</tr>
<tr>
<td>6. Within</td>
<td>Preposition</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>Inward</td>
</tr>
<tr>
<td>7. Mind(s)</td>
<td>Noun</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Away, toward</td>
</tr>
<tr>
<td>8. God</td>
<td>Noun</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Let</td>
<td>Verb</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td>Outward</td>
</tr>
<tr>
<td>10. Stream</td>
<td>Verb</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>Forward</td>
</tr>
<tr>
<td>11. Forth</td>
<td>Adverb</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Forward, away, out from</td>
</tr>
<tr>
<td>12. Into</td>
<td>Preposition</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>Inward</td>
</tr>
<tr>
<td>13. Men</td>
<td>Noun</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>14. Descend</td>
<td>Verb</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>Downward</td>
</tr>
<tr>
<td>15. On</td>
<td>Preposition</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>On to, upon, towards</td>
</tr>
<tr>
<td>16. Earth</td>
<td>Noun</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Downward, down under</td>
</tr>
<tr>
<td>17. Love</td>
<td>Noun</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Inward, upward</td>
</tr>
<tr>
<td>18. Heart(s)</td>
<td>Noun</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Inward, inspire</td>
</tr>
<tr>
<td>19. May</td>
<td>Verb</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. Christ</td>
<td>Noun</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. Return</td>
<td>Verb</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Backward, around, back</td>
</tr>
<tr>
<td>22. To</td>
<td>Preposition</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>Toward, against</td>
</tr>
<tr>
<td>23. Center</td>
<td>Noun</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Turn, outward, inward</td>
</tr>
<tr>
<td>24. Where</td>
<td>Adverb</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Away from, outward</td>
</tr>
<tr>
<td>25. Will</td>
<td>Noun</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Forward</td>
</tr>
<tr>
<td>Word</td>
<td>Form Class</td>
<td>Def.</td>
<td>Etymology</td>
<td>Grammar</td>
<td>Esoteric</td>
<td>Orientation</td>
</tr>
<tr>
<td>--------------</td>
<td>------------</td>
<td>------</td>
<td>-----------</td>
<td>---------</td>
<td>----------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>26. Is</td>
<td>Verb</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>27. Know(n)</td>
<td>Adj./Noun</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>28. Purpose</td>
<td>Noun</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Forward, before</td>
</tr>
<tr>
<td>29. Guide</td>
<td>Verb</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>Forward, before</td>
</tr>
<tr>
<td>30. Little</td>
<td>Adjective</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Downward</td>
</tr>
<tr>
<td>31. Which</td>
<td>Pronoun</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>From what place</td>
</tr>
<tr>
<td>32. Masters</td>
<td>Noun</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>33. And</td>
<td>Conj</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>Inward</td>
</tr>
<tr>
<td>34. Serve</td>
<td>Verb</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Outward, through</td>
</tr>
<tr>
<td>35. We</td>
<td>Pronoun</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Outward, Upward, Inward</td>
</tr>
<tr>
<td>36. Call</td>
<td>Verb</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Onward, around, descent</td>
</tr>
<tr>
<td>37. Race</td>
<td>Noun</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Down, drive inward</td>
</tr>
<tr>
<td>38. Plan</td>
<td>Noun</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>Hither, towards what place</td>
</tr>
<tr>
<td>39. work</td>
<td>Verb</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Along, alongside</td>
</tr>
<tr>
<td>Work out</td>
<td>Phr. Verb</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>Outward</td>
</tr>
<tr>
<td>40. Out</td>
<td>Adverb</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Outward</td>
</tr>
<tr>
<td>41. It</td>
<td>Pronoun</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td>Hither, towards what place</td>
</tr>
<tr>
<td>42. Seal</td>
<td>Verb</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Toward out of doors, outside</td>
</tr>
<tr>
<td>43. Door</td>
<td>Noun</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Upward, overreaching bounds</td>
</tr>
<tr>
<td>44. Evil</td>
<td>Noun</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td>Upright, straightforward</td>
</tr>
<tr>
<td>45. Dwells</td>
<td>Verb</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>46. Power</td>
<td>Noun</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>Back, backward, back into</td>
</tr>
<tr>
<td>47. Restore</td>
<td>Verb</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Chapter 23
Spheres of Influence

A careful examination of Table 22 reveals a large number and wide variety of spatial orientations associated with the Invocation’s words. They include:

- **Outward**: the, stream, where, serve, call, work out, out, door, center, forth.
- **Inward**: within, into, Love, Heart, hearts, center, and, call, Plan, restore.
- **Onward**: race.
- **Forward**: point, forth, purpose, guide, Will, wills.
- **Backward**: return, restore.
- **Away**: from, of, Mind(s), forth, where, which.
- **Back**: return, restore.
- **Toward**: Mind(s), door, it, to.
- **Along**: seal.
- **Through**: serve.
- **Upward**: Love, little, call, evil, dwells, the.
- **Downward**: Light, descend, Earth, race, Plan, on.
- **(Turning) Around**: return, center, race.

