



The Compass of Light

Volume I:
*Figures of Speech in
the Great Invocation*

Starling David Hunter III

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

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Library of Congress Control Number (LCCN): 2005928567
ISBN: 0-929874-98-6

Typography and prepress:
Kathleen Weisel, weiselcreative.com

Published by: TSG Publishing Foundation, Inc.
P.O. Box 7068
Cave Creek, AZ 85237-7068
United States of America
www.tsgfoundation.org

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 Los Angeles, California and raised in Seattle, Washington; Denver, Colorado; and Phoenix, Arizona. His higher education was obtained at Arizona State University, where he earned a BS in Electrical Engineering in 1985, and Duke University, where he earned a Masters of Business Administration in 1992 and a Ph.D. in Management in 1999. His professional experience has been divided between industry and academia. From 1985 to 1990 Starling worked as an engineer at the Boeing Company in Seattle where he researched and developed communications systems for military aircraft. After the MBA, he worked in the Human Resources group of Exxon Chemical in New Jersey. His academic posts have been at the Massachusetts Institute of Technology (1998 to 2005) and The American University of Sharjah (2005 to present). Starling has published, reviewed, and edited numerous academic papers on the strategic use and organizational consequences of management information systems. This is his first book dealing with esoteric philosophy.

Acknowledgements

Several people reviewed early versions of this manuscript and provided numerous helpful suggestions on how to improve it. Any errors that remain are mine. Among the reviewers were Anand Rao, Sunny Juwe, Larry Dugan, James Davis, Hamid & Yolanda Sani, Risa D'Angeles, Caroline Rolens, Gita Saraydarian, Gladys Moran, Glenys Lowery, John Berges, Marcy Hanson, Catriona Nason, Joan LaParco, John Nash, LaUna Huffines, Peter Walstra, and Petal Singh. Barbara Mare deserves special thanks for her editorial assistance. My gratitude to each of them is unending.

Dedication

For Gita, my sister.

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Preface

In late April of 2004 I happened upon two websites with an abundance of information about rhetoric and figures of speech. Like so many people, I viewed the term rhetoric with considerable suspicion. The 2004 presidential campaign in the United States had begun in earnest and that word, rhetoric, was being used repeatedly in the media, almost always as a pejorative. Still, I found the two websites intriguing enough to warrant further investigation.

As I studied their contents, some of the material struck me as familiar. Figures of speech like metaphor and simile, pun and idiom, antithesis and epithet, I recognized from high school and college English courses. Others, like zeugma, anadiplosis, asyndeton, and chiasmus were unfamiliar. Yet, I was surprised to learn, I often used them in my own writing. After seeing definitions and examples of several other figures—examples from the works of the ancient Greek philosophers, the prayers and prose of the Holy Bible, the speeches of Winston Churchill and Franklin Roosevelt, the sonnets of Shakespeare, the poetry of Whitman, and the novels of Hemingway—I began to search for figures of speech in books of esoteric philosophy, particularly the works of Alice Bailey and the Tibetan, Djwhal Khul, who gave us the Great Invocation. I found them there in abundance. Moreover, it seemed that I found figures everywhere else I looked: short stories, pop music lyrics, stage and screenplays, online and print advertisements—even in those ever-present campaign commercials. It was at this point that I decided to undertake a study of the Great Invocation with an eye toward identifying and interpreting the figures which, as I could now see, it so clearly possessed.

A few weeks later, during the Wesak period, I presented preliminary results of my investigation to a group of students of the works of Torkom Saraydarian. Their response was encouraging, enthusiastic, and constructively critical. After several additional months of study, I had identified over sixty figures of speech in the Invocation. This book details fewer than half of them and is, I

believe, the first of its kind pertaining to the Great Invocation. It is my sincere hope that after having read this book, its readers will use the Invocation with greater effectiveness than before.

Starling David Hunter, III
Sharjah, United Arab Emirates
April 07, 2006

Foreword

First let me compliment and thank Starling Hunter for giving us a valuable tool for examining the deeper meanings and significances of these remarkable words of The Great Invocation. His work is a valuable contribution to our understanding.

Three powerful forces converge when The Great Invocation is sounded. These are the *souder* of the words, the *sound* of the words, and the *form* of the words. The first two elements are under the control of the individual and determine the quality of the effect. The last element—the form of the words—comes from the mind, heart, and will of a master in the skill of white magic. White magic could be defined as the spiritual use of sound and light for the creation of forms which serve the greater good of all sentient beings.

As Mr. Hunter points out in his conclusion, “The Invocation is, after all, a mantram, word of power, a formula.” These all describe white magic, the unparalleled skill of spiritualizing matter and materializing spirit. Knowing that we are all souls and that we have The Great Invocation, we can *all perform magic*. Whether or not we perform magic is determined by our ability to sound The Great Invocation with selfless compassion. In other words, only the soul performs magic. It simply comes down to making a choice.

Most importantly, Mr. Hunter concludes that in order to perform this magic with the intended power and effectiveness we must utilize the original form of the words; and it is in regard to the *form* of these words that Mr. Hunter has served us all so well. He brilliantly points out the power of words when they are used with the rhetorical tools of the English language. He clearly demonstrates how the ingenious construction of these 113 words forms a highly concentrated edifice of word power and inspiration; with meanings that bore deeply beneath the surface of the printed page. The words of this Great Invocation can transport us to the heart of consciousness—the source of our Being. This experience can not only transform ourselves, but also contribute to the transformation of our planet in ways we cannot yet imagine except in

the deepest recesses of our souls where all the blueprints of our destinies lie.

In the quest for the spiritual life we often forget the form. At least one underlying message of *The Compass of Light* is that form is absolutely essential for the manifestation of spirit in the time-space dimension in which we live. It is becoming obvious to many people that in this new millennium the forms we build must be of high standards and excellent quality if they are to serve humanity. In this sense Mr. Hunter's work with rhetoric is most timely, because it illustrates how a carefully constructed form can serve the spiritual needs of humanity if used properly. This, by the way, not only applies to The Great Invocation, but also to each and every one of us, as we construct the form of our own lives.

I, too, echo the suggestion of Mr. Hunter in his reminder to take up the offer of the Tibetan teacher who recommended meditating on the words of The Great Invocation for one year. My own journey into the numbers of The Great Invocation began with that suggestion and I can say from experience that it was well worth the effort. As Djwhal Khul taught, no one can use this Great Invocation without being affected. This is because The Great Invocation is a word of power. Its roots run deep into dimensions of energy which are inherently nurturing and transforming to our souls and human forms.

The Invocation ends with that powerful five word command—"restore the Plan on Earth." Only humanity can accomplish this. That means you and I. It is our choice, our initiative, our persistence, that will actualize the Plan. We do not do this alone, for there are powerful, but as yet, largely invisible forces, working toward the same goal. Humanity, however, is the key to success; for without our conscious cooperation, these greater forces cannot act alone. It is truly a group effort.

Beyond the description of The Great Invocation as a word of power or word formula, it is also defined as a prayer. The word "prayer" is associated with religion; yet the term "word of power" may conjure up thoughts related to magic and spells. We might reconcile this seeming paradox by thinking of *prayer* in relation to the heart and *word of power* in relation to the mind. The Tibetan

emphasizes The Great Invocation as a prayer because it must come from the heart in order for it to be effective. It must also be sounded with precision, concentrated focus and presence. This involves the skillful use of the mind. Both heart and head are necessary for the activation of the energies present in The Great Invocation.

Normally when we think about prayer we concern ourselves with the content. What is in our prayer? What do we want from God or the Universe? The power of prayer, however, is not so much in the content, but in turning our attention to God through the deliberate act of invocation. By this conscious choice we align ourselves to this all-pervading Being and acknowledge our unbreakable link. It's all about the connection and we are connected to God through the heart. True prayer is a heartfelt, heart-centered, approach to the divine. Once the connection is made, the flow commences and we become part of the sacred circuit of universal life. Within this communal alignment with God, we sound The Great Invocation with deliberate mental focus and clarity. The Great Invocation can be printed in thousands of books and displayed on myriad web sites around the globe, but if it is not sounded prayerfully from the heart and one-pointedly from the mind it has no value. It is an instrument of untold value, but it must be used with skill for its full potential to be realized.

Starling Hunter has unveiled for us the craftsmanship that has gone into this beautiful instrument of transformation—this hermetic word formula. Only master craftsmen of language could have conceived, designed, and constructed this Word of Power and Prayer for all humanity. It is here NOW for our use. This is the time during which we can all make a difference in the speed of the Plan's restoration on Earth. It is now a matter of *when*; not *if*.

Many thanks to Mr. Hunter for pressing his foot on the accelerator for all of us and let me thank him for inviting me to contribute some thoughts to his fine work.

John Berges
October, 2005

Part I:

Introduction & Overview

The Great Invocation was given out in 1945 by the Tibetan Master known as Djwhal Khul (DK). According to DK, the Invocation is:

- “a prayer which synthesizes the highest desire, aspiration and spiritual demand of the very soul of humanity”¹
- “the group prayer of all humanity in the Aquarian Age”² and
- a prayer that belongs not “to any person or group but to all Humanity.”³

Elsewhere the Tibetan tells us that:

The (Great) invocation, lately given to us by the Hierarchy, is a *world* prayer; it has no personal appeal or temporal invocative urge; it expresses humanity's need and pierces through all the difficulties, doubts and questionings—straight to the Mind and the Heart of the One in Whom we live and move and have our being... But the Invocation is not vague or nebulous. It voices

the basic needs of mankind today—the need for light and love, for understanding of the divine will and for the end of evil.⁴

Taken together, the above statements provide us with three very important insights about the essential features of the Invocation: (1) that the Invocation is a group and a world prayer, one that is to be used not only **by** all of humanity, but also **for** all of humanity (2) that the Invocation both voices humanity's most basic needs and desires and points to humanity's central role in meeting them and (3) that the Invocation is to be used for an extended period of time, i.e. for the entire Aquarian Age, a period upwards of 2,000 years. When we consider that claims of this nature are made for no other prayer or mantram given out in the books of the Tibetan, we have a basis for concluding that the Great Invocation is both great and unique.

1. Origin and Evolution

The mantram that we now know as the Great Invocation is actually the third of three bearing that name, all of which were given for our use between the years 1936 and 1945. What they have in common is that they were given, as the dates suggest, during a period of great crisis among the human family. The first Stanza of the three Great Invocations was given in 1936:

Let the Forces of Light bring illumination to mankind.
Let the Spirit of Peace be spread abroad.
May men of goodwill everywhere meet in a spirit of
cooperation.
May forgiveness on the part of all men be the keynote
at this time.
Let power attend the efforts of the Great Ones.
So let it be, and help us to do our part.⁵

That this Invocation was released in the years just prior to the outbreak of World War II is not accidental. In fact it was given out at that time as a means to help prevent that war:

I said earlier that the war (WWII) could have been averted from expression on the physical plane had the disciples and aspirants of the world measured up to their opportunity and responsibilities. The Great Invocation was rendered relatively powerless, from the angle of dynamic usefulness, because the majority of those who used it turned it into a peace prayer. It was instead a great spiritually militant invocative demand.⁶

The second Stanza of the Great Invocation, given in 1940, was also intended to play a role in what was then a battle between the Forces of Light and the forces of aggression over the fate of the humanity, a battle whose outcome was, at that time, uncertain. Its specific purpose was to generate power adequate to “release humanity from the thralldom of evil.”⁷

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

Let the Rider from the Secret Place come forth,
 And coming, save.
 Come forth, O Mighty One.

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

Let Light and Love and Power and Death
 Fulfill the purpose of the Coming One.
 The WILL to save is here,
 The LOVE to carry forth the work is widely spread abroad.
 The ACTIVE AID of all who know the truth is also here.
 Come forth, O Mighty One, and blend these three.
 Construct a great defending wall.
 The rule of evil NOW must end.⁸

The Tibetan cautioned that the fate that befell the first stanza should not befall the second one. For this stanza was intended to strengthen the hands of Forces of Light, led by the Prince of Peace, in their desperate struggle for the soul of humanity.

[The turning of this stanza into a peace prayer] must not happen with this Stanza of Invocation. It is a demand; it is also an authoritative affirmation of existent fact; it sets in motion agencies and forces hitherto quiescent, and these can change the face of the world battlefield; it invokes the Prince of Peace, but He carries a sword, and the effects of His activity may prove surprising to those who see only the needs of the form aspect of humanity.⁹

The third stanza of the Great Invocation, the one that is now in wide use, was given in 1945, just as the catastrophe that was World War II was coming to an end. The intention of this stanza, we are told, is

to focus the inchoate mass demand of humanity on to the highest possible level; to initiate a great invocative cycle wherein invocation will unify, blend and bring together the two methods (hitherto in use) of prayer and meditation; and to give to the world a new prayer.¹⁰

It is worth noting that the scope of this intention appears to be broader than that of either of the previous two stanzas.

2. Meaning and Interpretation

Much has been written, both by the Tibetan himself and by students of his writings, about the meaning of the Invocation. Having read virtually all of that material, I can affirm this much: the Invocation does not have just one meaning; it has several. That said, there do exist passages in the Tibetan's books that highlight the most essential points to be understood. Foremost among these passages is the paragraph below:

The Great Invocation or Prayer does not belong to any person or group but to all Humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all men, innately and normally, accept: the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through *humanity* itself can the Divine Plan work out.¹¹

The above passage appears on much of the promotional material produced by Lucis Trust, the publishers of the Tibetan's books written in conjunction with Alice Bailey. A second set of comments pertaining to the Invocation's meaning was provided in a letter sent by the Tibetan to his group of disciples. In that letter he stressed two "points of emphasis":

May Christ return to Earth. This return must *not* be understood in its usual connotation and its well-known mystical Christian sense. Christ has never left the Earth. What is referred to is the externalization of the Hierarchy and its exoteric appearance on Earth. The Hierarchy will eventually, under its Head, the Christ, function openly and visibly on Earth. This will happen when the purpose of the divine Will, and the plan which will implement it, are better understood and the period of adjust-

ment, of world enlightenment and of reconstruction has made real headway. It will take time, but the Hierarchy thinks not in terms of years and of brief cycles (though long to humanity), but in terms of events and the expansion of consciousness.

May it seal the door where evil dwells. The sealing up of the evil forces, released during this war (World War II), will take place within the immediate future. It will be soon. The evil referred to has nothing to do with the evil inclinations, the selfish instincts and the separateness found in the hearts and minds of human beings. These they must overcome and eliminate for themselves. But the reduction to impotency of the loosed forces of evil which took advantage of the world situation, which obsessed the German people and directed the Japanese people, and which worked through barbarity, murder, sadism, lying propaganda, and which prostituted science to achieve their ends, requires the imposition of a power beyond the human. This must be invoked, and the invocation will meet with speedy response. These evil potencies will be occultly “sealed” within their own place: what this exactly means has naught to do with humanity. Men today must learn the lessons of the past, profit from the discipline of the war, and deal—each in his own life and community—with the weaknesses and errors to which he may find himself prone.¹²

These points of emphasis were doubtlessly very valuable in 1945 in helping the Tibetan’s disciples grasp the import of the new Invocation. And undoubtedly, these points have been similarly valuable to generations of disciples since 1945. That said, those remarks are far from the last word on how the Invocation is to be understood. Rather, they constitute one of several meanings or interpretations to which the Invocation is amenable. Consider for example, this statement by the Tibetan where he describes four levels of understanding of the Invocation:

The wonder of these mantric stanzas is that they are comprehensible to members of the human family and to members of the Kingdom of God. They mean one thing to the ordinary

man, and that meaning is good, powerful and useful; they mean another thing to the man upon the Probationary Path, for he attaches to the words a deeper and more esoteric meaning than is possible to the man who is entirely polarized in his lower nature; these words mean still another thing to the disciple affiliated with and functioning consciously in an Ashram; to initiates and to the senior Members of the Hierarchy, they convey a still higher and more inclusive significance.¹³

Later in the same letter, the Tibetan again emphasizes this point, telling us that while

...the general public will regard it as a prayer to God transcendent. ... (and) as a prayer for enlightenment of all rulers and leaders in all groups who are handling world matters... the esotericists and aspirants of the world 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.¹⁴

Again, a few pages on the Tibetan once more contrasts how the Invocation will be understood by disciples versus the general public:

Those of you who are disciples will easily see the significance of the third stanza (verse). Its meaning is that the Invocation *as used by the Hierarchy* (note this) will help to bring about the evocation of the spiritual will in humanity and the recognition of the divine will by the Hierarchy. There is little that can be said to the general public anent this third stanza (verse) They will interpret it in all simplicity as a prayer that the human will can be brought into conformity with the divine will, even though that may not be understood. Even from the angle of the Hierarchy, the divine will as it is essentially remains the great mystery, but in spite of that they can and do “know and serve” the purpose; the purpose is that aspect of the divine will which seeks immediate expression on Earth.¹⁵

He continues, telling us that the Invocation is “peculiarly and

essentially Christ's own mantram"¹⁶ and that "only He can use these Words of Power in their proper manner, connotation and emphasis."¹⁷ Thus, at least five levels of understanding are apparently possible, that of

1. the general public or the ordinary man,
2. the probationary disciple,
3. the disciple affiliated with and functioning consciously in an Ashram,
4. the Initiate or senior Member of the Hierarchy, and
5. the Christ.

3. Effects and Consequences

One question that quite naturally arises among those who use the Great Invocation might be phrased: ‘What are the effects of my/our use of the Invocation?’ One clear answer has been provided by the Tibetan, who wrote:

No one can use this Invocation or prayer for illumination and for love without causing powerful changes in his own attitudes; his life intention, character and goals will be changed and his life will be altered and made spiritually useful. “As a man thinketh in his heart so is he” is a basic law in nature; the constant turning of the mind to the need for light and the prospect of illumination cannot and will not be ineffectual.¹⁸

The late esoteric philosopher Torkom Saraydarian, a long-time student of the Tibetan’s books and author of a book on the Great Invocation entitled *Triangles of Fire*, also had much of interest to say on this matter. He began his discussion of the effects of the Invocation by noting that, in general, prayer and invocation

...attract the aspiration, vision and hope of the best minds of the race; penetrate into the mind and heart of the masses, creating new response, awakening, and determination; have a suggestive influence, releasing in one a new urge toward a better life; and produce a real change in man toward betterment and creates a rhythm in our mental and emotional processes.¹⁹

The use of the Great Invocation, Saraydarian wrote, has effects above and beyond those accorded to prayer and invocation in general. They include:

- “the evocation of protection and Soul guidance”²⁰
- “the formation of links between the energy centers in our throat, heart, and head to the point of Light, the point of Love, and the centre where the Will of God is known”²¹
- “the clearance of obstacles in the physical, emotional, and mental bodies and a consequent increase in the flow of

divine energy throughout those bodies and through all human and planetary forms";²² and

- “the direction of the energies of Light, Love and Purpose to those places on the planet which need cleaning and healing.”²³

As noted previously, the Tibetan refers to the Invocation not only as a *prayer*, but also as a *meditation*. This passage provides further insight on the distinction between these two terms:

This meditation or invocation is essentially a prayer. It can, however, be used with profound effectiveness, primarily by those who know something of meditation; they have a special and peculiar advantage over the average man who is accustomed to pray, because the technique of meditation brings in the factor of mental concentration and an intense focusing. The trained disciple can therefore use this Invocation on several levels simultaneously.²⁴

The Tibetan continues with what are perhaps the most important words he gave us regarding how to use the Invocation:

This Invocation *is not*, however, a meditation exercise; it is essentially a prayer, synthesizing the highest desire, aspiration and spiritual demand of the very soul of humanity itself. It must be used in that way. When the trained disciple or the aspirant in training uses it, he will assume the attitude of meditation—that is, an attitude of concentration, spiritual direction and receptivity. *Then he will pray*. The attitude of the occult student who has thrown over in disgust all old religious practices, and believes that he has no further need or use for prayer, or that he has passed to a higher phase, that of meditation, is not a correct one. The true position is that he uses both at will and at need. In connection with the Invocation he assumes the attitude of meditation (an inner mental attitude and firm assumption), but employs the method of prayer which—when divorced from all relation to the separated self—is a potent means of establishing and maintaining right spiritual and human relations. When in

the attitude of meditation and using the implement of prayer (by means of the Invocation), he attains a relationship with the mass of humanity not otherwise possible, he can implement their recognized though unvoiced need...²⁵

4. Distribution and Dissemination

The Tibetan did not intend that the Great Invocation be used only by students of the Ageless Wisdom. His writings leave no doubt as to the importance the Hierarchy placed upon the wide-scale distribution of the Great Invocation. On several occasions the Tibetan implores us not just to use the Invocation but to take an active hand in seeing that it reaches many people and many lands. Here is one such example:

I am preparing to present to you for wide distribution throughout the world, the last stanza of the Great Invocation... I seek to have this Invocation go forth on the power generated by my Ashram and by all of you affiliated with my Ashram.²⁶

On several occasions he also asks us to make the distribution of the Invocation a high priority and that we see it as a service activity:

This Invocation, which I have lately given to you, is the group prayer of all humanity in the Aquarian Age; therefore it is essential that every disciple (aspiring to the service of humanity) should make its distribution as well as its daily use a major duty and obligation. This I have earlier impressed upon you and would ask you now if you are doing so?²⁷

That the Tibetan thought the use and distribution of the Invocation to be of high importance is made evident all the more by the language he employed. Consider the following examples where he states that the significance of the task of distribution extends beyond our own planet:

In receiving this Invocation, in its use and distribution, you have been participating in a *cosmic* event of tremendous importance.²⁸

And although the Invocation is a prayer for the Aquarian Age, a period of some 2,000 or more years, the Tibetan clearly did not expect it to take hundreds of years for it to be widely distributed:

Only a few—a very few—in the early days of Christianity employed the Lord’s Prayer, because it needed recording, expression in understandable terms, and adequate translation before its widespread use became possible. That effort took centuries to accomplish. Today, we have all the facilities for rapid distribution and these have all been employed on behalf of the Great Invocation.²⁹

To underscore this point, the Tibetan informs us about the number of people using the Invocation and the number of languages into which it had been translated by 1947, less than two years after its release:

Its extraordinary potency can be seen in the fact that hundreds of thousands of people are already using it day by day and many times a day; it is (in 1947) translated into eighteen different languages and used by people in all those languages; in the jungles of Africa, groups of natives are using it and it can be seen on the desks of great executives in our major cities; it goes forth over the radio in Europe and in America and there is no country or island in the world where its use is unknown. All this has taken place in the space of eighteen months.³⁰

One reason the Tibetan gives for its rapid and wide distribution concerns the Invocation’s role in what he calls the “new world religion”:

This new Invocation, if given widespread distribution, can be to the new world religion what the Lord’s Prayer has been to Christianity and the twenty-third Psalm has been to the spiritually-minded Jew.³¹

5. Figures of Speech in the Great Invocation

One question that may have entered the reader's mind is 'What is to be gained from a study of the figures of speech in the Great Invocation?' This question has several answers. One of them relates to the Tibetan's views on the esoteric significance of speech. At many points in His books he emphasizes the need for right speech, underscores the ability of words to quite literally create worlds, and implores readers to closely study the content and form of the words, writing, and mantrams that he gave out. In so many words, the Tibetan makes clear that to know the laws that govern speech is to know the laws that govern creation. Thus, any systematic investigation of His words, or those of any other Master for that matter, is well worth our time and attention.

Consider also that anyone who has systematically studied, carefully read, or even merely perused the Tibetan's writing cannot help but be impressed by His command of the art of language, by how clearly and persuasively He expresses Himself with words. The trained eye can readily recognize that the Tibetan's writings evince deep knowledge of many figures of speech, as well as a full command of the laws of grammar and the rules of logic. Perhaps nowhere is His knowledge of figures more apparent than in the mantrams which appear throughout His books—mantrams that He calls "word-forms", "words of power", and "formulae".³² Interestingly, the Tibetan's definitions and uses of these terms, as well as His commentary on their application in several mantrams, are not dissimilar to those produced by countless other philosophers and students of rhetoric over the last several centuries. Thus, any investigation of His words undertaken with an emphasis on their grammar, rhetoric, or logic would be wholly consistent with a long and illustrious tradition.

And yet there is another, more compelling, reason why a study of the wording of the Invocation ought to be undertaken. Consider the following quote from the Tibetan, given by Him in instructions to a group of His personal disciples:

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.³³

There are several intriguing issues raised in the above quotation. I address three. Most noteworthy perhaps is the suggestion that the words of the Invocation have exoteric and esoteric meaning and significance. They mean one thing to the common man and can mean another to disciples and initiates, provided that they are willing to exert themselves to find out those other meanings.

Also important is the idea that much of the terminology of the Invocation is “Scriptural”, with a capital “S”. This suggests that not only do the words and ideas of the Invocation bear resemblance to those common to the Holy Bible and other scriptures, but that their wording and phrasing, i.e. their rhetoric, is similar as well. But there is more. Later in these same instructions, the Tibetan gave further suggestions on the methods that the disciples should employ—meditation and reflection—and the time frame over which they should employ them—one year—in their study of the Invocation:

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.³⁴ ... At the end of the year, I would ask you to embody your understanding of the Invocation and your interpretation of it (both macrocosmically and microcosmically approached) in a paper. ...if truly the result of intuitive perception, [it] could constitute a useful book, giving the general public a truer comprehension of words which will condition the thinking of spiritually-minded people for many decades.³⁵

The book that you now read is the result of my acceptance of the Tibetan’s challenge to penetrate more deeply into the vital mean-

ing of the Invocation's "amazing words." Taking a cue from His assertion that the Invocation contains "Scriptural terms",³⁶ I have opted to apply the methods and insights of classical and Biblical rhetorical criticism to the study of the Invocation. My goal is the same as the Tibetan laid out for his disciples: to embody my understanding and interpretation in a paper that will help others gain a "truer comprehension" of the Invocation's words.

The remainder of this book is organized as follows: in Part II, *Theory and Method*, I describe the texts on figures and rhetoric that inform this study, with a particular emphasis laid upon the analytical frameworks used to guide the discussion. In Part III, I discuss three 'figures of omission' contained in the Invocation while in Part IV thirteen 'figures of addition' are examined. The last of the analytical sections is Part V where eight 'figures of change' are presented. The book concludes with an integrative discussion of how each of the 24 figures is related to some aspect or another of the Invocation's meaning.

Part II:

Theory & Method

Rhetoric, sometimes defined as the art of persuasive speech, has been the subject of in-depth investigation for over 2,000 years. As a result there is an enormous literature on this topic. I consulted several works on rhetoric, logic, grammar, and figures of speech in the course of my analysis of the Great Invocation. The bulk of this chapter contains extended descriptions of the five works by which I was most influenced, in order of their usefulness. This information should help the reader gain a deeper understanding of the various schools of thought and analytical approaches that have been used for centuries by students and scholars of rhetoric.

6. Bullinger's *Figures of Speech Used in the Bible*

The first of the five works upon which I have drawn inspiration and guidance is *Figures of Speech Used in the Bible* by Ethelbert Bullinger (1837-1913). Bullinger's name is one that may be familiar to students of the works of Alice Bailey (AAB). One of his books, *The Witness of Stars*, was referenced by AAB in her book *The Labors of Hercules*. Though cited by Bailey, Bullinger was not an esotericist—at least not publicly. Rather, he was a well-known and well-respected Anglican clergyman, the secretary of the Trinitarian Bible Society, and editor of a monthly Christian journal called *Things to Come*. He wrote several books and dozens of booklets, among them *A Critical Lexicon and Concordance to the English and Greek New Testament*, the still-popular *The Great Cloud of Witnesses*, and *Number in Scripture: Its Supernatural Design and Spiritual Significance*. His *Companion Bible*, featuring copious side notes and nearly 200 highly detailed and cross-referenced appendices, is still used in many seminary programs throughout the English-speaking world, as is his aforementioned book on figures in the Bible. The back cover of the most recent edition of his biography includes the following information:

E.W. Bullinger continues to be recognized as one of the great Bible scholars of the early twentieth century. Bullinger's comprehensive and detailed study of figures of speech in the Bible has never been superseded. His Bible commentaries, Greek lexicon, textual notes, and numerous expositional studies continue to inform students of the Scriptures.³⁷

Many aspects of Bullinger's book bear directly upon our discussion here. Among them are the positions he takes on such fundamental issues as what figures are, what purpose they serve, and why it is important that we study them, especially those found in the Holy Bible. The central idea he develops is that all types of language—words, sentences, speech, utterances, etc.—are governed by the laws of grammar and syntax. When these laws or rules are

obeyed, we do not and should not notice anything out of the ordinary. Departures from or violations of the laws of grammar do, however, draw our attention. These departures from the laws are of two basic types: accidental, arising from ignorance of the rules, and purposeful, i.e. on purpose and for a purpose. Not surprisingly, it is with the purposeful departures that Bullinger is concerned and to which he refers as “Figures of Speech.”

That term, figures of speech, is meant quite literally. For Bullinger, figures are words or sentences thrown into particular configurations or peculiar forms that are vastly different from their original or natural form, from their simplest meaning and use. These configurations, while many and varied, have been ascertained, described, and named by ancient and contemporary scholars. As such, Bullinger tells us, they are not random arrangements. Rather, they constitute

...legitimate departures from the natural and fixed laws of grammar and syntax, that is to say, departures for a specific purpose... (they are) permitted variations each with a particular object.

These purposes, at least so far as the Bible is concerned, are:

...to give additional force, more life, intensified feeling, or greater emphasis; to set forth the truth with greater vigor and with far greater meaning; to express the purpose of indicating to us what is emphatic; and to call and attract our attention so that it may be directed to and fixed upon the special truths which are to be conveyed to us.³⁸

The student in the late 19th and early 20th century wishing to identify these special truths faced several obstacles, Bullinger claimed. Among them was the absence of any complete work on the subject of figurative language in the Bible. Several sources, he asserted, only partially and unsatisfactorily addressed the subject. Another problem was that many valuable works from the Renaissance period were written in Latin and never translated into English. Other obstacles included the “absence of any known authoritative arrangement of the Figures,”³⁹ the variegated and, at

times, contradictory nomenclature, as well as the sheer number of figures which had been described—over 400 by some accounts.

Bullinger concluded that while none of these obstacles were insurmountable in and of themselves, their inherent difficulties had contributed to much misunderstanding about and misuse of the figures. His remarks about widespread misunderstanding of figures, written in the last decade of the 19th century, could have been written in the first decade of the 21st:

...today “figurative language” is ignorantly spoken of as though it made less of the meaning and deprived the words of their power and force. A passage of God’s word is quoted and is met with the cry “Oh, that is figurative”—implying that its meaning is weakened or that it has no meaning at all. But the very opposite is the case. For an unusual form (*figura*) is never used except to add force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it.⁴⁰

This incomplete understanding of figures, Bullinger tells us, has had unfortunate consequences for the translation and interpretation of Scripture. Sometimes, he says, figures have been ignored and words are taken literally that should have been taken figuratively. At other times, figures are misapplied or misinterpreted and what should have been taken literally has been taken figuratively instead. Bullinger did not, however, accept that this state of affairs was inevitable. In fact, part of the motivation for his book was to address these misunderstandings and to thereby resolve the doctrinal debates they had occasioned.

To that end, Bullinger developed a highly intuitive, comprehensive, and detailed classification scheme and applied it to over 8,000 verses appearing in every book and chapter of the Holy Bible. That classification scheme divides figures into “three great natural divisions”—Omission, Addition, and Change. In the former group “something is omitted in the words themselves or the sense conveyed by them.” The second group depends “on any Addition by repetition of words or sense” while the latter depends “on change or alteration in the usage, order, or application of words.”⁴¹

Precisely because of its intuitive structure, I chose Bullinger’s

three-fold division to serve as the basis for organizing and interpreting the figures of speech contained in the Great Invocation.

7. Joseph's *Shakespeare's Use of the Arts of Language*

The second source upon which I have drawn heavily is *Shakespeare's Use of the Arts of Language* by Sister Miriam Joseph (1898-1972), an exceptional exposition of Shakespeare's use of "the whole body of logical-rhetorical knowledge of his time."⁴² And while this study of figures shares many similarities with Bullinger's, the differences are pronounced and illustrative of the many and varied approaches by which the topic can be studied.

Sister Miriam Joseph, born Agnes Lenore Rauh, was among the first women to study journalism at Saint Mary's College in Indiana, USA. A life-long advocate of the greater inclusion of women in the profession of journalism, Joseph also held strong religious convictions. She entered Sisters of the Holy Cross at Saint Mary's in 1919. After many years of teaching, Sister Miriam returned to her alma mater, joining the English Department as an Assistant Professor teaching five sections of freshmen English. In the fall of 1935 she began teaching a five day a week, two semester course on the Trivium, i.e. Grammar, Rhetoric, and Logic, eventually producing her own textbook for the course, *The Trivium in College Composition and Reading*.

In 1941 Sister Miriam took a four year leave to pursue a doctorate in English and Comparative Literature at Columbia University. Her dissertation was entitled *Shakespeare's Use of the Arts of Language* and was published in 1947 by Columbia University Press. After the completion of her dissertation Sister Miriam returned to St. Mary's and became the chair of the English Department, holding that position from 1947 to 1960.

Like Bullinger, Sister Miriam also outlined a three-fold classification of figures. Unlike Bullinger, however, she drew inspiration primarily from the classical and Renaissance traditions. Chief among her influence was Aristotle who defined rhetoric as "the technique of discovering the persuasive aspects of any given subject-matter."⁴³ As Aristotle saw it, the challenge facing the rhetorician was that his audience was often a "popular" one and was, as

such, bound to include “untrained thinkers.” This fact necessitated that the speaker make a three-fold appeal to his audience: one to their reason (logos), another to their feelings (pathos), and third to their values (ethos).⁴⁴

This three-fold classification accommodates many, but not all of the figures handed down to us from the classical and Renaissance theorists. Therefore, Sister Miriam included a fourth catch-all category to accommodate the “Schemes of Grammar, Vices of Language, and Figures of Repetition.”⁴⁵ Thus, while her framework was not especially novel, what she tells us about its sophisticated use by Tudor rhetoricians and logicians, its undeniable influence on Elizabethan literature, and its central place in the grammar schools of the period, provides more than adequate compensation.

According to Sister Miriam “a thorough training in the arts of language was the fundamental aim of the grammar schools of Tudor England.”⁴⁶

The aim of the grammar-school curriculum was to enable the student to read, write, and speak Latin, to acquaint him with the leading Latin classics and a few Greek, and to infuse into to him sound moral and religious principles. The method prescribed unremitting exercise in grammar, rhetoric, and logic. Grammar dominated the lower forms, logic and rhetoric the upper. In all forms the order was first to learn precepts, then to employ them as a tool of analysis in reading, and finally to use them as a guide in composition. Much of the reading, especially in the lower forms, was selected with a view to furnishing moral and religious instruction.⁴⁷

Interestingly, instruction in and application of the language arts was not limited to prose:

The method of studying poetry involved daily exercises in grammar, rhetoric, and logic. In a work like Melanchton's *Erotemata dialectics* the boy learned the forms of propositions and the rules of the syllogism. In reading a poem he would construe, parse, scan, and describe the metrical form, point out the topics and forms of logic and the figures of rhetoric, and then write verse

of his own in imitation. The figures were particularly valued as an aid in the reading and writing of poetry.⁴⁸

A most remarkable fact that Sister Miriam notes is the immense popularity of works on figures, rhetoric, and logic produced by and for the beneficiaries of this education and their related intellectual circles. She attributes the popularity to “the use of illustrations from matter of intense interest to the readers for whom the books were designed.”⁴⁹ The rhetoricians and logicians of the Tudor era, she tells us:

...enhanced the universally recognized merits of the arts (of language that) they treated by illustrating their application to matters of vital interest among men of their own time: to the understanding of the ancient classics and of the new vernacular literatures, to composition, to the reading of the Scriptures, and to religious controversy.⁵⁰

As such, Sister Miriam concluded that it was “quite natural” that literature of the Elizabethan era would reflect the popular enthusiasm for logic and rhetoric. And no author of the period, she shows us, displayed greater cognizance and command of the entire body of rhetoric, figures, grammar, and logic than did William Shakespeare. This despite the fact that, as she readily admits, no proof exists that he ever attended such schools whereas abundant evidence exists that his contemporaries did.