It is possible to reduce this list to a set of three dimensions provided we recognize certain relationships that exist among some subsets of the words above. First, note that the directions such as onward, forward, backward, away, back, toward, along, inward, and outward are all ‘radial’ in that they suggest movement toward or away from some point of reference. Moreover, note that nothing about these directions suggests rotation or turning, ascending or descending.
By contrast, the directions *upward* and *downward* are vertical in their orientation because they clearly indicate motion directed up or down relative to some plane, axis, reference point. Finally, we should note that three words in the Invocation—*center*, *race*, and *return*—suggest rotational and orbital motion; they suggest turning or movement around some point, center, or axis.

Anyone who has had advanced coursework in Calculus, Physics, Geography, or Cartography will recognize that these three types of motion, as well as their associated directions, describe what is known as a system of polar spherical coordinates where:

- rho \( r \) is the distance **outward** from the point of origin,
- phi \( \phi \) is the angle of declination, i.e. latitude **downward** from the vertical axis, and
- theta \( \theta \) is the angle of **rotation** in the horizontal plane, i.e. longitude.

![Figure 2. Spherical Coordinate System](image-url)
That these directions can be construed to suggest a sphere is quite significant, if for no other reason than the large number of references made by the Tibetan in his books about spheres and spheres of influence operating at all levels of consciousness. For example, we are told

That Man himself is spheroidal in form,\textsuperscript{114} as are his mental,\textsuperscript{115} and causal bodies.\textsuperscript{116}

That “The Ray of Intelligent Activity” is “the cause of rotary motion, and therefore of the spheroidal form of all that exists.”\textsuperscript{117}

That “From the occult standpoint, all that manifests is spheroidal in form but that this is not readily apparent unless etheric vision has been developed.”\textsuperscript{118}

That The Solar Logos “is distinguished by the spheroidicity of His manifesting existence”\textsuperscript{119} and that our solar system is a “part of a still greater spheroidal whole.”\textsuperscript{120}

That atoms may be “regarded as the central life, manifesting through a spheroidal form.”\textsuperscript{121}

That “It is a fact in nature that all that is in existence dwells within a sphere.”\textsuperscript{122}

And, finally, that “The chemical atom is spheroidal; man dwells within a sphere, as does the planetary Logos and the solar Logos.”\textsuperscript{123}

\textsuperscript{114} A Treatise on Cosmic Fire, p. 248.
\textsuperscript{115} A Treatise on Cosmic Fire, p. 41.
\textsuperscript{116} A Treatise on Cosmic Fire, p. 811.
\textsuperscript{117} A Treatise on Cosmic Fire, p. 40.
\textsuperscript{118} A Treatise on Cosmic Fire, p. 1094.
\textsuperscript{119} A Treatise on Cosmic Fire, p. 258.
\textsuperscript{120} The Yoga Sutras of Patanjali, p. 301.
\textsuperscript{121} The Consciousness of the Atom, p. 98.
\textsuperscript{122} A Treatise on Cosmic Fire, p. 1040.
\textsuperscript{123} A Treatise on Cosmic Fire, p. 1041.
In light of the above quotes, it is interesting and quite appropriate that the word race is the only one in the Invocation associated with all three directions in the spherical coordinate system. Recall that in Chapter 4 I wrote:

At least four directions are apparent in the definitions of ‘race’ below. The most emphasized is downwards, as evidenced by the word’s use in definitions related to descent, i.e. ancestry, parentage, offspring, etc. A second direction is circular, or perhaps (counter)-clockwise as evidenced by the meanings related to both the movement of heavenly bodies and the circular and earthly path of a beast of burden. Then there is the forward or onward movement of any object, but particularly of celestial bodies and streams of water. Finally, there is the inward direction, the piercing and penetrating motion that is revelatory in its work, that penetrates, tears away, peels off, and roots out.

It is now apparent that those four directions—downward, circular, forward, and inward—can be placed within the frame of reference of a spherical coordinate system: ‘downward’ corresponds to the vertical axis through the origin (φ), i.e. latitude; ‘inward’ and ‘forward’ are radial, indicating direction toward or away from the origin (r); and ‘circular’ corresponds to rotational motion in the horizontal plane about the origin (θ). Thus, the word ‘race’ is unique among words in the Invocation insofar as its directions trace a sphere of influence. Given the association of ‘race’ with beings, both human and spiritual, and the esoteric fact that beings of all grades are characterized by spheroidicity, there seems no better word in the Invocation to embody this association. The role of the Invocation in expanding the disciple’s sphere of influence is certainly a subject deserving of much greater investigation.
Chapter 24
Proper Direction

Also notable in the Table 22 is the relationship among directions associated with certain combinations of words. For example, the Great Invocation contains eleven (11) proper nouns—Light, Mind, God, Earth, Love, Heart, Christ, Will, Masters, Plan, and Power.\(^{124}\)

These eleven (11) specific persons, places, and things, appear 21 times and are easily recognizable by the capitalization of their first letters, as shown below:

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

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

From the centre where the **Will** of **God** is known
Let purpose guide the little wills of men-
The purpose which the **Masters** know and serve.