Over the course of some 250 pages Sister Miriam carefully illustrates and comments upon Shakespeare’s extraordinarily skillful use of the schemes of grammar, the vices of language, the figures of repetition, the topics of invention and figures of syllogistic reasoning (logic), the figures of vehemence and affection (pathos), and the figures revealing courtesy, gratitude, forgiveness, and commendation (ethos). In her estimation, one thing that was truly extraordinary about Shakespeare’s work, what set it apart from that of his peers, was this: whereas the major works of the period were “permeated with formal logic and rhetoric,”⁵¹ Shakespeare’s genius far transcended this by “outrunning precept even while conforming to it.”⁵² He was, Sister Miriam concludes, the only one of his con-

temporaries who was in complete command of

the complete doctrine and method of composition regularly taught in the grammar schools of his day from a combination of Latin textbooks. He employed in his work the techniques prescribed in Cicero's *Topica*, the *Ad Merennium*, Susenbrotus' *Epitome troporum ac schematum*, Erasmus' *Copia* and *Modus conscribendi*, Aphthonius' *Progymnasmata*, Quintillian's *Institutio oratoria*, and a work on logic, perhaps Melanchthon's. These techniques, comprising the core of grammar school discipline, were applied to both composition and the reading of classical Latin literature in a manner which formed the Renaissance creating and responding mind.⁵³

8. Lanham's *Handlist of Rhetorical Terms*

A third source from which definitions and examples have been taken is the 2nd edition of Richard Lanham's *Handlist of Rhetorical Terms*. The core of the book includes an alphabetical and cross-referenced listing that "defines nearly 1,000 terms used by scholars of formal rhetoric from classical Greece to the present day", a listing which is intended to serve as "an inexpensive, readily available, short and non-prescriptive beginner's guide to a perplexing terminology."⁵⁴

The reason for the large number of terms is best explained by this quote from the Roman philosopher of rhetoric, Quintilian, which appears in the foreword of the volume:

Omnibus scriptores sua nomina dederunt sed variet ut cuique figenti placuit, i.e. Writers have given special names to all the figures, but variously and as it pleased them.

Lanham classifies the 1,000 or more figures in his book in a "terms-by-type" listing, i.e. a categorization scheme based on the figures' **functional** properties. Despite the lack of an overarching theory concerning the organization of figures, Lanham does offer an intriguing hypothesis about the history of rhetoric: that it is the history of modern thought. Unfortunately, rather than developing this idea in the *Handlist*, Lanham does so in several essays published elsewhere. Still, that rhetoric and thought co-evolve is consistent with several statements by the Tibetan regarding the significance of speech in general and of the Invocation in particular.

Lanham underscores that the *Handlist* is not an original rhetorical treatise but rather "an attempt to put together in one convenient place the rhetorical terms that students of English literature, especially the earlier periods, are likely to come across in their reading or find useful in their writing."⁵⁵ And although he recognizes the need for such work, Lanham makes clear that he makes no attempt to reconcile the vast differences in definitions that have persisted for centuries. Nor does he attempt to rank the figures in

terms of importance or relevance. The list of terms itself has as its base the figures used by Renaissance theorists and includes terms from the classical period, e.g. Aristotle, Demetrius, Quintillian, Cicero, and others. Major modern or secondary treatises include Sister Miriam Joseph's *Shakespeare's Use of the Arts of Language* and Copi & Cohen's *Introduction to Logic*; Bartlett's *Famous Quotations*; Liddell & Scott's Greek-English lexicon; and Warren Taylor's *Tudor Figures of Rhetoric*.

9. Harris’ *Writing with Clarity and Style*

The fourth source upon which I have relied for definitions and examples is Robert Harris’ *Writing with Clarity and Style: A Guide to Rhetorical Devices for Contemporary Writers*. As the title suggests, the book’s purpose is to provide its readers with practical tools for making their writing clear, interesting, and effective.

The book describes 60 figures of speech and rhetorical devices. They are grouped into ten largely functional categories: Balance, Emphasis, Transition, Clarity, Figurative Language, Syntax, Restatement, Sound, Drama, and Word Play. Each of the book’s sixteen chapters contains numerous examples of each figure, as well as several sets of exercises designed to help the reader develop facility and familiarity with them. These examples are all developed by the author and are more modern than any provided in the above named sources. Five of the six appendices contain a “Rhetoric in Context” exercise designed to further enhance the reader’s ability to apply the figures of speech and devices learned in the preceding chapters. The final appendix contains exercises derived from the speeches of a world disciple whose name is well-known to students of esoteric philosophy—the late Winston Churchill.⁵⁶ Harris says about him:

Winston Churchill is often described as one of the finest orators of the 20th century. His speeches helped solidify and encourage British determination to fight against Hitler during World War II.⁵⁷

It is interesting to compare Harris’ remarks concerning Churchill’s oratory with some by the Tibetan, who noted how successful were the speeches of Churchill and Roosevelt in reaching both “the man in the street and the woman in the home”, thereby helping to positively focus and enlighten public opinion. Their speeches, the Tibetan tells us, stood in stark contrast to those of the “silver-tongued” demagogues of the Nazi leadership whose arguments were directed only toward the male youth of their country

and men in uniform, and then only “to give them orders, to foster hate, and to misrepresent the truth.”⁵⁸

Although Harris offers no new theory on the classification of figures of speech or rhetorical devices, several of his statements concerning rhetoric are worthy of note, particularly: (1) that communication is the purpose of writing (2) that “interesting writing is more likely to be read than boring writing” and (3) that “skillful rhetoric is a friend, not a foe, of clarity and effectiveness.”⁵⁹ Regarding this last point, Harris has particularly meaningful advice for the reader:

... please put aside any prejudice you have toward the word *rhetoric*. This is not a book to help politicians construct bombastic harangues; it is not a book to help *artistes* create flowery emptiness. This is a book for students and professionals who wish to add power, liveliness, and interest to their writing. This is a book that teaches rhetoric as the art of using language effectively.⁶⁰

10. Burton's *Silva Rhetorica*

The final source from which examples and definitions have been taken is the *Silva Rhetoric* website maintained by Brigham Young University Professor Gideon Burton. This site contains what is perhaps the most extensive collection of resources on rhetorical devices and figures of speech available on the internet. According to Burton, the purpose of the website is:

to help beginners, as well as experts, make sense of rhetoric, both on the small scale (definitions and examples of specific terms) and on the large scale (the purposes of rhetoric, the patterns into which it has fallen historically as it has been taught and practiced for 2000+ years).⁶¹

Among the site's most useful features are its organization and historical overview of the terms and concepts of classical rhetoric, e.g. the canons of rhetoric, the persuasive appeals, rhetorical pedagogy, the *progymnasmata* (rhetorical exercises used by Renaissance teachers of rhetoric like Erasmus); and the branches of oratory. The site also contains definitions and examples of over 300 rhetorical terms along with ten different methods of classifying figures—methods extending all the way from antiquity to the 1970s. The site's extensive bibliography and wide variety of illustrative examples are very instructive.

Part III:

Figures of Omission

In *Figures of Speech Used in the Bible* Bullinger described eleven Figures of Omission. These figures were divided into two groups—those affecting words and those affecting their sense or meaning. With regard to the former group, the words that can be omitted include verbs, nouns, pronouns, participles, clauses, conjunctions, and other parts of speech, as well as letters and syllables from words themselves. The omission of sense, however, is somewhat more subtle and thus more difficult to detect. Examples provided by Bullinger include instances where someone or something is diminished or belittled, when premises and conclusions of an argument are left unstated, or when some idea is omitted because it is (as the old saying goes) better imagined than said. Just three of the eleven figures of Omission described by Bullinger are discussed in this chapter: *Ellipsis*, *Zeugma*, and *Catabasis*. The first two involve the omission of words and the last two, the sense.

11. Ellipsis

The figure *Ellipsis* derives its name from the Greek ‘to leave.’ According to Bullinger,

The figure is a peculiar form given to a passage when a word or words are omitted; words which are necessary for the grammar, but are not necessary for the sense.⁶²

He defines three kinds of *Ellipsis*: *Absolute*, where the omitted word(s) is inferred from the “the nature of the subject alone”; *Repetitive* where the omitted word(s) is supplied through the repetition of words contained in a preceding or succeeding clause; and *Relative* where the omitted word(s) is “supplied from and ... suggested by the context”. It is with the last of these three that this chapter is concerned. The following verses, Exodus 12:3-4, provide an example of *Relative Ellipsis*.

[3] Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

[4] And if the household be too little for the lamb, let him and his neighbor next unto his house take *it* according to the number of the souls⁶³

In the above passage the pronoun *it* in verse 4 clearly refers back to the lamb mentioned in the preceding verse. There is a similar instance of *Relative Ellipsis* in the fourth verse of the Invocation:

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.

The word *it* refers back to one of the noun phrases of the two preceding clauses—either *the centre which we call the race of men* or *the Plan of Love and Light*. What is not clear however is exactly which one it is or, for that matter, whether it is both. If it is the former, then verse 4 should be understood as if read as follows:

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

And there is some support for this reading of the passage. The two quotes which follow make it evident that humanity, the race of men, is responsible for sealing the door where evil dwells:

The Invocation, when rightly used by humanity and when it becomes a world prayer, will enable humanity—as a whole—to express Light and Love and Power and also to seal the door where evil dwells, using the word “evil” here in a very much wider and larger sense than when individually used.⁶⁴

Another answer is that when Christ comes forth from the Place of Power, bringing His disciples, the Masters of the Wisdom, with Him, that Place of Love and Power will be situated on earth, and will be publicly recognized; the effects of that appearance and of that recognition will be terrific, calling forth an equally terrific onslaught and effort by the Forces of Evil—*unless* humanity itself has first sealed “the door where evil dwells.” This must be done *by the establishing of right human relations*.⁶⁵

Humanity’s responsibility for sealing that door is a direct consequence of its intentional and repeated opening of the same throughout our history, and especially during the last 2,000 years, as the Tibetan informs us here:

It has been humanity—cumulatively and over millions of years—**which has released evil into the world**. Thoughts of hate, deeds of cruelty, lying words, sadistic action, selfish intentions **and** the foulest kind of ambitious selfishness have **created a pathway to the “door where evil dwells”**.

But **humanity** has not chosen to exert itself in (this) redemptive activity, and for thousands of years has been controlled by that which is material; it **has thus constructed the “broad and easy**

way” which leads to the place where another kind of evil dwells—an evil which is not indigenous to our planet, an evil with which it was never intended that men should deal.

For untold aeons, the Hierarchy has stood like a shield, guarding humanity. But with the coming of a greatly increased mental development, with the repudiation of the Hierarchy by the bulk of humanity, and by the prostitution of religion to material ends and narrow theological and mental tenets, the Hierarchy has been forced (much against its will) to withdraw some measure of its protecting power (though not all of it, fortunately for mankind). **The way to the door where evil dwells was unimpeded, and humanity opened wide the door.** The entrance for what might be regarded as *cosmic* evil was first opened in the decadent days of the Roman Empire (which was one reason why the Christ chose to manifest in those days), was opened wider under the corrupt regime of the Kings of France and, in our own day, has been opened still wider by evil men in every land.

Remember that the evil to which I refer here is not necessarily the foul and vile things about which people speak with bated breath. These are largely curable and the processes of incarnation eventually purify them. The true nature of cosmic evil finds its major expression in wrong thinking, false values and the supreme evil of materialistic selfishness and the sense of isolated separateness. These (to speak again in symbols) are the weights which keep the door of evil open and which precipitated upon the world the horrors of war, with all its attendant disasters.⁶⁶

There are other passages, however, that support the conclusion that *it* refers to the most proximal of the two noun phrases, i.e. to *the Plan of Love and Light*, and that the fourth verse should read as follows:

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

For example, considering the quote below:

... the Invocation is not vague or nebulous. It voices the basic needs of mankind today—the need for light and love, for understanding of the divine will and for the end of evil. It says triumphantly: “Let light descend on earth; may Christ return to earth; let purpose guide the little wills of men; **let the Plan seal the door where evil dwells.**” It then sums it all up in the clarion words: “Let light and love and power restore the Plan on Earth.” Always the emphasis is laid upon the place of appearance and of manifestation: the Earth.⁶⁷

And there is still another quote which suggests that both the Plan and humanity are involved in the sealing of the door where evil dwells:

This Plan calls mankind to the expression of Love and challenges men to “let their light shine.” **Then comes the final solemn demand that this Plan of Love and Light, working through mankind, may “seal the door where evil dwells.”** The final line then contains *the idea of restoration*, indicating the keynote for the future and that the day will come when God’s original idea and His initial intention will no longer be frustrated by human free will and evil—pure materialism and selfishness; the divine purpose will then, through the changed hearts and goals of humanity, be achieved.⁶⁸

In this case, we would conclude that the word *it* refers to both *the Plan (of Love and Light)* and to *the race of men*. In particular, that *it* concerns the working of that Plan **through** humanity. In which case the last verse is to be understood as follows:

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

Recall that, according to Bullinger, figures serve the purpose of drawing our attention to something important, of “indicating to

us what is emphatic”, of calling and attracting our attention to the “special truths which are to be conveyed to us.”⁶⁹ Clearly, *Simple Relative Ellipsis* lives up to its obligation in this regard. Its use in the Invocation spurs us to delve more deeply into the relationships among humanity, the working out of the Plan of Love and Light, and the sealing of the door where evil dwells. What we learn from our investigation is that the second will work out through the first to accomplish the third.

12. Zeugma

Zeugma is a figure used to describe any instance where one word links two or more other words, phrases, or clauses in the same sentence,⁷⁰ as here: ‘Samuel and Larry rode their bicycles to the park.’ In this example the two subjects, ‘Samuel’ and ‘Larry’, are linked by a single word, the verb, ‘rode.’ Similarly, in the sentence below the verb ‘grabbed’ links three things, three other phrases—‘her purse’, ‘her gloves’, and ‘her car keys.’

She grabbed her purse from the alcove, her gloves from the table near the door, and her car keys from the punchbowl.⁷¹

Zeugma is a figure of omission because through its use words that might ordinarily appear are omitted. For example, in the above sentence the word ‘grabbed’ does not appear before each of the three things which are grabbed. At first glance this may not seem the least bit remarkable. *Zeugma* is, as Harris notes, “standard writing practice because it has the additional benefit of reducing wordiness.”⁷²

Zeugma also occurs when several verbs are linked by a single subject,⁷³ as below, where ‘gardener’ links three verbs—‘mows’, ‘prunes’, and ‘trims’:

Each week the gardener mows the front and back lawn, prunes the rose bushes, and trims the vines growing along the fence.

The Invocation contains no fewer than three examples of *Zeugma*. One of them is the last line of the Invocation—*Let Light and Love and Power restore the Plan on Earth*—where there is one verb, *Let*, linking several subjects, *Light, Love, and Power*. What the use of *Zeugma* means in this context is best underscored by first imagining what this line of the Invocation would have looked like had it **not** contained *Zeugma*. Chances are it would have been written either as a single sentence—*Let Light and let Love and let Power restore the Plan on Earth*—or as three sentences—*Let Light restore the Plan on Earth. Let Love restore the Plan on Earth. Let Power restore the Plan on Earth.*

Either way, the repetition resulting from not using *Zeugma* would, at a minimum, make this last verse verbose, even ungainly. But there is more to consider than just wordiness. Through the use of *Zeugma* the combined and concurrent roles of three Divine Aspects—*Light, Love, and Power*—in the restoration of the Plan are, as Bullinger would say, “made emphatic.”

Had the Tibetan not employed *Zeugma* in this last verse we might have reasonably inferred that these Aspects act individually and/or sequentially to restore the Plan. By linking them through the use of *Zeugma* the idea that the Aspects work in conjunction, in a coordinated fashion, is more clearly and directly conveyed.

A second instance of *Zeugma* in the Invocation appears in the last line of the third verse:

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.

Here, one word (*Masters*) links two verbs—*know* and *serve*. As above, the importance of the use of this figure is best conveyed by writing the implicated phrase as it would have appeared if *Zeugma* were not present:

The purpose which the Masters know and which the Masters
serve

If that phrase had been rendered in this manner the repetition of the word *Masters* would be emphasized while the linking of the two verbs, *know* and *serve*, would not. And why should this matter? Consider the fact that throughout DK’s writings, knowledge and service are inextricably linked, i.e. that knowledge must ultimately be utilized in loving service to the race. Consider, for example, this passage where the Tibetan tells us that

(Masters)... can wield the law in the three worlds and can dominate all that evolves on those planes. By learning the laws of mind through the practice of meditation, He expands the laws of mind till they embrace the laws of the Universal Mind as demonstrated in lower manifestation. The Laws of Mind

are mastered in meditation. *They are applied in the life of service which is the logical outcome of true knowledge.*⁷⁴

Disciples and initiates of various grades are, however, still learning how to use their accumulated knowledge in service to the race of men, as is shown in these many excerpts from the Tibetan's works:

I wish to speak to you anent service and its perfect rendering. What I give you in this connection may be of vital use. Remember always that material gain in knowledge for the individual causes stagnation, obstruction, indigestion and pain, if not passed on with wise discrimination. ... Much tuition comes to many these days, but it is for the use of a needy world, and not for their own exclusive benefit.⁷⁵

One of the things most needed by every disciple is to apply the teaching given to the idea of promoting and increasing their world service, thus rendering practical and effective in their environment the knowledge that has been imparted and the stimulation to which they have been subjected.⁷⁶

...the white magician is he who utilizes all power and knowledge in the service of the race. His inner development must be expressed in terms of service before he is permitted to pass on into the advanced school.⁷⁷

No esoteric group is soundly handled and correctly motivated unless the spiritual energies which are available to it and the knowledge and the wisdom unfolded find expression in definite service.⁷⁸

All the teaching on the groups of disciples, functioning in the New Age, is intended for all the groups and for general distribution later on. The teaching upon specific group work will be given up to the point where conscious use of it can be made and the knowledge given can be turned to practical purpose in world service. And, my brothers, it is world service that today is needed.⁷⁹

Let me reiterate to you the well-known truth that no man is an initiate apart from understanding, that the life of the initiate is one of constant registration of new knowledge which must be transmuted into practical wisdom, of occult facts which must take intelligent place in the life-service of the initiate, and of new inclusions of areas of consciousness; these latter must become the normal field of experience and of expression; they then become the ground for further expansion.⁸⁰

In a lesser degree... (initiations)... are undergone daily by every human being, as his mental grip of life and experience gradually grows, but they only become initiations into the wisdom (as differentiated from expansions of knowledge) when the knowledge gained is: (a) consciously sought for (b) self-sacrificingly applied to life (c) willingly used in service for others and (d) intelligently utilized on the side of evolution.⁸¹

A third instance of *Zeugma* in the Invocation occurs in the fourth verse where the preposition *of* links *Light* and *Love*:

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.