From the centre which we call the race of men
Let the **Plan** of **Love** and **Light** work out
And may it seal the door where evil dwells.

Let **Light** and **Love** and **Power** restore the **Plan** on **Earth**.

Below are listed, by verse, eight (8) proper nouns along with their corresponding spatial orientation. (Recall that three of the proper nouns—God, Christ, and Masters—are ‘directors’ and their definitions and roots lend them no specific spatial orientation.)

\(^{124}\) In his book *Sacred Vessel of the Mysteries*, John Berges referred to these as “capitalized keywords.”
Verse 1:
Light = \textbf{downward}, upward
Mind = away, toward
Earth = \textbf{downward}

Verse 2:
Love = upward, \textbf{inward}
Heart = \textbf{inward}
Earth = down

Verse 3:
Will = \textbf{forward}

Verse 4:
Plan = \textbf{downward, inward}
Love = upward, \textbf{inward};
Light = \textbf{downward, upward}

Verse 5:
Light = \textbf{downward, upward}
Love = upward, \textbf{inward}
Power = \textbf{inward}
Plan = \textbf{downward, inward}
Earth = \textbf{downward}

As can be readily discerned, the predominant directions by verse are as follows:
Verse 1: Downward
Verse 2: Inward
Verse 3: Forward
Verse 4: Downward, Inward, Upward
Verse 5: Downward, Inward, Upward
This pattern of directions is quite remarkable. First, the three directions—downward, inward, and forward—are dominant in the first three verses, respectively. Those three verses have keynotes of ‘Light’, ‘Love’, and ‘Will’, respectively.

Second, recall that the fourth verse contains the phrase the Plan of Love and Light. It is the first time in the Invocation that the words ‘Love’ and ‘Light’ are found in the same verse or sentence. Moreover they are balanced; each word appears once, thereby reflecting the perfect symmetry between the concepts in the first two verses. The two directions with which ‘Light’ and ‘Love’ are associated—downward and inward—appear twice across the three proper nouns (Light = downward; Love = inward, and Plan = downward and inward). Also note that ‘Plan’ embodies both directions (downward and inward) while ‘Light’ and ‘Love’ embody one of each—downward and inward, respectively. This relationship can be rendered geometrically, as shown below:

![Figure 3. The Three Directions of ‘the Plan of Love and Light’](image)

---

125 See my discussion on the figure Isocolon in The Compass of Light, Volume I, Figures of Speech in the Great Invocation.
In the fifth and final verse, ‘Light’ and ‘Love’ again appear once; their two dominant directions are again balanced, this time appearing three times across the five proper nouns:

- Light = **downward**, upward
- Love = upward, **inward**
- Power = **inward**
- Plan = **downward**, inward
- Earth = **downward**

Third, note that only one word, ‘Will’, is associated with the forward direction. It appears in the third or middle verse and seems to have an interactive or balancing effect: before it ‘Light’ and ‘Love’ and associated their directions (downward and inward) appear once each; and they appear in different verses. After appearance of ‘Will’, of which ‘Love’ and ‘Light’ are aspects, these two co-occur. That is to say, they

1. appear with each other in the same verse
2. appear the same number of times, whereas before ‘Light’ appeared more often
3. invert their order (Love, Light, Light, Love); and finally,
4. show balance in the directions with which they are associated.

One way of symbolizing these relationships is with an equilateral triangle or as balance or scale whose pans are named ‘Love’ and ‘Light’ and whose pole is ‘Will.’

Fourth, note that there is no backward or turning motion associated with these specific proper nouns. There is only translational motion here—upward, outward, downward, toward, and forward—from one place to another. It is fitting, then, that some of the directions (spatial orientations) associated with these key persons, places, and things are mentioned explicitly in several
passages in the Tibetan’s works. Here are two of the most relevant examples:

- Pose yourself at the “door of exit” in the head. Realize that that point is one from which you can look outward upon the world of physical living, inward upon the world of the emotions or of mental perception, or upwards toward the soul. These three directions form a triangle of projected sensitivity.\(^{126}\)

- Then look forth imaginatively in three directions: Upward to the world of the soul, to the kingdom of God and to the Hierarchy. Seek as you do this to link up definitely with your own Master, of whom I am, with his permission, at this time the chosen representative. Inward to the world of men, seeking to contact the subjective world of human thought and aspiration—the world of ideals and of human aspirational vision. Outward over the world of events, over the exoteric objective world of tangible happenings.\(^{127}\)


\(^{127}\) *ibid*, p. 590. Emphasis in original.
Chapter 25
Moral Compass

It is also very noteworthy that at least four of these directions—downward, inward, forward, and upward—also have spiritual, metaphorical, metaphysical, and moral connotations. Consider the following definitions:

- **Downward**: Spatially or metaphorically from a higher to a lower level or position.\(^{128}\)
- **Downward**: Towards that which is lower in order, or inferior in any way.\(^{129}\)
- **Inward**: Relating to or existing in the mind or thoughts.\(^{130}\)
- **Inward**: An inner essence or spirit.\(^{131}\)
- **Inward**: Said of the heart as a material organ possessing an interior part; and so, figuratively, of the heart, mind, soul, spirit, regarded as seats of feeling and thought.\(^{132}\)
- **Inward**: Applied to the mind, thoughts, and mental faculties as located within the body; hence to mental or spiritual conditions and actions, as distinguished from bodily or external phenomena, and so = mental or spiritual.\(^{133}\)
- **Inward**: Conceived in or coming from one’s inmost heart; deeply felt, heartfelt; hence, earnest, fervent.
- **Inward**: Spiritually minded, devout, pious.\(^{134}\)

---

128 Onelook.com; http://onelook.com/?w=downward&last=donward&loc=spell1
130 Onelook.com; http://onelook.com/?w=inward&ls=a
131 AHDEL; http://www.bartleby.com/61/96/I0219600.html
133 ibid.
134 ibid.
- **Inward**: Of a relation or feeling between two persons: Close, intimate. *Obs.*\(^{135}\)

- **Forward/Onward**: Principal, foremost, *Obs.*\(^{136}, 137\)

- **Forward**: Ardently inclined; eager.\(^{138}\)

- **Forward**: Lacking restraint or modesty; presumptuous or bold.\(^{139}\)

- **Forward**: Being ahead of current economic, political, or technological trends; progressive.\(^{140}\)

- **Forward**: Deviating radically from convention or tradition; extreme.\(^{141}\)

- **Forward**: Exceptionally advanced; precocious.\(^{142}\)

- **Forward**: Of, relating to, or done in preparation for the future.\(^{143}\)

- **Upward**: In a direction from lower to higher; toward a higher place; in a course toward the source or origin.\(^{144}\)

- **Outward**: From the inner self or mind into external actions or conditions. *Obs. rare.*\(^{145}\)

The Tibetan discussed the “esoteric” significance of these four directions in relation to disciples in training for initiation:

---

\(^{135}\) *ibid*. *Obs. = obsolete.*

\(^{136}\) *ibid*. *Obs. = obsolete.*

\(^{137}\) Interestingly, *onward* has an obsolete definition meaning “antagonistic, inimical, opposed.”


\(^{139}\) *ibid.*

\(^{140}\) *ibid.*, http://www.bartleby.com/61/45/F0274500.html

\(^{141}\) *ibid.*, http://www.bartleby.com/61/45/F0274500.html

\(^{142}\) *ibid.*, http://www.bartleby.com/61/45/F0274500.html

\(^{143}\) *ibid.*, http://www.bartleby.com/61/45/F0274500.html


Instead of the emphasis being laid upon the relation of the individual to his soul, to his Master and to the Ashram, his consciousness is consciously expanded (if I may use such an apparently redundant phrase) in order to bring about a realization upwards into kingdoms hitherto unseen and unknown, downwards into kingdoms which we call subhuman, outwards into the human environment and into the human kingdom, and inwards (a meaningless word, my brother) toward divinity itself. This means towards synthesis, towards wholeness, towards the sense of the entire, towards totality. For all these four directions (of which north, south, east and west are symbols) there are specific techniques, but today I may only indicate direction.146

Our destiny is to see our the circumference of our consciousness expanded upward “into kingdom’s hitherto unseen” and downward into the subhuman kingdoms and outward to our fellow man and inward where lies our very essence. Perhaps we can think of these as four cardinal directions on a ‘moral compass’ which guides our steps forward on the Way back to the Father’s Home.

Chapter 26
Encompassment

As discussed in Chapter 4, one of the definitions of ‘point’ as a noun concerns compasses:

Each of the equidistant points on the circumference of the mariner’s compass, indicated by one of the thirty-two rays drawn from the centre, which serve to particularize... the direction of which an object lies.\(^{147}\)

A ‘point’ is, then, one of the 32 lines radiating out from the center of a compass and marking the specific directions which mariners use to chart their course, e.g. North (N), North-by-East (NbE), North-Northeast (NNE), Northeast-by-North (NEbN), Northeast (NE), Northeast-by-East (NEbE), East Northeast (ENE), East-by-North (EbN), etc. A pictorial representation appears below:

![Figure 4. A 32-point Mariner’s Compass](image_url)

As indicated previously, the majority of words of the Invocation expresses spatial orientation in one of three directions—vertical, rotational, and horizontal or radial: they thereby inscribe a sphere. One of the most surprising findings of this study is that exactly 32 of the Invocation’s 47 word-stems in the Invocation are associated with the radial direction, e.g. forward, outward, inward, etc. They are summarized in Table 26.1 below, in order of their first appearance.