The nature of the relationship between Light and Love is an oft-repeated theme in the teachings of the Tibetan. This idea is explored more fully in several other chapters in this book, including those on the figures *Hendiadys*, *Periphrasis*, and *Isocolon*.

What is worth noting here is the recurring theme that emerges from an examination of the three instances of *Zeugma* discussed herein. In each instance there is a linking of something associated with the Third Ray of Light or Active Intelligence, i.e. 'know' and 'Light', with something associated with the Second Ray of Love-Wisdom, i.e. 'serve', and 'Love'.

Also, notice that the first two verses of the Invocation concern Light and Love, respectively, and that the final three verses concern the linking of Light and Love (or their correlates), their conjoining with Power (a first Ray correlate) and their role in restoring the Plan on Earth. This pattern of Light joined with Love and then

both joined with Power is a pattern discussed quite frequently in the works of the Tibetan. One such example is his discussion of the uniting of the three fires of the microcosm—the Internal Vitalizing Fire, the Fire of Mind, and the Monadic Flame Divine. The process, He tells us, is first for the Internal Fire and the Fire of Mind to “blend” and then for this combined fire to “merge” with the Monadic Flame. When this happens,

the man takes the fifth Initiation in this solar system, and has completed one of his greater cycles. When the three blaze forth as one fire, liberation from matter, or from material form is achieved. Matter has been correctly adjusted to spirit, and finally the indwelling life slips forth out of its sheath which forms now only a channel for liberation.⁸²

The Tibetan further informs us that an analogous situation occurs with the three fires animating the Planetary Logos. When these three fires “meet, blend, merge, and blaze forth, the Logos will take His fifth initiation, thus completing one of His cycles.”⁸³ Thus, through *Zeugma* we see that it was possible to emphasize relationships between fundamental concepts—Light and Love—in a manner that would have been obscured had this figure not been employed.

13. Catabasis

The figure known as *Catabasis* is said to be present whenever writing, speech or discourse is observed to descend step-by-step, each exhibiting a decrease in emphasis or sense. According to Bullinger, the Romans called this figure *Decrementum* to underscore the idea of an “increase in depreciation.”⁸⁴ Bullinger provides several examples of *Catabasis*, some of which are given below:

though they climb up to heaven, thence will I bring them down:
And though they hide themselves in the top of Carmel, I will
search and take them out thence; and though they be hid from
my sight in the bottom of the sea, thence will I command the
serpent, and he shall bite them.⁸⁵

The decrease in emphasis in the passage above is from heaven, to the mountain top, to the bottom of the sea. Another example of *Catabasis* is contained in this passage:

But they that wait upon the LORD shall renew their strength;
they shall mount up with wings as eagles; they shall run, and
not be weary; and they shall walk, and not faint.⁸⁶

Here we note a decrease from mounting up with wings (i.e. flying) to running, and finally to mere walking. The following quote by the Tibetan concerning the modes of Christ’s return clearly includes *Catabasis*, in this case a descent in the planes of consciousness:⁸⁷

The evocation of a united hierarchical response through the use of the Great Invocation. You will note how this invocation can be interpreted in terms of the three modes of the return of the Christ:

- “Let Light stream forth into the minds of men.”
The influencing of the minds of disciples.
The enlightening of intelligent humanity.
The mental plane.
Stanza I.

- “Let Love stream forth into the hearts of men.”
The influencing of the masses everywhere.
The outpouring of the Christ spirit.
The astral plane.
Stanza II.
- “The Purpose which the Masters know and serve.”
The anchoring of hierarchical energy on Earth.
The physical appearance of the Christ.
The physical plane.
Stanza III.

Quite clearly, the first three stanzas of the Invocation exhibit a decrease in sense—from the mental plane in the first stanza down to the astral in the second stanza and, finally, to the physical plane in the third.

Part IV:

Figures of Addition

The second major grouping of figures defined by Bullinger is the Figures of Addition. Each figure belonging to this class—some 94 in all—has as its defining characteristic the addition of either words or sense. In the former case, the addition is evidenced in many and various forms of repetition of the same word(s). In the latter, the addition is made to the sense of the words by way of other, different, words. Concerning this group of figures, Bullinger offers the following observations:

All these various forms of repetition and addition are used for the purpose of attracting our attention and of emphasizing what is said, which might otherwise be passed by unnoticed. When we reflect that no error in composition is more readily available than the undue repetition of words...it is remarkable that there are more than forty different ways of repeating words used by the Holy Spirit: over forty legitimate modes of breaking the law which governs the use of language and of repeating words in such a way that not only is there no tautology, but beauty is added to the composition and emphasis given to the sense.⁸⁸

Thus, a clear distinction is made between this group of figures and those discussed in the previous section: the Figures of Omission gain their power by what they leave out whereas the Figures of Addition gain power by what they put in. And as we will see, the final group, the Figures of Change, are notable for altering the meaning, order, and application of words that were neither left out nor put in. This chapter focuses on thirteen figures of addition present in the Invocation:

- **Polysyndeton** or ‘Many-Ands.’ Repetition of the conjunction ‘and.’
- **Anaphora.** Like sentence beginnings.
- **Alliteration.** Successive words beginning with the same letter or syllables.
- **Assonance.** Similar internal vowel sounds.
- **Consonance.** Similar terminal consonants.
- **Anabasis** or ‘Gradual Ascent.’ An increase in the sense in successive sentences.
- **Paregmenon** or ‘Derivation.’ The repetition of words derived from the same root.
- **Epanodos** or ‘Inversion.’ The repetition of different words in an inverse order.
- **Periphrasis** or ‘Circumlocution.’ The use of a description is used instead of a name.
- **Parallelism.** Similarity among parts of speech or sentence structure.
- **Isocolon.** Identical parts of speech and/or sentence structure.
- **Epistrophe.** Similar sentence endings.
- **Antanacsis** or ‘Word Clashing.’ The repetition of the same word in the same sentence with different meanings.

14. Polysyndeton

Consider the following simple sentence: ‘James likes peas, carrots, and beans.’ Note two things: that there are three foods that James likes and that the conjunction, *and*, appears between the second and final food on the list. The placement of the conjunction in this sentence follows what Bullinger called the “natural and fixed laws of Grammar and Syntax.”⁸⁹ *Polysyndeton* is a figure of speech characterized by the use of conjunctions—for, and, nor, but, or, yet, so—between each word, phrase, or clause rather than between the last two elements.⁹⁰ If our sentence above included the use of this figure, it would be written this way: ‘James likes peas and carrots and beans.’ Below are listed several other examples of *Polysyndeton* taken from a variety of sources.

In my last article, I suggested giving you some facts anent the Great Invocation and some explanation of its significance and meanings. These (facts) may enable the occult students in the world today to use it with greater fervor **and** with greater understanding **and**, consequently, with greater success.⁹¹

The situation is serious. Sea **and** air **and** land are arrayed against the Forces of Light; they are the agents of material substance and can be used potently against the spiritual Forces.⁹²

While the earth remaineth, seedtime **and** harvest, **and** cold **and** heat, **and** summer **and** winter, **and** day **and** night shall not cease.⁹³

And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, **and** to receive garments, **and** oliveyards, **and** vineyards, **and** sheep, **and** oxen, **and** menservants, **and** maid-servants?⁹⁴

’Tis as I should entreat you wear your gloves, **or** feed on nourishing dishes, **or** keep you warm, **or** sue to you to do a peculiar profit to your person.⁹⁵

Bullinger provided extensive commentary on this figure. I quote him at length:

The laws of grammar decide for us how the conjunction “and” should be used. If we are enumerating a number of things, we... place the conjunction immediately before the last. This is the cold law, which leaves what we say without any special emphasis. In order to attract the attention of the hearer or reader, we may either use NO ANDS (*Asyndeton*), or we may use MANY ANDS (*Polysyndeton*). Man may use these figures, however, without sufficient reason and unwisely: but the Holy Spirit ever uses words in all perfection and it behooves us carefully to note whatever He thus calls our attention to.

When He uses “No-and,” He does not ask us to stop and consider the various particulars which are enumerated, but to hasten on to some grand climax. In this case that climax which we read at the end, is the all-important matter on which the greatest emphasis is to be placed.

When He uses “many-and” there is never any climax at the end. Instead of hurrying us on, breathlessly, to reach the important conclusion; we are asked to stop at each point, to weigh each matter that is presented to us, and to consider each particular that is thus added and emphasized.⁹⁶

According to Harris, “*Polysyndeton* produces the feeling of a deliberate piling up, a one-added-to-another multiplicity.”⁹⁷ Joseph, in contrasting *Polysyndeton* with *Asyndeton*, makes especial note of the “measured deliberateness” of the former.⁹⁸

There is but one instance of *Polysyndeton* in the Great Invocation. It appears in the final verse: “Let Light **and** Love **and** Power restore the Plan on Earth.” Clearly, this is an unusual and thus attention-grabbing, method of stating that the three energies are involved in the restoration of the Plan. That is to say, were this an ordinary English sentence, one conforming to the “natural law” of usage, the line would read as follows: “Let Light, Love, and Power restore the Plan on Earth.”

If, however, we believe every word in the Invocation is placed

there for a reason, then we have to assume that the extra *and* is included for a good reason. Further, as students of the Invocation interested in the meaning of its words, as well as the significance of their order and arrangement, we must seek to find out what that good reason is.

Harris' view of *Polysyndeton*—that it lends a sense of one-added-to-another multiplicity—points us towards an answer. It would seem that *Polysyndeton* in the Invocation suggests the existence of an interactive relationship among the three Aspects of Light, Love and Power, i.e. Light-and-Love-and-Power, all three as one, not just three separately. Absent the use of *Polysyndeton* the nature of this relationship is veiled.

Interestingly, the significance of the use of *Polysyndeton* in the Invocation has either been ignored or overlooked by several of its translators who omit the second *and* from its final verse. For example, the last line of the French translation reads: *Que Lumiere, Amour et Puissance restaurent le Plan sur la Terre*. One need not speak French to see that the words *Lumiere* (Light), *Amour* (Love) and *Puissance* (Power) are joined by only one conjunction, *et*, not two. And the French translation is not unique in this regard: the Finnish, Italian, Esperanto, Catalan, Czech, Hungarian, Latvian, Nyanja, Polish, Romanian, Russian, Spanish, Ukrainian, and Vasco translations of the Invocation all fail to include the additional conjunction in the final verse.⁹⁹

While it is unclear at this time why so many translators omit the second conjunction, it is not unreasonable to speculate that they lack an understanding and appreciation of the meaning and significance of figures of speech. And if this is the case, there is no more compelling example in this book of how a lack of knowledge of figures of speech can lead to differences in translation and interpretation and result in a loss of vital information.

15. Anaphora

Anaphora is the repetition of the same word(s) at the beginning of successive clauses, verses, sentences, or phrases.¹⁰⁰ It is one of the easiest of all figures of addition to use and to recognize. Not surprisingly, it is also one of the most commonly employed rhetorical devices in contemporary, political, and religious writing.

The following example provided by Bullinger, taken from Deuteronomy 28:3-6, contains two instances of *Anaphora*: each of the four verses begins with the same word, *Blessed*, and the last three clauses of verse 4 begin with *and*:

- [3] **Blessed** shalt thou be in the city, and **blessed** shalt thou be in the field.
- [4] **Blessed** shall be the fruit of thy body, **and** the fruit of thy ground, **and** the fruit of thy cattle, the increase of thy kine, **and** the flocks of thy sheep.
- [5] **Blessed** shall be thy basket and thy store.
- [6] **Blessed** shalt thou be when thou comest in, **blessed** shalt thou be when thou goest out.¹⁰¹

Lanham offers this most memorable passage from Martin Luther King, Jr.'s *I Have a Dream* speech as an example of *Anaphora*:

You know, my friends, **there comes a time** when people get tired of being trampled over by the iron feet of oppression... **there comes a time**, my friends, when people get tired of being thrown across the abyss of humiliation where they experience the bleakness of nagging despair... **there comes a time** when people get tired of being pushed out of the glittering sunlight of life's July and left standing amidst the piercing chill of an Alpine November.¹⁰²

The books authored by Alice Bailey are replete with examples of this figure of speech. Here are but a few typical ones:

Only a fresh dedication and a renewed aspiration towards inspiration can prevent the recurrence of a certain static tendency; **only a** clear vision of the nature of glamour and of its

effects in the individual and group life can eliminate the danger of infection from that tendency; **only a** humble spirit which is not occupied with the faults and failures of others can prevent the injection of an attitude of criticism and judging; and **only an** attentive watchfulness on the part of a certain few of the members can protect this new vehicle from disaster based on inexperienced self-confidence.¹⁰³

I ask aid in the task of reconstruction. **I ask** for your consecrated help. **I ask** you to discipline yourselves anew, to hold back nothing, either objective or subjective. **I ask** for your whole-hearted cooperation in the work of world salvage.¹⁰⁴

According to Sister Miriam, this figure was employed throughout Shakespeare's plays, although with less frequency and greater effect in the later ones, as here, when Othello laments:

O, now for ever
Farewell the tranquil mind!
Farewell the plumed troop and the big wars
 that make ambition virtue!
 O, farewell!¹⁰⁵

And here, when Thaisa asks:

Are you not Pericles?
Like him you spake;
Like him you are.¹⁰⁶

Bullinger's example, taken from Deuteronomy 28:4-6, displayed instances of *Anaphora*, occurring both within and across the four verses. In the Great Invocation, *Anaphora* also occurs within and across verses. As can be readily observed, each of the first four verses begins with the word *From*:

- **From** the point of Light...
- **From** the point of Love...
- **From** the centre where...
- **From** the centre which...

The second and third lines within the first verse, also begin with the same word, *Let*:

- **Let** light stream forth into...
- **Let** Light descend...

To my mind (and ears) *Anaphora* is the Invocation's most prominent figure of speech or rhetorical feature. *Anaphora* is also one of the most frequently and effectively employed figures appearing in the Tibetan's works. It has been my observation that He most frequently employs this figure in a **conclusory** manner, i.e. either in sentences near the end of paragraphs or in paragraphs near the end of sections or chapters. In either case, *Anaphora* is used to re-emphasize and/or summarize some point earlier raised. *Anaphora* is also a very prominent rhetorical feature in all three Stanzas of the Invocation, especially the third Stanza where it is the most fully developed. Perhaps a good way to determine what *Anaphora* is being used to emphasize in this third Stanza is to compare how it is used in all three of them.

As we all know, the word *from* is a preposition used to indicate:

- a specified place or time as a starting point; e.g. walked home **from** the station
- a source, cause, agent, or instrument, e.g. taking a book **from** the shelf or a note from the teacher
- separation, removal, exclusion, e.g. liberation **from** tyranny
- differentiation, e.g. know right **from** wrong; or causality, e.g. to faint **from** hunger

This idea of origins is an especially important one in the Invocation's third Stanza. As we have already noted, each of the Invocation's four verses starts with the word *from*. What follows, in every case then, is a description of a place or thing from which or through which some other thing acts or operates:

- Light streams **from** the point of Light within the Mind of God

- Love streams **from** the point of Love within the Heart of God
- purpose emanates **from** the centre where the Will of God is known
- The Plan works out **from** the centre which we call the race of men

Thus, one purpose *Anaphora* serves in the third Stanza of the Invocation is to emphasize the existence of spiritual sources or origins. To a lesser extent it serves to emphasize, along with *Alliteration*, the two imperatives contained in the first verse—*Let Light stream forth into the minds of men* and *Let Light descend on Earth*. This stands in stark contrast to the use of *Anaphora* in the first two Stanzas. In the first *Anaphora* occurs in the form of the words *let* and *may*, both auxiliary verbs, and thus lends emphasis to the six commands of which that Stanza is comprised:

Let the Forces of Light bring illumination to mankind.

Let the Spirit of Peace be spread abroad.

May men of goodwill everywhere meet in a spirit of cooperation.

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

Let Power attend the efforts of the Great Ones.

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

In the second Stanza, *Anaphora* is used both within and across the three verses. In the first verse we see that the first three lines (and sentences) all begin with the word *Let*. Thus, again we find *Anaphora* used with commands:

Let the Lords of Liberation issue forth.

Let Them bring succour to the sons of men.

Let the Rider from the secret Place come forth,
And coming, save.

Come forth, O Mighty One.

In the second verse of the second Stanza, it is the first two sentences (not lines) that begin with *let*. And again these are com-

mands—*Let the souls awaken to the Light; Let the fiat of the Lord go forth.*

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

In the third and final verse, the first line and sentence begin with *let*. However, the third, fourth, and fifth lines all begin with *the* and thereby emphasize the three words or phrases that follow—WILL, LOVE, and ACTIVE AID. These are words we recognize as related to the three Rays of Aspect:

Let Light and Love and Power and Death
 Fulfill the purpose of the Coming One.
The WILL to save is here,
The LOVE to carry forth the work is widely spread abroad.
The ACTIVE AID of all who know the truth is also here.
 Come forth, O Mighty One and blend these three.
 Construct a great defending wall.
 The rule of evil *now* must end.

Thus each of the three verses begins with *let*, as do several successive lines or sentences within those verses.

What is similar and what is different about the use of *Anaphora* in the three Stanzas is now readily apparent. Each of them contains several commands beginning either with the word *let* or *may*. The phrases, lines, sentences, and verses in which these commands appear are repeated or co-located in such a way that additional emphasis is imparted to them. What is unique to the third Stanza is how it employs the word *from* at the beginning of each verse, thereby expressing the idea of origins **before** each command.

This reinforces the notion that commands for light and love and purpose to reach men are initiated from someplace, that they have points of origination. This idea is implicit in the first two stan-

zas: in his commentary the Tibetan does tell us about the dwelling places, the planes of consciousness, inhabited by the Lords of Liberation, the Forces of Light, the Rider, the Coming One, and the Spirit of Peace. For example, we are told that:

The first phrase, *Let the Forces of Light bring illumination to mankind*, definitely invokes potencies which are to be found upon monadic levels of consciousness and upon what is occultly called the second plane of divine manifestation. These Forces include the Lord of the World and the Representatives of the seven sacred planets Who are spoken of in the Christian Bible as the “seven Spirits before the Throne of God.” They include also the three Agents of the Divine Triplicity... the three Buddhas of Activity.¹⁰⁷

And in other places we are told much about the planes of consciousness with which these other great Lives are associated or through which they work. We are even told, on occasion, about Their work with and on behalf of Humanity, as here:

Who are the Lords of Liberation, and from whence do They come? ... All great ideas have their emanating Sources of life, therefore, and These are called in the ancient invocation with which we are occupied “Lords of Liberation.” They are three in number, and one of Them is closer to the Earth and to humanity than are the other two, and it is He Who can be reached by those who comprehend the nature of freedom and who desire beyond all things to be liberated and to see all the oppressed and enslaved people of the world also liberated.¹⁰⁸

The important point to consider here, however, is that this information on the sources and origins is what we are **told** in the Tibetan’s commentaries on the first two Stanzas. Such information is not included in the Stanzas themselves: neither contains language to indicate the origins of the spiritual energies and entities that reach and influence us. Rather, we are left to infer it. The third Stanza, however, does provide this information, very unambiguously, at the beginning of each verse. Those sources are:

- *the point of Light within the Mind of God*
- *the point of Love within the Heart of God*
- *the centre where the Will of God is known*
- *the centre which we call the race of men*

Absent these phrases we would be left to infer, as before, the sources to which the commands implicitly refer. We would utter the commands *Let Light stream forth into the minds of men* and *Let Light descend on Earth* without knowing who or what exactly was being called upon to provide that Light. We would be demanding that *Christ return to Earth* without knowing from whence His return would commence. We would ask that *purpose guide the little wills of men* without knowing the source of the purpose. We would invoke that *the Plan of Love and Light work out* without knowing as fully that it was to be working out through us, *the race of men*. Thus, *Anaphora* in the third Stanza keeps the sources squarely in the picture in a way not apparent in the first two.

16. Alliteration

Alliteration is another of the more easily recognized and frequently used figures of speech. It is mentioned in every book and collection of figures I have seen to date. It has been defined by Lanham as the “recurrence of initial consonant sound”,¹⁰⁹ by Harris as the repetition “of the same sound at the beginning of successive words related to each other in some way”¹¹⁰ and by Bullinger as “the repetition of the same letter or syllable at the commencement of successive words.”¹¹¹ Here are but a few examples:

The Great Invocation, the OM and all such Words of Power must go **f**orth **f**rom the soul (whose nature is love and whose purpose is solely **g**roup **g**ood), **b**acked **b**y **o**r “**o**ccultly propelled forth”.. by the dynamic will **a**spect..¹¹²

For a more **b**lusterous **b**irth had never a **b**abe.¹¹³

Concerning the use and effect of *Alliteration*, Harris writes that it “adds not only a bit of music to your writing but an emphasis on ideas that will help your reader recall a key concept better.”¹¹⁴ He then provides the following examples of sentences written with and without this figure present:

Without Alliteration	With Alliteration
After she grew up, she never forgot those words of praise. This treasure of remembered esteem stayed with her throughout her adult life.	After she grew up she never forgot those words of praise. This treasure of remembered regard stayed with her throughout her adult life.
This ozone air cleaner uses a patented anti-pollution system for the cleanest air imaginable.	This ozone air cleaner uses a p atented p urification p rocess for the cleanest air p ossible.

The Great Invocation, as shown below, has twelve instances of *Alliteration* involving successive words and/or words appearing in the same line. And it would seem that each instance of *Alliteration* does add an especial emphasis, if not musicality, to the lines and phrases where it appears.

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.

Several things about the pattern of these twelve occurrences of *Alliteration* are worthy of note.

- All four verses, as well as the final line, contain at least two instances of *Alliteration*.
- All instances of *Alliteration* involve one of five letters: *d*, *l*, *m*, *p*, and *w*.
- There are six occasions where words beginning with the letter *l* are alliterated:
 - *Let light stream forth...*
 - *Let Light descend...*
 - *Let Love stream forth...*
 - *Let purpose guide the little...*
 - *Let the Plan of Love and Light work out*
 - *Let Light and Love and Power restore the Plan*
- *Alliteration* is found among adjacent words (e.g. Let Light, Let Love, which we), proximal words (e.g. where the Will, minds of men, Let purpose guide the little), and words joined by conjunction (e.g. Love and Light; Light and Love).

- The auxiliary verb *let*, which appears six times in the Invocation (more than any other verb), is alliterated in each and every instance.

This final point is, perhaps, the most striking pattern of all. The word *Let* is always the first word in whichever line it appears. In every instance it is used in imperative mood, i.e. to express a command or demand. How interesting it is then that each of these six commands is alliterated by one or more of these five words: light, Light, love, Love, and little.

The above pattern stands in stark comparison to the other two uses of the imperative mood in the Invocation: *May Christ return to Earth* and *May it seal the door where evil dwells*. Here we can readily observe that the word *may*, while used in the imperative mood, carries more a sense of contingency or an asking for permission compared to the use of *let*. How interesting then that in the two commands where it is used, *my* is not alliterated with any other word on the same line. That said, there is a suggestion of *Alliteration* associated with both of these phrases. Viewing the phrases in the context of the verse in which they appear makes this evident:

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

While in the above verse, the word *may* is not alliterated with any word on that line, it is, however, with the word immediately preceding it, *men*. That word happens to be the last word of the preceding line, a line in which *let* was used in the imperative mood and was alliterated. Now consider verse 4:

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**.

Here the entire verse is but one sentence. Each of its three lines contains one instance of *Alliteration*, and each with words beginning with different letters. The word *may* is not alliterated.¹¹⁵ The line where it appears does, however, contain an example of this

figure—And may it seal the **door** where evil **dwells**.

Thus, one use to which *Alliteration* is put in the Invocation is to lend an emphasis to words employing the imperative mood.

17. Assonance

The figure of speech known as *Assonance* has been defined in a variety of ways, including: “identity or similarity in sound between internal vowels in neighboring words”;¹¹⁶ “the repetition of vowel sounds in stressed syllables of adjacent or proximal words”;¹¹⁷ and “the recurrence, in near or proximal words, of internal vowels surrounded by different consonant sounds.”¹¹⁸

Examples of *Assonance* that would be consistent with all three definitions include the following word pairs: teach and read; match and can; snow and gold. In each pair, the internal vowels are the same but the consonants that precede and follow are different. Note that the second definition did not require that the similar vowel sounds be internal. This then, would permit word pairs like the following to be considered examples of *Assonance*: anchovy and dancer; of and done; Ed and best.

Also worthy of note is that *Assonance* bears important similarities to three other figures of speech examined in this volume: *Alliteration*, the repetition of initial consonants, *Consonance*, the repetition of terminal consonants, and *Paronomasia*, end rhyme. The tabulation below makes clear the basic differences between these four figures:

- Paronomasia (rhyme): **Moon, June**
- Assonance (similar internal vowel sounds): **Moon, Suit**
- Consonance (similar terminal consonant): **Moon, Sun**
- Alliteration (same initial consonant): **Moon, Mars**

Opinions as to the function of *Assonance* in speech and writing differ. According to the definition provided in *The Elements of Poetry*:

The function of assonance is frequently the same as end rhyme or alliteration: All serve to give a sense of continuity or fluidity to the verse. Assonance might be especially effective when rhyme is absent: It gives the poet more flexibility, and it is not typically used as part of a predetermined pattern. Like allitera-

tion, it does not so much determine the structure or form of a poem; rather, it is more ornamental.¹¹⁹

A website affiliated with the University of Pennsylvania's writing program describes *Assonance* in similar terms, calling it "another repetitional device used chiefly in a decorative or supplemental function rather than in a structural one."¹²⁰ We will return at the end of this chapter to the matter of whether these descriptions are applicable to the way this figure is used in the Invocation.

The Great Invocation contains several instances of *Assonance*. The exact number depends on the definitions that are employed. Here are six pairs of assonant words that appear on the same line and that meet all of the aforementioned definitions: Light/ Mind; light/minds; From/Love; little/wills; purpose/Masters/serve; and where/dwells.

Several things are interesting about these six pairs of words. First of all, note the repetition of the first two pairs: the internal vowel sounds are the same; their placement is the same (the first verse); the words are similar, differing only with regard to capitalization and inflection (Mind vs. minds).

What is also worthy of note is the pattern of the appearance of the six over the four verses of the Invocation: Lines 1 and 2 of Verse 1 contain assonant groups of words, as does Line 1 in Verse 2, Lines 2 and 3 in Verse 3, and Line 3 in Verse 4.

Verse 1, Line 1: From the point of **Light** within
the **Mind** of God

Verse 1, Line 2: Let **light** stream forth into the **minds** of men.

Verse 1, Line 3: Let Light descend on Earth.

Verse 2, Line 1: **From** the point of **Love** within
the Heart of God.

Verse 2, Line 2: Let love stream forth into the hearts of men.

Verse 2, Line 3: May Christ return to Earth.

Verse 3, Line 1: From the centre where
the Will of God is known

Verse 3, Line 2: Let purpose guide the **little wills** of men—

Verse 3, Line 3: The **purpose** which
the **Masters** know and **serve**.

Verse 4, Line 1: From the centre which we call the race of men

Verse 4, Line 2: Let the Plan of Love and Light work out

Verse 4, Line 3: and may it seal the door **where** evil **dwells**.

A comparison of the above lines reveals this interesting fact: in Verses 1 and 3, the first two lines and the last two lines, respectively, contain assonant words. In Verses 2 and 4, it is the first and last lines, respectively, that contain assonant words. Thus, through assonance are Verses 1 and 3 and Verses 2 and 4 brought into rapport.

Finally, it is also worthwhile to examine the nature of the words brought into association through *Assonance*. As previously noted, in the first verse it is the words *Light* and *Mind*, *light* and *minds*, that are linked via *Assonance*. The relationship between these two words is readily apparent to a student of the Tibetan's books: *Light* is related to the third divine *Aspect*, the third *Ray*, while *Mind* is the vehicle through which *Light* operates. Thus, we have here a subject and its adjunct; we have an energy and the form through which it manifests.

The third pair of assonant words are *From* and *Love*. The former is a preposition used to indicate a source where some thing, action, or process originates and/or begins. Love is the name of the Second Divine *Aspect*, the Second *Ray*. Love is, we are told, the dominant characteristic of our Solar Logos, the informing and enveloping Life whose vehicle of manifestation is our solar system. Put more simply, God is Love. Thus, in the words *From* and *Love* we have emphasized the idea of the emanating and embracing and enveloping source of life and creation. We have the middle or Second *Aspect*, the Soul, the Son, and the Sun.

In the third verse the words *little* and *wills* are brought into rapport, as are *purpose*, *Masters*, and *serve*. In the first pair, the words are an instance of the figure *Meiosis* or the belittling of one thing in order to show the greatness or majesty of another.¹²¹ In this case, the wills of men are described as little, not so much to belittle them

as to emphasize the greatness or primacy of God's Will. Will, as we are told, is the first and highest of the three Divine Aspects, the first Ray, but the last of the three to be developed fully in man.

As for the three words in Line 3 of Verse 3—*purpose*, *Masters*, and *serve*—we see an emphasis placed upon the esoteric fact that the Masters, those who have taken the Fifth Initiation or higher, serve the purpose of the Logos.

How interesting it is then that Verse 1 brings into relationship things related to the Third Ray, the first to be developed, while the third Verse emphasizes the First Ray, the third to be developed. Thus, these verses correspond both with regard to their structure (i.e. which lines contain assonance groups of words) and to their content.

In the fourth verse there is only one set of assonant words, *where* and *dwells*, which appear in the third line. It is interesting to see once again the symmetrical exhibition of structure and content, though this time in a more antithetical manner. Recall that Verse 2 concerns things related to the Second Aspect, to Love, to God, the source of Love and Light, wholeness and cohesiveness.

Further recall the word that separates the assonant pair—evil. The phrase *where evil dwells* not only contains words linked through *Assonance*, it contains two words separated by *evil*. This is, as we are told, completely in keeping with the nature of evil: it is separative, it divides and through division weakens and destroys. It is, in short, the opposite of love.

Thus, the relationship between Verse 2 and Verse 4 is one characterized by antithesis. They are antithetical to one another with regard to the placement of the assonant words (first/top line vs. last/bottom line) and with regard to the content of the words that are assonant (*From* and *Love*, the source of Life, vs. *where* and *dwells*, words separated by *evil*, the way of death).

What we can conclude about *Assonance* then, is that in the Invocation it is not used in an ornamental or decorative fashion. Rather, it is employed as a device to emphasize the themes and concepts fundamental to the esoteric philosophy that informs our understanding of the Invocation. Admittedly, *Assonance* is employed to this end in a rather subtle and sophisticated manner. And this is hardly the same thing as ornamentation.

18. Consonance

Consonance might be best considered as a reverse *Alliteration*, i.e. the repetition in nearby words of the same (or similar) consonant sounds at the end of the words, but preceded by different vowel sounds.¹²² As was the case with *Assonance*, there are some differences among the many definitions of this figure. The differences concern exactly where these consonants appear—the terminal consonant¹²³ or the *end* of stressed syllables or short words¹²⁴ and what constitutes ‘nearby.’ The following example is one that would meet all of the definitions which I have read: ‘Please **take** the **book back** to the library.’ Here, all of the terminal consonants are the same and all of the vowel sounds which precede it are different. By way of contrast, this example provided by Lanham suggests that his definition is a broad one:

When thou must home to shades of underground, and there arrived, a new admired guest, the beauteous spirits do ingirt thee round.¹²⁵

Note that here *Consonance* is deemed to be present between identical consonants (underground and arrived), between similar ones (admired guest) and between similar ones where one is in the plural form (shades of underground). The relative liberality of the definition employed by Lanham may be due to his placing this term “more properly... in the field of modern poetics than with historical rhetorical terminology.”¹²⁶

As shown below, the Great Invocation contains many examples of the figure *Consonance*. And as would be expected, the exact number that is found depends in large measure upon the definition employed. When instances of *Consonance* are restricted to identical consonant sounds, the figure is found among words in nine of the Invocation’s thirteen lines. When similar consonant sounds are included, we can add Verse 2, Line 2 and Verse 3, Line 2. This means that only three lines of the Invocation do not contain consonant words: Verse 2, Line 3—*May Christ return to Earth*; Verse 3, Line 3—*the purpose which the Masters know and serve*; and Verse 4, Line 1—*From the centre where the Will of God is known*.

Verse 1, Line 1: From the **point of Light** within
the **Mind of God**

Verse 1, Line 2: **Let light** stream forth into the **minds** of men.

Verse 1, Line 3: **Let Light descend** on Earth.

Verse 2, Line 1: From the **point of Love** within
the **Heart** of God

Verse 2, Line 2: **Let** love stream forth into the **hearts** of men.

Verse 2, Line 3: May Christ return to Earth.

Verse 3, Line 1: From the **centre where**
the Will of God is known

Verse 3, Line 2: **Let** purpose **guide** the **little wills** of men—

Verse 3, Line 3: The purpose which
the Masters know and serve.

Verse 4, Line 1: From the centre which we call the race of men

Verse 4, Line 2: **Let** the Plan **of Love** and **Light** work **out**

Verse 4, Line 3: and may it **seal** the **door where evil dwells**

Verse 5: **Let Light** and Love and **Power restore** the
Plan on Earth.

That the words of three lines do not display *Consonance* is not, in and of itself, a remarkable thing. That said, it is interesting to observe what other figures are not present. Among the three related figures—*Rhyme* or *Paronomasia*, *Alliteration*, and *Assonance*—and now *Consonance*, it is notable that Verse 2, Line 2 and Verse 4, Line 1 contain none of these four ‘unifying’ figures of repetition. Thus, in one sense, these two lines and their contents are themselves related, and uniquely so. Let us briefly consider the implications of this.

First of all, let us notice their positions: the second verse, third line and the fourth verse, first line. Thus, like *Assonance*, we see a connection between the two verses, a numerical relationship between the numbers of the verse (four is two doubled), a symmetrical relationship between the lines in the verses.

Moreover, note the relationship between the subjects of the

phrases, the Rays associated with the subjects, and the numbers of the verses. In Verse 2 we have Christ, the head of Hierarchy and the embodiment of the Love of God, all of which are associated with the Second Ray. In Verse 4 we have the race of men, humanity, which is governed by the Fourth Ray. The line from Verse 2 asks that Christ return to Earth, that the Hierarchy externalize, that the Masters once again walk among men and restore the Mysteries of Initiation. The line from Verse 4 concerns the inhabitants of Earth, the race of men, those in whose midst Christ and Hierarchy will again walk and work.¹²⁷

Thus, by noting the presence and absence of *Consonance*, as well as the figures to which it is related, two lines in the Invocation are emphasized and linked, both structurally and conceptually and the relationship between Christ, Hierarchy and Humanity is underscored.

19. Anabasis

Anabasis, in short, means ‘a going up’ or ‘ascent’. According to Bullinger, *Anabasis* is evidenced by the tendency of some piece of writing, speech, or discourse, etc. to ascend or trend upwards, step by step, each step with an increase of emphasis or sense. He continues:

When this increase or ascent is from weaker to stronger expression and is confined to *words*, it is called *Climax*. When the increase is not a mere increase in vehemence, or of evil but leads up from things inferior to things superior; from things terrestrial to things celestial; from things mundane to things spiritual, it is called *Anagoge*.¹²⁸

Below are a few examples of *Anabasis* taken from Bullinger’s *Figures of Speech used in the Bible*:

We have sinned
 And have committed iniquity
 And have done wickedly
 And have rebelled,
 even by departing from thy precepts and from thy
 judgments¹²⁹

But they refused to hearken
 And pulled away the shoulder
 And stopped their ears that they should not hear
 Yea, they made their hearts as an adamant stone¹³⁰

Blessed is the man that
 walketh not in the counsel of the ungodly,
 Not standeth in the way of sinners,
 Nor sitteth in the seat of the scornful.¹³¹

With regard to the last example, Bullinger points out two instances of *Anabasis*: the subjects and their actions. The subjects are the impious, the sinners, and the scorners. The former are impious in their minds and take evil counsel. The sinners carry it

out, “as the principle of their walk.” The third, “glory in their wickedness, scoff at righteousness, and settle down in their evil, as on a seat.”¹³²

At least two instances of *Anabasis* appear in the Invocation. Both concern the three Rays of Aspect: Will-Power (First Ray); Love-Wisdom (Second Ray); and Active Intelligence (Third Ray). Throughout the Tibetan’s writings the three Rays or Aspects of Divinity, along with their numerous correlated triplicities, are discussed repeatedly and extensively. These include, but are not limited to: Life, Quality, and Appearance;¹³³ Spirit, Consciousness, and Matter; Father, Son, and Mother; Electric Fire, Solar Fire, and Fire-by-Friction; Atma, Buddhi, and Manas; Mental, Emotional, and Physical; and of course, Power, Love, and Light.