---

### Table 26.1
#### Thirty-two ‘Radial’ Word-Stems

<table>
<thead>
<tr>
<th>Word</th>
<th>Rotational</th>
<th>Vertical</th>
<th>Radial</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. from</td>
<td>away</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. the</td>
<td></td>
<td>upward</td>
<td>outward</td>
</tr>
<tr>
<td>3. point</td>
<td></td>
<td>forward</td>
<td></td>
</tr>
<tr>
<td>4. of</td>
<td></td>
<td>away from, out of</td>
<td></td>
</tr>
<tr>
<td>5. within</td>
<td></td>
<td>inward</td>
<td></td>
</tr>
<tr>
<td>6. mind(s)</td>
<td></td>
<td>away, toward</td>
<td></td>
</tr>
<tr>
<td>7. stream</td>
<td></td>
<td>outward</td>
<td></td>
</tr>
<tr>
<td>8. forth</td>
<td></td>
<td>forward, away, out from</td>
<td></td>
</tr>
<tr>
<td>9. into</td>
<td></td>
<td>inward</td>
<td></td>
</tr>
<tr>
<td>10. on</td>
<td></td>
<td>on to, upon, towards</td>
<td></td>
</tr>
<tr>
<td>11. love</td>
<td></td>
<td>upward</td>
<td>inward</td>
</tr>
<tr>
<td>12. heart(s)</td>
<td></td>
<td>inward</td>
<td></td>
</tr>
<tr>
<td>13. return</td>
<td></td>
<td>backward, back</td>
<td></td>
</tr>
<tr>
<td>14. to</td>
<td></td>
<td>toward, against, upon</td>
<td></td>
</tr>
<tr>
<td>15. center</td>
<td></td>
<td>outward, inward</td>
<td></td>
</tr>
<tr>
<td>16. where</td>
<td></td>
<td>away from, outward</td>
<td></td>
</tr>
<tr>
<td>17. will(s)</td>
<td></td>
<td>forward</td>
<td></td>
</tr>
<tr>
<td>18. purpose</td>
<td></td>
<td>forward, before</td>
<td></td>
</tr>
<tr>
<td>19. guide</td>
<td></td>
<td>forward, before</td>
<td></td>
</tr>
<tr>
<td>20. which</td>
<td></td>
<td>from what place</td>
<td></td>
</tr>
<tr>
<td>21. and</td>
<td></td>
<td>inward</td>
<td></td>
</tr>
<tr>
<td>22. serve</td>
<td></td>
<td>outward, through</td>
<td></td>
</tr>
<tr>
<td>23. call</td>
<td></td>
<td>upward</td>
<td>outward, through</td>
</tr>
<tr>
<td>24. race</td>
<td></td>
<td>around</td>
<td>downward, onward, in ward</td>
</tr>
<tr>
<td>25. plan</td>
<td></td>
<td>downward</td>
<td>forward, before</td>
</tr>
<tr>
<td>26. (work) out</td>
<td></td>
<td></td>
<td>outward</td>
</tr>
<tr>
<td>27. it</td>
<td></td>
<td>towards what place</td>
<td></td>
</tr>
<tr>
<td>28. seal</td>
<td></td>
<td>along, alongside</td>
<td></td>
</tr>
<tr>
<td>29. door</td>
<td></td>
<td>toward out of doors, outside</td>
<td></td>
</tr>
<tr>
<td>30. evil</td>
<td></td>
<td>upward</td>
<td>overreaching bounds</td>
</tr>
<tr>
<td>31. dwells</td>
<td></td>
<td>upward</td>
<td>straightforward</td>
</tr>
<tr>
<td>32. restore</td>
<td></td>
<td></td>
<td>back, backward, back into</td>
</tr>
</tbody>
</table>
This is not the first time this number, 32, has shown up in this study. Recall previously that some 25 words acquire a sense of direction by way of their Indo-European roots (see Table 8.1). Recall further that several of those 25 words had more than one syllable, e.g. *within* or *purpose* and that one word, *Light*, could be traced back to two different roots. The result was that there were 32 roots associated with the 25 words. The roots associated with these words are summarized in Table 26.2, below:

**Table 26.2**

<table>
<thead>
<tr>
<th>Word</th>
<th>Root</th>
<th>Word</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>and</td>
<td>en</td>
<td>17. on</td>
<td>an</td>
</tr>
<tr>
<td>2. descend</td>
<td>de-</td>
<td>18. out</td>
<td>ud-</td>
</tr>
<tr>
<td>3. descend</td>
<td>skand</td>
<td>19. plan</td>
<td>plat-</td>
</tr>
<tr>
<td>4. door</td>
<td>dhwer</td>
<td>20. point</td>
<td>peuk</td>
</tr>
<tr>
<td>5. dwells</td>
<td>bheu</td>
<td>21. <em>purpose</em></td>
<td>per</td>
</tr>
<tr>
<td>6. evil</td>
<td>wap; up-elo</td>
<td>22. <em>purpose</em></td>
<td>apo</td>
</tr>
<tr>
<td>7. forth</td>
<td>per</td>
<td>23. <em>restore</em></td>
<td>re-</td>
</tr>
<tr>
<td>8. from</td>
<td>per</td>
<td>24. <em>restore</em></td>
<td>st(a)-</td>
</tr>
<tr>
<td>9. guide</td>
<td>weid</td>
<td>25. <em>return</em></td>
<td>re-</td>
</tr>
<tr>
<td>10. into</td>
<td>en</td>
<td>26. <em>return</em></td>
<td>tere</td>
</tr>
<tr>
<td>11. into</td>
<td>de</td>
<td>27. seal</td>
<td>sekw</td>
</tr>
<tr>
<td>12. it</td>
<td>ko</td>
<td>28. to</td>
<td>de</td>
</tr>
<tr>
<td>13. light</td>
<td>legwh</td>
<td>29. where</td>
<td>kwo</td>
</tr>
<tr>
<td>14. light</td>
<td>leuk</td>
<td>30. which</td>
<td>kwo</td>
</tr>
<tr>
<td>15. little</td>
<td>leud</td>
<td>31. <em>within</em></td>
<td>wi</td>
</tr>
<tr>
<td>16. of</td>
<td>apo</td>
<td>32. <em>within</em></td>
<td>en</td>
</tr>
</tbody>
</table>

Readers interested in numerology may find significance in the relationship between these two numbers—32 and 25. The former is equal to 2 raised to the 5th power, i.e. $2^5$ (note 2 and 5). The latter is equal to 5 raised to the second power, i.e. $5^2$, a reversal of the previous relationship.
Finally, recall from Chapter 4 that 32 word-stems in the Invocation derive their sense of direction from their definitions:

- Six prepositions: From, of, within, into, on, and to
- Eleven nouns: point, Light, Love, Mind(s), Heart(s), center, Will(s), purpose, Plan, race, and, Earth.
- Nine verbs: stream, descend, guide, return, restore, call, seal, serve, and dwells.
- One phrasal verb: work out
- Three adverbs: forth, out, and, where
- One conjunction: and
- One article: the

Table 26.3
Thirty-two Definitionally Directional Word-Stems

<table>
<thead>
<tr>
<th>Word</th>
<th>Part of Speech</th>
<th>Word</th>
<th>Part of Speech</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. From</td>
<td>Preposition</td>
<td>17. center</td>
<td>Noun</td>
</tr>
<tr>
<td>2. of</td>
<td>Preposition</td>
<td>18. stream</td>
<td>Verb</td>
</tr>
<tr>
<td>3. within</td>
<td>Preposition</td>
<td>19. descend</td>
<td>Verb</td>
</tr>
<tr>
<td>4. into</td>
<td>Preposition</td>
<td>20. guide</td>
<td>Verb</td>
</tr>
<tr>
<td>5. on</td>
<td>Preposition</td>
<td>21. return</td>
<td>Verb</td>
</tr>
<tr>
<td>6. to</td>
<td>Preposition</td>
<td>22. restore</td>
<td>Verb</td>
</tr>
<tr>
<td>7. Light</td>
<td>Noun</td>
<td>23. call</td>
<td>Verb</td>
</tr>
<tr>
<td>8. Love</td>
<td>Noun</td>
<td>24. seal</td>
<td>Verb</td>
</tr>
<tr>
<td>9. Mind(s)</td>
<td>Noun</td>
<td>25. serve</td>
<td>Verb</td>
</tr>
<tr>
<td>10. Heart(s)</td>
<td>Noun</td>
<td>26. dwells</td>
<td>Verb</td>
</tr>
<tr>
<td>11. Will(s)</td>
<td>Noun</td>
<td>27. work (out)</td>
<td>Verb (Phrasal)</td>
</tr>
<tr>
<td>12. Earth</td>
<td>Noun</td>
<td>28. forth</td>
<td>Adverb</td>
</tr>
<tr>
<td>13. point</td>
<td>Noun</td>
<td>29. out</td>
<td>Adverb</td>
</tr>
<tr>
<td>14. purpose</td>
<td>Noun</td>
<td>30. where</td>
<td>Adverb</td>
</tr>
<tr>
<td>15. Plan</td>
<td>Noun</td>
<td>31. and</td>
<td>Conjunction</td>
</tr>
<tr>
<td>16. race</td>
<td>Noun</td>
<td>32. the</td>
<td>Article</td>
</tr>
</tbody>
</table>
Thus, the Invocation has 32 word-stems whose sense of direction is radial, another 32 word-stems that derive the sense exclusively from their definitions, and another 32 syllables getting direction from their etymological roots. This is an astounding and remarkable concordance. Moreover, it is also the number of directions on the face of a mariner’s compass. It is unlikely that these are coincidental.