One of the unique and distinguishing features of the Invocation, according to the Tibetan, is not just that it “invokes all three divine Aspects” but that it does so in a “synthetic” way.¹³⁴ This fact, he tells us, is not insignificant.

Hitherto the development of mankind did not warrant such an utterance. In Lemurian times, the third divine aspect, that of Intelligence, was invoked by the mass appeal of instinctual animal-man; ... Light appeared on Earth and true progressive enlightenment became possible. I am not here referring to physical light, but to the light of the intellect.

In Atlantean days, ... another “era of invocation” occurred and the second divine aspect of Love became a possible unfoldment, though still only an embryonic quality of mankind. The mass appeal was then more intelligently voiced, though the instinctual appeal still persisted.

In our Aryan cycle, another great invocative cry is issuing forth. It is this time a threefold cry. It is the cry for light upon our way and for light to flow into the dark places of the Earth; it is also a cry for more love in the world as voiced by the men of goodwill and of humanitarian attitudes; it is, finally, the intuitive appeal of the aspirants and the disciples of the world for the full expression in time and space of the will-to-good—the Will of God.

Thus, we observe that first Light was invoked by humanity, then at a much later date Love was invoked, and now in our present cycle, Will. And it is interesting how the later invocative appeals always incorporate those aspects previously developed: first, light was invoked instinctually; then love was invoked intelligently; and finally light, love and will synthetically, i.e. together.

It is not surprising then that in this, the Great Invocation, the evolutionary pattern is the same. The first verse relates to the Third Ray of Active Intelligence, as evidenced by its mention of several of that Ray's adjuncts: *light*, which appears three times; and *mind*, which appears twice. The second verse concerns the Second Ray, Love-Wisdom, a point made clear by its references to *love*, *Christ* (the embodiment of the Love of God), and *heart*. The third verse concerns the First Ray. Correlates of that Ray appearing in that verse include *purpose* (twice), and *will* (also twice). Finally, in the last line we have all three Aspects invoked at once, both sequentially and synthetically, in these words: Let **Light** and **Love** and **Power** restore the Plan on Earth.

20. Paregmenon

The figure *Paregmenon* is characterized by the repetition of words that are derived from the same root. As such, while the words are often similar in origin and sound, they are not similar in sense. Bullinger notes that while “this is one of the Figures common to all languages, (it) is generally very difficult to translate from one tongue into another.”¹³⁵ Matthew 16:18 provides a perfect example:

Thou art Peter and upon this rock I will build my Church.

About this verse, Bullinger says:

Here note that *Petros* is not merely Simon’s name given by our Lord, but given because of its meaning. *Petros*, in Greek, means *a stone, a piece of a rock, a moving stone* which can be thrown by the hand. *Petra*, on the other hand, means *a rock or cliff or crag*, immovable, firm, and sure. Both words are from the same root, both have the same derivation, but though similar in origin and sound they are thus different in meaning.¹³⁶

Below are some more contemporary examples of this figure:

Therefore once more I will astound these people with wonder upon wonder; the *wisdom* of the *wise* will perish, the *intelligence* of the *intelligent* will vanish.¹³⁷

Society is no comfort to one not *sociable*.¹³⁸

That word ‘*grace*’ in an *ungracious* mouth is but profane.¹³⁹

Unheedful vows may *heedfully* be broken.¹⁴⁰

Paregmenon in the Invocation concerns two words: *men* and *mind*. Both words are derivative of the Sanskrit ‘*manas*’ which means ‘the one who thinks.’ In the books authored by Alice Bailey, the terms *mind* and *manas* are used synonymously, as here:

Mercury is the synthesis of *manas-buddhi*, mind-wisdom which expresses itself through the human soul; Mercury rules

the bridge or the antahkarana.¹⁴¹

What is the mind aspect and why is the manasic or mental principle of such importance? Who are the Manasaputras, or the Sons of Mind?¹⁴²

When it is realized that the physical body is not a principle but that the kama-manasic principle (or desire-mind principle) is one of the most vital to man then the period or cycle in which a man functions on the fifth subplane of the astral (the fundamentally kama-manasic plane) will assume its rightful place.¹⁴³

Interestingly, the etymology of the word *mind* that is found in the *Webster Revised Unabridged Dictionary* points to both the Latin ‘mens’ and the Sanskrit ‘manas’. Similarly *The American Heritage® Dictionary of the English Language* makes reference to the Indo-European root ‘men’ which is, in turn, defined thus:

To think; with derivatives referring to various qualities and states of mind and thought. Derivatives include *mind*, *mention*, *automatic*, *mania*, *money*, *monster*, *mosaic*, *music*, and *amnesia*.¹⁴⁴

Having established the relationship, both esoterically and etymologically, between *mind* and *men*, it is readily observed that the repeated appearance of these words throughout the Invocation meets the definition of *Paregmenon*. It is worth noting, as well, the frequency and location with which these two words appear: *Mind*, *minds*, and *men* each appear once in the first verse. The word *men* then appears three more times, once in each of the next three verses.

So again we have the number three emphasized in relation to the men/mind concept. This is, I suspect, not accidental. *Mind*, as seen in the first verse, is the vehicle for Light, the Third Aspect of Divinity. Thus the figure *Paregmenon* is employed to underscore an important esoteric relationship among three related words or concepts—*men*, *mind*, and *Light*.

21. Epanodos

Bullinger has defined *Epanodos*, as well as its many variants, as follows:

The repetition of the same words in an inverse order (but in the same sense). After two, three, or more words have been mentioned, they are repeated, not in the same order again, but backward.¹⁴⁵

Examples of *Epanodos* and its variants in the verses of the Bible are numerous and include many like the following:

And **the flax** and **the barley** was smitten for **the barley** was in the ear and **the flax** was bolled.¹⁴⁶

Blessed be **God**, even the **Father** of our Lord Jesus Christ, the **Father** of mercies, and the **God** of all comfort¹⁴⁷

Make the **heart** of this people fat, and make their **ears** heavy, and shut their **eyes**; lest they see with their **eyes**, and hear with their **ears**, and understand with their **heart**, and convert, and be healed.¹⁴⁸

The two instances of *Epanodos* in the Great Invocation both involve the same two capitalized keywords, *Love* and *Light*. The first appears between the fourth verse and the final line:

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.

A second instance of *Epanodos* can also be found in the last line—provided that four additional words are supplied by the figure *Ellipsis*:

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

Thus *Epanodos* plays an important and interesting role in the Invocation. It links the verses where it appears (Verse 4 and the last line) with verse where the keywords implicated in the figure first appear (Verses 1 and 2).

There is one other possible instance of *Epanodos* involving capitalized keywords which is worth noting. It involves the word *Plan* which precedes the words *Love* and *Light* in Verse 4, and which follows them in the last line:

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.

Thus, the pattern of inversion is: *Plan-Love-Light-Light-Love-Plan*. Moreover, when we note that *Power* appears between the second appearance of *Love* and the word *Plan*, it becomes apparent *Epanodos* extends also to the three Rays of Aspect, not just the words that represent them.

Place	Word	Aspect
Verse 4, Line 2	Let the Plan	1st
Verse 4, Line 2	of Love	2nd
Verse 4, Line 2	and Light work out	3rd
Verse 4, Line 3	and may it seal the door where evil dwells.	4th
Last line	Let Light	3rd
Last line	and Love	2nd
Last Line	and Power restore the Plan on Earth.	1st

As the above tabulation indicates, there is an inverted relationship among the three Rays with which the words *Plan*, *Love*, and *Light* are associated. And if we further recall from the earlier discussion on *Ellipsis* that the uncapitalized pronoun, *it*, may refer to “the race of men”, then we also see the presence of a Fourth Ray correlate in this series.

22. Periphrasis

Periphrasis is a figure that entails the use of descriptive phrases instead of common or proper names, especially when more words than are necessary are used to describe something.¹⁴⁹ According to Sister Miriam, *Periphrasis* is often used to lend “an air of solemnity or elevation or to avoid a harsh word.”¹⁵⁰ One of the most common forms of *Periphrasis* involves the use of descriptive attributes rather than a proper name, e.g. calling Iraq ‘the land between the two rivers’, Saudi Arabia the ‘land of the two Holy Places’, New York City ‘the Big Apple’, and Los Angeles ‘the city of Angels’. *Periphrasis* is also employed very frequently in both classical and biblical literature. Examples provided by Bullinger include:

- “her that lieth in thy bosom” in place of *wife*¹⁵¹
- “the city of David” instead of *Bethlehem*¹⁵²
- “this fruit of the vine” for *wine*¹⁵³
- “all them that dwell on the face of the whole earth” for *everyone*¹⁵⁴
- “ye that ride on white asses, ye that sit in judgment, and walk by the way” in the place of *princes, rulers, and merchants*, respectively¹⁵⁵

The works of the Tibetan are similarly replete with instances of *Periphrasis*. He provides literally hundreds of descriptive names for spiritual lives and beings, as well as their myriad states of consciousness. The Life in whom our Solar Logos is a center is called “The One about Whom Naught may be said.”¹⁵⁶ The seven Planetary Logoi are called “The seven Spirits before the throne.”¹⁵⁷ Sanat Kumara, the Planetary Logos, has many descriptive names: “The Ancient of Days”,¹⁵⁸ “The Eternal Youth”,¹⁵⁹ and “the One in Whom we live and move and have our being.”¹⁶⁰ Christ is known by many descriptive names, as well, including:

- “The Coming One,”¹⁶¹
- “the Desire of All Nations,”¹⁶²
- “the Master of all the Masters and the Teacher alike of Angels and of men,”¹⁶³

- “the Founder of the Christian Church,”¹⁶⁴
- “the Point within the Triangle,”¹⁶⁵
- “the Dispenser of the Water of Life,”¹⁶⁶ and
- “the Nourisher of the Little Ones.”¹⁶⁷

One of the titles of the Buddha is “the Illumined One.”¹⁶⁸ Other names include “A Messenger of the Gods”¹⁶⁹ and “the Lord of Light.”¹⁷⁰ Initiates of the Fifth degree are known as “Masters of Wisdom”. Disciples of varying grades are known by such names as “the Chela in the Light”, “the Chela on the Thread”, “the Chela within the Aura” and “the Chela within the Master’s Heart.”¹⁷¹

The Tibetan also provides several names in his book for the three planetary centers—Shamballa, Hierarchy, and Humanity. Shamballa is referred to as: the “the City of the White Island”,¹⁷² “the Sacred Island”¹⁷³ “the heart of the wisdom”¹⁷⁴ and on numerous occasions “the Centre where the Will of God is known.”¹⁷⁵ Humanity is also given many descriptive names, including “the centre which we call the race of men” and, more simply, “the race of men.”¹⁷⁶

The last four words of the phrase *the point of Love within the Heart of God* is a reference to Hierarchy, as the Tibetan indicates in numerous places.¹⁷⁷ What is perhaps less obvious, however, is who or what ‘the point of Love’ within that Heart is. In the book *The Rays and the Initiations* the Tibetan tells us that The Christ is ‘the very heart of love within the Hierarchy.’¹⁷⁸ Taken together, this could mean that Christ, the heart of the Hierarchy, is *the point of Love within the Heart of God*.

This leaves the question of identity of *the point of Light within the Mind of God*. One obvious candidate for bearing such an honorific is the Buddha. Interestingly, the Tibetan did actually use the words ‘point of Light’ in a passage about the work of the Buddha and the Christ:

Within the world of glamor—the world of the astral plane and of emotions—appeared a point of light. The Lord of Light, the Buddha, undertook to focus in Himself the illumination which would eventually make possible the dissipation of glamor. Within the world of illusion—the world of the mental plane—

appeared the Christ, the Lord of Love Himself, Who embodied in Himself the power of the *attractive* will of God. He undertook to dispel illusion by drawing to Himself (by the potency of love) the hearts of all men, and stated this determination in the words, “And I, if I be lifted from the earth, will draw all men unto me.” (John 12:32). From the point they then will have reached, the world of spiritual perception, of truth and of divine ideas will stand revealed. The result will be the disappearing of illusion.¹⁷⁹

In his book on the Great Invocation, *Triangles of Fire*, Torkom Saraydarian remarked on this very same passage:

In esoteric literature we are told that Lord Buddha is the “point of Light”. He lives on the highest level of the Cosmic Physical Plane. The Divine Mind radiates Its Light throughout the world through this great Lord of Wisdom.¹⁸⁰

To summarize then:

- The phrase *the centre where the Will of God is known* is *Periphrasis* for Shamballa, the planetary Head center.
- The phrase *the centre which we call the race of men* is *Periphrasis* for Humanity, the planetary Throat center.
- The phrase *the Heart of God* is *Periphrasis* for Hierarchy, the planetary Heart center
- The phrase *the point of Love within the Heart of God* is *Periphrasis* for The Christ, the embodiment of the Love of God.
- The phrase *the point of Light within the Mind of God* is *Periphrasis* for The Buddha, the embodiment of Light,¹⁸¹
- the embodiment or agent of the Forces of Light.¹⁸²

These five phrases are not necessarily the only examples of *Periphrasis* in the Great Invocation. It is left as an exercise for the interested reader to determine whether such phrases as *the minds of men*, *the hearts of men*, *the little wills of men*, and *the door where evil dwells* are also examples of this figure.

23. Parallelism

Parallelism is the name given to several figures of speech which emphasize the similarity in grammatical structure and the recurrence of parts of speech in related sentences, phrases, and clauses. Harris and Bullinger have defined this figure thus:

Parallelism is the presentation of several ideas of equal importance by putting each of them into the same kind of grammatical structure. Each of the ideas is ordered or phrased similarly.¹⁸³

Parallelism: the repetition of similar, synonymous, or opposite thoughts or words in parallel or successive lines.¹⁸⁴

Harris' book contains several instructive examples of *Parallelism* occurring among a wide variety of parts of speech (e.g., subjects, verbs and adverbs, objects, verbs and objects, and prepositional phrases), as well as structural elements (e.g., the ends of sentences, entire sentences, and successive sentences). The following examples are based upon those that he provided:

- **Parallel subjects:** *The tree-lined streets* and *the cobblestone sidewalks* make this neighborhood popular among young professionals.
- **Parallel verbs and adverbs:** His practice was *to praise publicly* and *to criticize privately*.
- **Parallel objects:** The decisive battles of the war took place in *the hills*, *the mountains*, and *the valleys* just outside the capital.
- **Parallel verbs and objects:** Each night, at exactly 10:00 PM, the maid would *shut the door*, *draw the curtains*, and *dim the lights*.
- **Parallel prepositional phrases:** Acme's latest blunder has moved the company *out of the frying pan* and *into the fire*.
- **Parallelism of an entire sentence:** The goal of a management researcher is to improve theory while the goal of a management consultant is to improve practice.
- **Parallelism of two sentences:** Before the first exam,

which covered chapters 1-6, each group had to submit a project proposal. Before the second test, which covered chapters 7-12, you had to submit the completed project.

The Invocation displays several different types of *Parallelism*, including parallelism among prepositional phrases, clauses, and several parts of speech. A few of the many examples appear in the tabulation below. All of them are from the Invocation's first verse. It is worth noting that *Parallelism* exists among phrases appearing in different verses as well.

Prepositional phrases	From the point of Light within the Mind of God Let light stream forth into the minds of men. Let Light descend on Earth.
Objects	From the point of Light within the Mind of God Let light stream forth into the minds of men. Let Light descend on Earth.
Verbs	From the point of Light within the Mind of God Let light stream forth into the minds of men. Let Light descend on Earth.
Verbs & Objects	From the point of Light within the Mind of God Let light stream forth into the minds of men. Let light descend on Earth.

According to Harris, there are several benefits attendant upon the use of *Parallelism*. I quote him at length:

Clarity. Sentences with parallelism are easier to understand than those without it because a repeated grammatical structure requires less mental processing than a series of new structures.

Balance. Parallel structures make it easier for the reader to hold each of the ideas in mind while reading subsequent ideas.

Rhythm. Most readers hear in their minds the words they read. The sound, the musical nature, of the words adds (or detracts from) the overall reading experiences. Parallel structures are more rhythmic than non-parallel structures.

Elegance. Another way to describe elegant writing might be to

say *interesting* writing. Appropriate uses of parallelism provide a texture—even a beauty—to writing that makes it more readable and engaging.”¹⁸⁵

Elsewhere he states that “paralleling rather long subordinate clauses helps the reader hold the entire sentences more easily and clearly in mind.”¹⁸⁶ These points are best underscored by example. The first of the three sentences below is from the Invocation. The second sentence is an alteration of the first that results in some loss of parallelism. The third sentence is taken from the ‘Alternative’ version of the Invocation and, like the second, lacks the parallelism of the first. The fourth sentence contains two changes, one to each of the prepositional phrases at the end of each line.

- From the point of Light within the Mind of God
Let Light stream forth into the minds of men.
- From the point of Light within God’s Mind
Let light stream forth into the minds of men.
- From the point of Light within the Mind of God
Let light stream forth into human minds.
- From the point of Light within God’s mind
Let Light stream forth into human minds.

It is left to the reader to decide whether the three altered versions of the Invocation’s first sentence result in any loss of clarity, balance, rhythm, or elegance and whether changing the words in this manner has any impact upon its meaning.¹⁸⁷

24. Isocolon

According to Lanham the figure known as *Isocolon* is present when two or more phrases are possessed of “approximately the same length and corresponding structure...”¹⁸⁸ He further notes that “a narrower definition calls for the clauses to have the same number of syllables.”¹⁸⁹ Burton defines the figure as “a series of similarly structured elements having the same length.”¹⁹⁰ The first two verses of the Great Invocation definitely meet these criteria, as evidenced by the fact that:

- Each verse has 24 words, 27 syllables, 97 letters.
- The first line of each verse contains the same number of words (10) and syllables (11).
- Eight of the 10 words in those first lines are identical: in the second verse, *Love* replaces *Light*, *Heart* replaces *Mind*.
- The second line of each verse contains the same number of words (9) and syllables (10).
- Seven of the nine words in those second lines are identical. Again, in the second verse *love* replaces *light* and *heart* replaces *mind*.
- The third line of each verse contains 5 words and 6 syllables.
- Only one word in the third lines is identical: *Earth*. In the 2nd verse *May* takes the place of *Let*; *Christ* replaces *Light*; *return* replaces *descend*; *on* replaces *to*. But even though the words are not identical, the parts of speech are: *May* and *Let* are verbs taking the imperative form; *Christ* and *Light* are nouns, *return* and *descend* are verbs in the infinitive form; *on* and *to* are prepositions.
- The first line in Verses 1 and 2 contains the same two-syllable word—*within*. Additionally, in each verse *within* appears in the same place: it is the sixth word.