There are an unlimited number of ways to assign these words, words-stems, and syllables to the 32 points on the dial of a compass. It is left as an exercise to the interested reader to determine what arrangements are most compelling and significant. However, no matter what the arrangements may be, this much seems clear: the words of the Invocation would seem to describe a sphere with Greater and lesser lives at the center, Directors, who literally and figuratively radiate and direct energy in all directions from the center, from the center where the Will of God is known. The 32 radial words, word-stems, and roots are symbolically, if not literally, directional points on a Compass of Light. They may serve as starting points to a deeper understanding of direction and its pivotal importance in the Tibetan’s philosophy.
Chapter 27
Embodiment

The key finding of this study is that every single word in the Invocation, in these “Stanzas of Direction”, possesses a clear sense of direction. To paraphrase the Tibetan, this is nothing short of “amazing.” How such a mantram comes into existence staggers the imagination. Imagine for a second how extraordinary of an achievement it is to compose a 113-word mantram so that every word embodies the same one abstract idea, let alone one so central to an entire philosophical system. Take, for example, the word ‘Light’. It has many, many definitions, meanings, uses, and synonyms. It can take the form of a verb, noun, and adjective. Manifold are its uses in the fields of the arts and sciences and its esoteric meanings are equally numerous and profound. Consider, how would one compose a mantram that embodies its central meanings and significations and at the same time, when the words are taken together, conveys even deeper or hidden ones? Moreover, how would one accomplish this without ever using the word ‘light’ itself? It would be very, very difficult.

Could such a thing even be accomplished by a mere mortal, the impetus would have to originate at a level higher than the rational mind, perhaps from a plane of archetypes, archetypes for which words and their meanings are mere forms—and inadequate ones at that. This is not to say that it could not be done, only that it would be exceedingly difficult. I know of no similar claim made for any utterance, written or spoken. Nor do I know of any utterance of any length or from any religious or spiritual tradition that so comprehensively embodies and elaborates a single concept in such a fashion.

Now of course the Christian and esoteric traditions both allow for this possibility, albeit indirectly. From the Tibetan we are told that the Invocation is a Word of Power and that it embodies the conclusions of the thinking of The Ancient of Days, i.e. of God. From the former one can borrow a powerful scriptural metaphor used in another context, that of a “Word made flesh.” But here we
do intend both senses, i.e. of “flesh and bone” and “given substance or detail, filled out.” In other words, the Invocation is a Word fully fleshed out, the Word being ‘direction’ and the detail being the manifold and subtle senses in which ‘direction’ is expressed. The “flesh and bone” or physical manifestation of this Word of Power is, as I have attempted to show, a compass—or more specifically, a Compass of Light.

Unfortunately, the lexicon of linguistics and rhetoric is conspicuously absent of terminology with which to define a relationship as described above. And lacking such conceptual vocabulary, it is not unreasonable to conclude that the idea has not been conceived as a possibility. In addition, I am aware of no claim that such a thing has been achieved or demonstrated by any extant mantram, prayer, or spiritual utterance. They certainly could exist but if so, they are likely exceedingly rare and perhaps, exceedingly potent. But if no such utterance is known to exist, then the Great Invocation could be the first and perhaps the only. And if so, it might help to affirm why the Tibetan called it “one of the greatest of the world’s prayers and... on a par with the other voiced expressions of spiritual desire and intention”.

Criticism and lack of imagination aside, there remains a clear need for a term to describe this unique and perhaps unparalleled relationship. The one I choose is ‘embodiment’ which I define in this context as “the unexpressed, yet underlying, abstract idea that encompasses the sum total (or the substantial majority) of the words of an utterance.” The Oxford English Dictionary defines ‘embody’ as “to put ‘into a body’; to invest or clothe ‘(a spirit) with a body’ and ‘to impart a material, corporeal, or sensual character to.’” But it also includes among its definitions, these two, which conform closely with my definition:

To give a concrete form to (what is abstract or ideal); to express (principles, thoughts, intentions) in an institution, work of art, action, definite form of words.

150 The Rays and the Initiations, p. 757.
Of institutions, works of art, actions, forms of words, etc.: To be an embodiment or expression of (an idea, principle, etc.)  

This may be what The Tibetan had in mind when he used the same word in describing the Invocation to His disciples:

It is my intention this year to have you concentrate upon the new Invocation from the point of view that it **embodies** the divine intent and summarizes the conclusions of the thinking of the planetary Logos. It is the most abstract form of meditation with which you have yet been presented. 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. But the true inner implications and significances are of very deep import and are not superficially apparent. I challenge you to penetrate, through meditation, more deeply into the vital meaning of these words, these amazing words. They **embody**, as far as is possible in modern language, a formula which has been in possession of the Hierarchy ever since it was founded on Earth, but which is only now available for use, owing to the point in evolution reached by mankind.  

In light of the previous analysis, when we read that the Great Invocation “**embodies** the divine intent and summarizes the conclusions of the thinking of the planetary Logos” we understand it more deeply and in more ways than before. Intention and direction are, of course, related: both of them, along with ‘purpose’, are synonyms of the noun ‘aim’, i.e. goal; and both of them are synonyms of purpose.”  

As for concept of ‘embodiment’, it is used several hundred times by The Tibetan in His books. Here are a few examples:

The first or will energy is, as you know, focused in Sanat Kumara... Who is the **embodiment** of the Personality of the

---

153 *Thesaurus.com*; http://thesaurus.reference.com/browse/direction  
154 *ibid.*, http://thesaurus.reference.com/browse/purpose
planetary Logos. The love force is focused through the two great spiritual Lords of the Hierarchy, the Buddha and the Christ, Who are both *embodiments* of the heart center of the planetary Logos...\(^{155}\)

The “intruding agent of light”... sees a vision, hears a voice, registers a message, or—highest form of all—he becomes a channel of power and light to the world, a conscious *Embodiment* of divinity, or a Custodian of a divine principle.\(^{156}\)

(The New Group of World Servers) can be regarded as the *embodiment* of the emerging Kingdom of God on earth...\(^{157}\)

An ideal is only an *embodied* idea.\(^{158}\)

...the Christ is on His way. He is the *embodiment* of freedom...\(^{159}\)

And to this list we can add one more item: the Great Invocation is the embodiment of direction—and subtly so. After all, the word itself appears not once. Nor do any of its inflections or descendants of its roots. Yet, it is there—spatially, grammatically, etymologically, esoterically. It is there, a single yet unspoken WORD—*DIRECTION*—amidst 113 words. It is there—just as we were told:

I am anxious to ascertain your reaction to these words, and am asking you for one entire year to concentrate your meditative thinking and your reflective power upon them. At the same time, they provide, in an almost singular manner, the next developing stage in the series of meditations I have planned for you; they should also (in a peculiar manner) enable you to move forward in your thinking and in your ability to grasp abstractions. *Look for the underlying abstract idea in this Invocation. It is there.*\(^{160}\)


\(^{156}\) *Glamour: A World Problem*, p. 182. Emphasis added.


\(^{158}\) *Glamour: A World Problem*, p. 56. Emphasis added.

\(^{159}\) *The Reappearance of the Christ*, p. 21. Emphasis added.

Selected Bibliography

Books by Bailey, Alice A. and Djwhal Khul. Published by Lucis Trust, New York.

— (1922). *Letters on Occult Meditation.*
— (1925). *A Treatise on Cosmic Fire.*
— (1942). *Esoteric Psychology, Vol. II.*

Books by Bailey, Alice. Published by Lucis Trust, New York.

— (1932). *From Intellect to Intuition.*
Selected Online Resources

The American Heritage Dictionary of the English Language,  
Appendix 1: Indo-European Roots,  
http://www.bartleby.com/61/IERoots.html


English-hilfen.de, Direction Prepositions,  
http://www.englishpage.com/prepositions/direction_prepositions_1.htm


Netnews Association, Esoteric Philosophy Master Index,  
http://laluni.helloyou.ws/netnews/bkindex/w1000/f1422.html

Glossary of Linguistic Terms, SIL International,  

Google.com, Search results for “prepositions of direction”  
http://www.google.com/search?hl=en&q=%22prepositions+of+direction%22&btnG=Google+Search

The Internet Web Archive, http://www.archive.org

Linguistics Research Center, University of Texas at Austin,  
http://www.utexas.edu/cola/centers/lrc/

Thesaurus.com,  
http://thesaurus.reference.com/browse/direction

The Writing Lab, North Carolina Wesleyan College,  
http://annex.ncwc.edu/writing_lab/nc/


Online Writing Lab,  
http://owl.english.purdue.edu/handouts/esl/eslprep.html
Read the first two books in this series by Starling David Hunter III

The Compass of Light, Vol. I,
Figures of Speech in The Great Invocation

The Compass of Light, Vol. II,
Etymology in The Great Invocation