- The second line in Verses 1 and 2 contains the same two-syllable word—*into*. Additionally, in each verse *into* appears in the same place—it is the fifth word.
- In the third line the two-syllable words differ—*descend* vs. *return*—but again appear in the same place, the third word. Also, they are both verbs take the infinitive form.
- And finally, the grammatical element of each verse, i.e. nouns, verbs, prepositions, articles, etc. appear in the same place and order. In other words, their sentence structures are identical.

If anything is made evident by the above list it is that verses 1 and 2 are structurally identical. It is highly unlikely, I suspect, that this occurred by accident. The reasons need more investigation than can be provided here. The subject or keynote of each of these verses, *Love* and *Light*, must surely have some part in it. Consider that we are told repeatedly in the teachings of the Tibetan that Light and Love are both effects of the Will of God, that the head and heart must be balanced, that Christ and Buddha are brothers who took the Third Initiation together. Surely this similarity in structure must have something to do with these facts.

25. Epistrophe

The figure known as *Epistrophe* is defined as the repetition of the same word(s) at the end of successive sentences or clauses. Thus, it is the opposite of *Anaphora* in which the beginning of sentences is the same.¹⁹¹ A most notable example of this figure from the Holy Bible is Psalm 136, where every one of the 26 verses ends with the phrase: *for his mercy endureth forever*. These are the first six verses of Psalm 136:

○ give thanks unto the LORD; for he is good:

for his mercy endureth for ever.

○ give thanks unto the God of gods:

for his mercy endureth for ever.

○ give thanks to the Lord of lords:

for his mercy endureth for ever.

To him who alone doeth great wonders:

for his mercy endureth for ever.

To him that by wisdom made the heavens:

for his mercy endureth for ever.

To him that stretched out the earth above the waters:

*for his mercy endureth for ever.*¹⁹²

In the Great Invocation the figure of *Epistrophe* is found across and within the first two verses. As we can readily see, each ends with the word *Earth*:

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**.

But there is also another *Epistrophe*-like pattern here as well: the two sentences in the first verse end with the same two words as the two sentences in the second verse—*men* and *Earth*.

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**.

These two examples of *Epistrophe* are further emphasized by the occurrence of *Parallelism* among the endings of the first lines of each verse: they end with the word *God*. Thus we have:

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**.

As shown earlier, there is a figure to describe the relationship among the three words *God*, *men*, and *Earth*: it is *Catabasis*, a decrease in emphasis or dignity. As we move down from the first line to the third, there is *God*, the Creator, *men*, the created, and *Earth*, the dwelling place of the created. *Epistrophe* in the Invocation concerns the last of these three words, Earth. How interesting then, that the figure that provides similarities in endings involves a word that is the third and last of a group of three words, and that is the last in terms of their dignity.

26. Antanaclasis

The figure of speech known as *Antanaclasis* involves the repetition of a word(s) whose meaning is different or contrary in the second instance.¹⁹³ One of the most well-known examples of this figure comes from a conversation attributed to two of America's founding fathers, related as follows by Bullinger:

When the Declaration of American Independence was being signed, Hancock said 'We must be unanimous; there must be no pulling different ways.' 'Yes,' said (Benjamin) Franklin, 'we must all hang together or, most assuredly, we shall all hang together.'

Here, the word *hang* is clearly used in two different senses. In the first verse it means to remain unified. In its second use, *hang* refers to death by hanging, the punishment for treason against the Crown of England. Here are four other examples of this figure taken from a variety of sources:

- Your argument is *sound* (logical)... all *sound* (just talk).¹⁹⁴
- If you aren't *fired with enthusiasm* (inspired, excited), you will be *fired with enthusiasm* (summarily dismissed).¹⁹⁵
- The more I *think of it* (consider it), the less I *think of it* (the lower opinion I have of it).
- Learn some *craft* (skill, trade) while you are young so that when you are old you may live without *craft* (deceit, illegality).¹⁹⁶

The Great Invocation is 113 words in length but contains only fifty-one unique words. Of those fifty-one words, twenty-nine appear once while the remaining twenty-two are repeated anywhere from two to sixteen times. Only four words, however, are repeated within the same sentence—*Light*, *Love*, *purpose*, and *the*.

The first two pairs of words—*Light* & *light*, *Love* & *love*—are clearly cases of *Antanaclasis*. Why? First note that *Light* and *Love* are capitalized. This is an indication that they are proper nouns and that they refer to a *specific* person place or thing. In contrast, the words *light* and *love* are not capitalized. This indicates that

they are common nouns and refer to persons, places, or things in a *general* or abstract sense.

As discussed in the chapter on the figure *Periphrasis*, *Light* and *Love* may refer to the Third and Second Rays of Aspect, respectively, and/or to Divine Beings Who embody those energies, e.g. Buddha and Christ. In contrast, the two common nouns, *light* and *love* are qualities, perhaps the defining qualities, of those Aspects or Beings.

The best way to determine whether *purpose* is an instance of *Antanaclasis* is to examine its definitions. After all, if there is not more than one definition of the word, it is very difficult for it to be used in more than one sense within the same sentence. Below are four definitions of ‘purpose’ taken from *American Heritage Dictionary of the English Language* (AHDEL):

- The object toward which one strives or for which something exists; an aim or a goal.
- A result or effect that is intended or desired; an intention.
- Determination; resolution: *He was a man of purpose.*
- The matter at hand; the point at issue.

and two more from the Wordsmyth Dictionary:¹⁹⁷

- a reason or plan guiding an action; motive or intention.
- the reason for which something exists, i.e. its use or application.

With such a large number of definitions it is clearly possible, though by no means certain, that *purpose* was used in more than one sense in the Invocation. Before trying to determine this, let us first recount the structure and composition of Verse 3.

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.

As we can see, the first word in the first line is *From*. It is followed by a noun phrase, *the centre where the Will of God is known*. That phrase is, the Tibetan tells us, a reference to or description

of Shamballa. The second line is an imperative—*Let purpose guide the little wills of men*. That phrase ends with a dash. In the third line *purpose* appears again: *the purpose which the Masters know and serve*.

At first glance there does not seem to be any difference in the sense associated with *purpose* in the two lines. The rules of punctuation dictate that when a dash is used to separate two clauses, the second amplifies or restates the first.¹⁹⁸ Thus, it is logical to assume that *purpose* takes on the same sense in both clauses. In other words, the *purpose* emanating from Shamballa, *the centre where the Will of God is known*, and guiding men's wills is also the *purpose* known and served by the Masters. There is, however, another reading.

Recall from the definitions above that *purpose* can be a synonym for function, role, or use, e.g. "the purpose (i.e. function) of a drill is to bore holes" or "ballet is beautiful, but what purpose does it serve?" If understood this way, the phrase *the purpose which the Masters know and serve* could be taken to mean 'the function (role or use) which the Masters know and serve.' If so, then in the context of the entire verse *purpose* does get used in two senses:

From the centre where the Will of God is known
Let purpose (that emanates from Shamballa) guide the little
wills of men—
The purpose (i.e. function or role) which the Masters know
and serve.

In other words, the Masters do not just know and serve *the purpose*, They also serve *a purpose*. In other words, They also perform a specific function or role: They guide the little wills of men and They mediate between Shamballa and Humanity.

Thus, Verse 3 of the Invocation calls for the (gradual) establishment of *direct* relationship between Humanity and Shamballa. This, the Tibetan tells us several places. For instance he tells us that one of the objectives of the Invocation is "to set up a closer relation with the third, major divine centre on our planet, Shamballa."¹⁹⁹ He continues:

From that center (Shamballa), the will of God goes forth and

the power of God becomes the messenger of His will. Hitherto that highest form of spiritual energy has only reached humanity (as I have before told you) via the Hierarchy. Today, it is deemed desirable that it should be ascertained whether there are enough selfless and group-conscious people upon the planet to warrant a direct inflow of that higher energy to humanity, thus producing upon the physical plane a hastening of the divine plan and a more rapid working out of that which is to be. This direct contact can be produced if the Great Invocation is used by the world aspirants and disciples in collaboration with the Hierarchy. Hence the emphasis I have laid upon all of you using this Great Invocation as souls and as those who are in touch in some small measure with the Hierarchy. When the note of humanity and the note of the Hierarchy are synchronized by the use of the Great Invocation, there will come a dynamic and immediate response from Shamballa, and that will rapidly take place which the Hierarchy and the world disciples desire to see.²⁰⁰

Later in the same discussion, we are told:

Hitherto the word *alignment* has best described the planetary situation; there has been a straight line along which energy has poured from Shamballa to the [154] Hierarchy and from the Hierarchy to Humanity, but this has meant no direct interplay between Humanity and Shamballa. *If the Great Invocation can be rendered effective, humanity can then set up a direct relationship with Shamballa.* (emphasis added). The resultant triangle of force-relationship will promote the circulation of spiritual energies between the three centers from point to point so that there will be a triple relation. A planetary process of give and take between all three will then be established, and the emphasis upon *giving* will be far more pronounced.

The last word in the Invocation that could be an example of *Antanaclasis* is the word *the*. This word appears sixteen times in the Invocation and is repeated in each of the five sentences in which appears. As such, it deserves a lengthier and more detailed

analysis than can be provided in this context. Interested readers are referred to the next volume in the *Compass of Light* series, *Word Studies in the Great Invocation*,²⁰¹ for an extended discussion of the use and meaning of this word in the Invocation.

Part V:

Figures of Change

The third and final group of figures treated in this book is the “Figures of Change”, figures that have as their defining characteristic the alteration of the meaning, use, order, or application of words, phrases, and sentences. In distinction to Figures of Omission and Addition, the 80-plus figures of Change that Bullinger defined do not attract our attention by leaving out or putting in words. Rather, they do so by changing our understanding of them. These figures are, on the whole, much more subtle and subjective, more open to interpretation and inference, more easily overlooked and misunderstood. In my estimation, this is **not** a drawback. On the contrary, their somewhat elusive characteristics make the Figures of Change among the most relevant for the purpose of this investigation—uncovering deeper and more inclusive meanings of the Invocation. The eight Figures of Change which are discussed in this chapter were chosen with this aim in mind. They are:

- **Hendiadys**, or Two-for-One. Two words used but one word meant.
- **Hendiatrix**, or Three-for-One. Three words used but one word meant.
- **Amphibologia**, or Double Meaning.
- **Synecdoche**, or Transfer. The exchange of one idea for another associated idea.

- **Antithesis**, or Contrast. A setting of one phrase in contrast with another.
- **Antimereia** or Exchange of Parts of Speech.
- **Antiptosis** or Exchange of Cases.
- **Tmesis** or Mid-cut. Cutting one word in two and placing another between them.

27. Hendiadys

Hendiadys is a Latin modification of the Greek ‘hen dia dyoin’ and means, literally, one through two. Scholarly works in the field of rhetoric define *Hendiadys* as a rhetorical device expressing one idea by two nouns joined by a conjunction rather than by usual combination of a noun and its modifier, e.g. *storm and weather* instead of *stormy weather*. Some definitions of *Hendiadys* include the use of *any* two independent words connected by a conjunction, e.g. *nice and warm* instead of *nicely warm*. I have seen no definitions of *Hendiadys* in which the figure is applied to two verbs, adjectives, or adverbs connected by a conjunction.

Sister Miriam provided the following example of *Hendiadys*: “The heaviness and the guilt within my bosom takes off my manhood”²⁰² and followed it with these remarks: “The singular verb assists in yoking the nouns and makes it more clear that *heavy guilt* is meant.” In other words, the idea of the heaviness of the guilt is made more emphatically.

That said, there is considerable variation across English language versions of the Bible with regard to how *Hendiadys* in scriptures is treated. Some translations retain the coordinate structure, e.g. Matthew 4:16 reads “the region and shadow of death” in the King James and New King James versions. Other translations, usually more recent ones like the New International Version, translate the verses with the meaning of a *Hendiadys*, e.g. Matt 4:16 reads “the land of the shadow of death”; and in the New American Bible “the land overshadowed by death.”²⁰³

There are two phrases in the Invocation which may be examples of the use of *Hendiadys*. One of them is the phrase *the purpose which the Masters know and serve*²⁰⁴ which, by *Hendiadys* is ‘the purpose which the Masters knowingly serve’. The other is *the Plan of Love and Light*, which, by *Hendiadys* could be ‘the Plan of Loving Light’ or ‘the Plan of Intelligent Love’ or ‘the Plan of Illuminated Love.’

Interpreted literally, the phrase *the purpose which the Masters know and serve* suggests that there is a purpose which the Masters both know and serve. If, however, we treat the phrase as an example of *Hendiadys*, we would understand it to say that the Masters

‘knowingly serve’ the purpose. Put another way, we might say they consciously serve the purpose. This is quite a different matter. To knowingly serve a purpose can mean that the Masters know **that** they serve and/or know **what** they serve. This the Tibetan has said on many occasions, as here, when he makes clear how little his disciples knew of the importance or scope of their efforts to use and distribute the Invocation:

I wonder, brother of mine, if you have grasped the momentous significance of this presentation of a cosmic, planetary and individual alignment exercise, prayer or invocation? ... In receiving this Invocation, in its use and distribution, you have been participating in a cosmic event of tremendous importance.²⁰⁵

The question that remains then, is whether or not this state of affairs applies to the Masters of Wisdom. They serve the purpose, but do they know the purpose as well? Do any or all of the Masters know what the divine purpose is? According to the Tibetan, They do not. Consider this excerpt where he addresses this fact in the context of a discussion about the creation of a new Ashram related to the Buddha:

This Ashram, when duly formed and established, will enable the Members of the Hierarchy to respond to this aspect of the divine Purpose—the Purpose which as you know lies behind and implements the Plan; this Ashram, related to the Buddha, will be specifically under the close supervision of the Christ, and also of the Lord of Civilization—at this time the Master R. They are the only two Members of the Hierarchy able to register the divine Purpose (in regard to its immediate objectives) in such a manner that the entire Hierarchy can be informed and can then work united and intelligently at its implementation.²⁰⁶

and this taken from a discussion of the Fifth Initiation:

The Lord of the World is, we are told, the sole repository of the will and the purpose of His over-shadowing, cosmic soul. These two words—will and purpose—are not identical in mean-

ing. Sanat Kumara and His Council at Shamballa are the only Beings upon our planet Who know just what is the nature of the divine purpose. It is Their function and obligation to work that purpose out into manifestation, and this They do by the use of the will.

Thus, with regard to the divine purpose, it would seem that the Masters do know something of the purpose, certainly more than do disciples and aspirants and that some of them are capable of greater registration of the purpose than the rest. Thus, while it might be an overstatement or over-simplification to say that the Masters, as a whole, know the purpose in its entirety, it is clearly the case that they know enough about the purpose to “work intelligently and united at its implementation.” In other words, the Masters knowingly serve the purpose. They serve the purpose and know that they serve the purpose, even though they do not know everything about that purpose.

That said, it is worth noting that the phrase ‘knowingly serve’ does not appear anywhere in Tibetan’s eighteen books dictated to Alice Bailey or in the six penned by Mrs. Bailey herself. There is, however, one occurrence of the phrase “consciously serve”²⁰⁷ and another discussing the work of certain “conscious servers” in the context of a discussion about the New Group of World Servers.²⁰⁸ So how interesting it is then, to observe that the German translation of the Invocation distributed by Lucis Trust²⁰⁹ treats the phrase *know and serve* as an instance of *Hendiadys*. This is evident because that translation contains the phrase *wissend dient* (knowingly serves) rather than *wissen und dienen* (know and serve). Few, if any, other translations appear to have worked this figure into the text.

Another example does not appear in the Invocation, per se, but in the paragraph that often accompanies it:

The above Invocation or Prayer does not belong to any person or group but to all humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all men, innately and normally, accept—the truth of the existence of a basic Intelligence to Whom we

vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through *humanity* itself can the Divine Plan work out.

If you missed the *Hendiadys* in the second sentence, you are not alone. Try reading it again, this time looking for the presence of a certain grammatical error, subject-verb disagreement between the subject of the sentence (“The beauty and the strength”) and its verb (“lies”). Note that the subject is compound or plural while the verb “lies” is singular and thus, not in agreement with the subject. The proper form of subject-verb agreement would be if the sentence read as follows: “The beauty and the strength of this Invocation **lie** in its simplicity...’

There is, however, an alternative explanation for this apparent grammatical error. It could be the case that the phrase “The beauty and the strength” is an instance of *Hendiadys*. If so, the phrase actually means ‘the beautiful strength’, ‘the strong beauty’, or even ‘the beauty-strength.’

28. Hendiatris

As its name implies, *Hendiatris* is the three-fold analog of *Hendiadys*. In short, this figure involves treating two of a group of three nouns as emphatic adjectives of the third.²¹⁰ What is not clear from any definition I have yet seen is which two of the three nouns are to be treated as the adjectives and which remains as a noun.

All the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.²¹¹

Bullinger explains this example of *Hendiatris* as follows:

Now languages do not fall down; neither do they worship. Therefore the words are used as a figure (of speech) and the figure is *Hendiatris*. All the people, yes—and people of all nations and languages, fell down and worshipped.²¹²

Another example, taken from the Lord's prayer, is particularly relevant for our study of this figure, given how much it resembles the last line of the Invocation:

For thine is the kingdom, and the power, and the glory.²¹³

According to Bullinger, this scripture should be understood as follows: "for thine is the kingdom, yes—and the powerful and glorious kingdom too."²¹⁴ Thus, power and glory, two nouns, should be understood as nouns and as adjectives qualifying the third noun, kingdom. This final example of *Hendiatris* shows how a much deeper meaning can be derived from a passage when the presence of this figure is recognized.

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."²¹⁵

Again according to Bullinger, the two nouns—*truth* and *life*—are understood to modify the third one, *way*. That is to say, the verse should be understood to mean that Christ is the way—the true and living way.²¹⁶

The one instance of *Hendiatrix* in the Invocation of which I am aware is found in the last line—*Let Light and Love and Power restore the Plan on Earth.*²¹⁷ The question that inevitably arises is this: if we are to understand John 14:6 (“I am the way and the truth and the life”) to mean ‘I am the true and living way’; and if we are to understand Matthew 6:13 (“for thine is the Kingdom and the Power and the Glory”) to actually mean ‘for thine is the powerful and glorious kingdom’, then how are we to understand this last line of the Invocation? Following the above examples, any of the following are possible:

- Let Enlightened Loving Power restore the Plan on Earth.
- Let Intelligent Loving Power restore the Plan on Earth.
- Let Intelligent Loving Will restore the Plan on Earth.

The following quotes taken from two of the Tibetan’s books and one by Alice Bailey make clear that the third of the three options is a distinct possibility:

As has already been stated, at the head of affairs, controlling each unit and directing all evolution, stands the KING, the Lord of the World, Sanat Kumara, the Youth of endless Summers, and the Fountainhead of the Will, (showing forth as Love) of the Planetary Logos. Cooperating with him as his advisers are three Personalities called the Pratyeka Buddhas, or the Buddhas of Activity. These four are the embodiment of **active intelligent loving will.**²¹⁸

Again take six long breaths and then say: Let this divine **intelligent loving Will** direct my brain and service on the outer plane of Life. With my Will, I will to serve.²¹⁹

What, then, is the purpose back of this endless process of form building, and this combining of the lesser forms? What is the reason of it all, and what will prove to be the goal? Surely it is the development of quality, the expansion of the consciousness, the development of the faculty of realization, the production of the powers of the psyche, or the soul, the evolution of intelligence. Surely it is the gradual demonstration of the basic idea

or purpose which that great Entity Whom we call the Logos, or God, is working out through the solar system. It is the demonstration of His psychic quality, for God is intelligent Love, and the fulfillment of His determined purpose, **for God is intelligent loving Will.**²²⁰

That the Will and Power, both First Ray correlates, may be qualified by the other two Aspects may be what Alice Bailey had in mind when she wrote the following passage regarding the Invocation:

The above Invocation or Prayer does not belong to any person or group but to all humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all men, innately and normally, accept—the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; **the truth that both love and intelligence are effects of what is called the Will of God;** and finally the self-evident truth that only through *humanity* itself can the Divine Plan work out.

It is important to note that the presence of this figure does not preclude any interpretation which might overlook it. Bullinger noted with regard to John 14:6 that in addition to being the way

Of course, Christ is the truth, and He is also the life: but this is not what is stated in this verse. Here only one subject is in question: viz., “the way”; and the other two nouns are used to define its true nature and character.²²¹

And the same may be said for the last line of the Invocation. A paraphrase of Bullinger is perhaps the best way to make this point clear:

Of course Light and Love and Power, as three separate energies

should all be involved in the restoration of the Plan: but that is not what is implied or stated in this verse. Here only one subject is in question, i.e. Power; and the other two nouns (Light and Love) are used to define its true nature and character.²²²

Finally, it is important to note that this example of *Hendiatriis* occurs with another figure of speech, *Polysyndeton*—the presence of additional *ands* or other conjunctions. It is my opinion that *Polysyndeton* was employed here to emphasize the fact that these three nouns—Light, Love, Power—should be understood as an example of *Hendiatriis*.

And it appears to me that this has not been the opinion of many of the translators of the Invocation into foreign languages. Several of them have omitted the extra *and*, as noted in the chapter on *Polysyndeton*.

29. Amphibologia

Simply put, when a word or phrase is susceptible to two distinct interpretations, the figure *Amphibologia* is deemed to be present. According to Bullinger, this figure:

is not synonymous with what we speak of as ambiguous, which means that which is uncertain or equivocal. (Rather) a statement that is amphibological has two meanings, both of which are true. (An equivocation has two meanings also, but only one of them is true).²²³

The definition provided by Sister Miriam is somewhat at odds with Bullinger's, given that it emphasizes ambiguity and not multiplicity of meaning: "Amphibology is ambiguity of grammatical structure, often occasioned by mispunctuation."²²⁴ Lanham and Burton, however, both employ the term *Adianoeta* to describe this figure in a manner more consistent with Bullinger's:

- An expression that, in addition to an obvious meaning, carries a second, subtle meaning (often at variance with the ostensible meaning).²²⁵
- An expression that has an obvious meaning and an unsuspected secret one beneath.²²⁶

Lanham's discussion of *Adianoeta* contains these humorous examples:

So one says to a good friend who is also a poor novelist: "I will waste no time in reading your new book." Or as the Foundation says to the unsuccessful applicant: "For your work, we have nothing but praise."²²⁷

And Sister Miriam provides this comical example from *Othello* wherein "the clown chooses to hear Cassio in order to make a captious retort."²²⁸

Cassio: Dost thou hear, my honest friend

Clown: No, I hear not your honest friend. I hear you.²²⁹

Amphibologia is present in the Invocation at three levels: the Invocation as a whole, some of its phrases, and some of its words all have “second, subtle” or secret meanings. That the Great Invocation as a whole is an example of *Amphibologia* is made quite clear in the following quotation from the Tibetan:

The wonder of these mantric stanzas is that they are comprehensible to members of the human family and to members of the Kingdom of God. They mean one thing, to the ordinary man, and that meaning is good, powerful and useful; they mean another thing to the man upon the Probationary Path, for he attaches to the words a deeper and more esoteric meaning than is possible to the man who is entirely polarized in his lower nature; these words mean still another thing to the disciple affiliated with and functioning consciously in an Ashram; to initiates and to the senior Members of the Hierarchy, they convey a still higher and more inclusive significance.²³⁰

With at least four distinct meanings—one for “the ordinary man”, another for probationary disciples, yet another for more advanced disciples, and still another for initiates and senior members of the Hierarchy—the Invocation does not just meet the definition of *Amphibologia*, it far exceeds it. But there is more. Other remarks by the Tibetan leave open the possibility that even higher and more inclusive meanings may exist. For example, we are told that the Invocation “is peculiarly and essentially Christ’s own”²³¹ and that only He can use its words “in their proper manner, connotation and emphasis.”²³² This would seem to suggest that Christ is privy to or conscious of a higher and/or distinctly different meaning of the Invocation than are other members of Hierarchy. Added to this is the fact that He uses the Invocation both as “a hierarchical invocation” directed towards Shamballa, as well as “a world prayer, expressed in such phraseology that all humanity could intelligently use it.”²³³

Amphibologia is also present in particular phrases in the Invocation. One of the clearest examples of this is the last line in the third verse:

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.

This last line clearly has at least two distinct meanings. The first is an elaboration or clarification of the word *purpose* from the second line, i.e. that the purpose which guides the little wills of men is the (same) purpose that the Masters know and serve. Under this meaning, the third line is understood as if the verse as a whole read thus:

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

There is, however, another interpretation of the phrase. Recall that the word *purpose* has at least three distinct yet related meanings. As in the above discussion, it can and very often means “an anticipated outcome that is intended or that guides planned actions” e.g. ‘his purpose or intent was to provide a new translation’; ‘it was created with the conscious aim or purpose of answering immediate needs.’

A second definition of *purpose* is as a synonym for function, use or role, what something is used for, as in ‘the purpose, i.e. function, of an drill is to bore holes’ or ‘ballet is beautiful but what purpose, i.e. use does it serve’? Under this definition, the phrase *the purpose which the Masters know and serve* can be taken to mean ‘the role (function) which the Masters know and serve.’ And what would this role (function) be? It would have to be ‘guiding the little wills of men.’

In other words, purpose emanating from Shamballa is to assume the role (function) of guiding the little wills of men, a role (function) presently (and knowingly) performed by Hierarchy. Thus, if the second instance of *purpose* in the Invocation is interpreted to mean role or function, then the third verse as a whole is understood as if it were written as follows:

From the centre where the Will of God is known
 Let purpose guide the little wills of men—

The role (function) which the Masters know and serve.

Finally, it was noted that several words in the Invocation have ‘double-meanings’. On the face of it, this fact is not significant: almost every word in the Invocation has more than one definition. Some are well-known, some are less so, some are obsolete. What is significant however, is that some of these other definitions direct us to otherwise unnoticed facets of the Invocation. One word whose many definitions do just that is the word *call* which appears in the fourth verse:

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.

As a verb, *call* has several definitions. The list below contains 28 definitions of *call* taken from online dictionaries searched with Onelook.com, a dictionary portal.²³⁴

1. demand payment of a loan
2. call a meeting; invite or command to meet
3. make a stop in a harbor
4. stop or postpone because of adverse conditions, such as bad weather
5. consider or regard as being, e.g. ‘*I would not call her sentimental*’
6. challenge the sincerity or truthfulness of
7. utter in a loud voice or announce
8. order, summon, or request for a specific duty or activity, work, role
9. order or request or give a command for, e.g. ‘*The unions called a general strike for Sunday.*’
10. lure by imitating the characteristic call of an animal
11. get or try to get into communication with someone by telephone

12. order, request, or command to come, e.g. *'She was called into the director's office'*
13. declare in the capacity of an umpire or referee, e.g. *'Call a runner out'*
14. challenge somebody to make good on a statement; charge with or censure for an offense,
15. require the presentation of for redemption before maturation, e.g. *'Call a bond'*
16. ascribe a quality to or give a name of a common noun that reflects a quality
17. utter a characteristic note or cry, e.g. *'Bluejays called to one another'*
18. send a message or attempt to reach someone by radio, phone, etc.;
19. read aloud to check for omissions or absentees, e.g. *'Call roll'*
20. indicate a decision in regard to, e.g. *'Call balls and strikes behind the plate'*
21. rouse somebody from sleep with a call, e.g. *'I was called at 5 A.M. this morning'*
22. give the calls to the dancers for a square dance
23. make a demand, as for a card or a suit or a show of hands, e.g. *'He called his trump'*
24. greet, as with a prescribed form, title, or name
25. assign a specified, proper name to
26. pay a brief visit, e.g. *'The mayor likes to call on some of the prominent citizens'*
27. utter a sudden loud cry
28. make a prediction about; tell in advance, e.g. *'Call the outcome of an election'*

And while not all of the definitions would seem to have any applicability to the use of *call* in the Invocation, more than a few of them certainly do. For example, definitions 16 (to ascribe a quality) and 25 (to assign a proper name) are clearly applicable to Verse 4. Using such definitions, the phrase in question would be understood to mean ‘From the centre which we know or refer to as the race of men’ and ‘From the centre which we have given the name the race of men’, respectively.

Consider as well how differently this line and the whole fourth verse is understood if definitions 8 (to order or summon for specific duty, work, or role), 12 (to order, request, or command to come), 18 (to attempt to communicate with or send messages to), and 21 (to rouse from sleep with a call) are considered, especially when *Ellipsis of from* is assumed. Then the phrase could alternately interpreted to mean:

- From the centre which we **summon** the race of men to work, a specific duty, to service
- From the centre which we **request** that the race of men come to or strive toward
- From the centre which we **send messages to** the race of men
- From the centre which we **attempt to rouse** the race of men

Perhaps the most important effect of using any of these four definitions is the change in emphasis of the verse as a whole: now, instead of the Plan of Love and Light working out *from* the centre which we call the race of men, it seems to work out from the centre which does the calling. And what might that center be? Hierarchy and Shamballa are obvious choices, as the following quotes make clear:

“**The call of the Hierarchy**” goes out to humanity as a whole; it is sent out through the medium of the groups and Ashrams which are presided over by many of the Masters. It is caught and heard by many different types of people and in their response much distortion of that call creeps in...²³⁵

...it is *the hearts of men* which respond to **the call of Christ** and it is those hearts which are becoming invocative today.

The call of Shamballa, the call of my Ashram, and the call of your own exoteric group (mark those words, my brother) have sounded forth in your ears and you have been bewildered; you have forgotten perhaps that if you stand at the midway point (which is my Ashram) you have immediate access to both "points of call."²³⁶

Masters such as K.H. and M. deal only at this time with trained disciples... In the advanced section of the Arcane School this experiment is going on... more difficult and specific training should be given to the few who are reacting correctly to **the call of the Hierarchy**."²³⁷

As previously noted, the word *call* is just one of several words in the Invocation that have multiple definitions. And as it has been shown, many of its other definitions grant us insights into the Invocation which would otherwise escape our notice. The same applies to several phrases in the Invocation. It is left as an exercise to the interested reader to more deeply investigate which words, phrases, and sentences can, when rightly re-considered, direct us toward higher and more inclusive understandings of the Invocation as a whole.

30. Synecdoche

Definitions of the figure *Synecdoche* are remarkably consistent. According to Burton, it is present when “a whole is represented by naming one of its parts (genus named for species), or vice versa (species named for genus).”²³⁸ Sister Miriam called it “a trope which heightens meaning by substituting genus for species, species for genus, part for whole, whole for part.”²³⁹ Bullinger defined *Synecdoche* as

a figure by which genus is put for species... species in put for genus... the whole is put for the part... the part is put for the whole.²⁴⁰

Examples of the genus-for-species kind of *Synecdoche* provided by Bullinger include:²⁴¹

- And behold, the *whole* city came out to meet Jesus.²⁴²
- So Hazael went to meet him and took a present in his hand and *every good thing* in Damascus”²⁴³

Of the second example Bullinger notes that Hazael is clearly understood to have taken “all manner of good things. Hazael did not strip Damascus.” Two species-for-genus examples provided by Bullinger include:

- Our fathers trusted in thee²⁴⁴
- We have sinned with our fathers.²⁴⁵

In each the words “our fathers” refer to “all who had lived before them and trusted in God” not just the fathers of the speakers and hearers.²⁴⁶

In the whole-for-part examples of *Synecdoche* appearing below, “the world” is a reference to Babylon, as indicated in Verse 1 of the same chapter:

- And I will punish *the world* for their evil.²⁴⁷
- Your faith is spoken of throughout the whole world.²⁴⁸

One example of part-for-whole *Synecdoche* in the Invocation can be found in the use of the *Christ*. That this is so is evidenced by the quotation below where the Tibetan tells us that the word *Christ* means the entire Hierarchy, not just the Christ, its Head.

(The word *return*) must *not* be understood in its usual connotation and its well-known mystical Christian sense. Christ has never left the Earth. What is referred to is the externalization of the Hierarchy and its exoteric appearance on Earth. The Hierarchy will eventually, under its Head, the Christ, function openly and visibly on Earth. This will happen when the purpose of the divine Will, and the plan which will implement it, are better understood and the period of adjustment, of world enlightenment and of reconstruction has made real headway.²⁴⁹

31. Antithesis

Antithesis is a figure which features the conjoining of two opposing ideas or concepts. It has the effect of creating clear distinctions in the minds of readers (listeners) about the idea(s) the writer (speaker) seeks to convey. This is frequently, but not always, achieved by placing the ideas in a parallel structure.²⁵⁰ Consider these examples:

- Drown desperate sorrow in dead Edward's grave and plant your joys in living Edward's throne.²⁵¹
- To err is human, to forgive, divine.²⁵²
- That's one small step for man, one giant leap for mankind.²⁵³

In the first, pairs of contrasting ideas are readily identified: drown vs. plant; sorrow vs. joy; dead vs. living; grave vs. throne. In the second example, *Antithesis* is seen to involve the words human and divine. In the last example two pairs of words are placed in *Antithesis*: small and giant, step and leap.

Three instances of *Antithesis* are evident in the two sentences below. In the former case, *God* is contrasted with *men*, *Mind* with *minds*, and *Light* with *light*. In the second example, the contrasts are *Love* and *love*, *Heart* and *hearts*, *God* and *men*.

- From the point of *Light* within the *Mind* of *God*
Let *light* stream forth into the *minds* of *men*.
- From the point of *Love* within the *Heart* of *God*
Let *love* stream forth into the *hearts* of *men*.

The sentence below, taken from the third verse, also contains three, or perhaps four, contrasts, some of which are similar to those noted above and some of which are not.

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.

The similar contrasts are two in number: *Will* and *wills*, and again, *God* and *men*. The contrasts that are unique to this verse all relate to the distinctions drawn between *men*, on the one hand, and the Masters on the other. Men, we are told in this verse, are guided by the purpose while the Masters know and serve the purpose; the wills of men are *little* whereas, presumably, the wills of the Masters are not. Moreover, one additional contrast arises from what we are told about the Masters' relation to the purpose: they both *know* and *serve* the purpose.

32. Antimereia

Antimereia is a figure of speech wherein one part of speech is exchanged for another, e.g. a noun for a verb, a verb for an adjective, an adjective for a noun or adverb, etc.²⁵⁴ Bullinger identified four major classes and seventeen distinct sub-classes of this figure. Although several of the seventeen occur in the Invocation, this chapter discusses just one of them—the noun-in-regimen, e.g. the phrase ‘days of old’, where the noun in a prepositional phrase (old) acts like an adjective modifying the governing noun (days) and the phrase is taken to mean ‘olden days’. Bullinger’s discussion of this form of *Antimereia* is instructive:

...suppose we are speaking of Angels and our thought is simply of *them* and their being, we should use the word “mighty” as an adjective and say “Mighty ANGELS.” But if we wished to emphasize the adjective “mighty” and call attention to the fact that we are not referring to angels as such, but to their wondrous power... we should say “MIGHTY Angels.” How is this to be done? ... By using a noun instead of an adjective and saying “Angels of might.”²⁵⁵

According to Bullinger, all of the examples below are instances from the Bible where a noun-in-regimen (usually a noun following the preposition ‘of’) is employed in place of an adjective, e.g.

- “the habitation of thy righteousness” = thy righteous habitation²⁵⁶
- “the mount of my holiness” = my holy mountain²⁵⁷
- “the city of his strength” = his strong city²⁵⁸
- “the city of holiness” = the holy city²⁵⁹
- “A sleep of perpetuity” = a perpetual sleep²⁶⁰
- “the steward of injustice” = the unjust steward²⁶¹
- “mind of the spirit” and “mind of the flesh” = spiritually minded and carnally minded²⁶²

According to Bullinger, the divine names are often placed ‘in regimen’ to denote divinity or that which is “the greatest, highest, mightiest, most glorious, or most beautiful.”²⁶³ Examples include:

- “A prince of God” = a mighty prince²⁶⁴
- “Wrestlings of God” = great wrestlings²⁶⁵
- “voices of God” = loud and powerful voices or thunderings²⁶⁶
- “Cedars of God” = the loftiest cedars²⁶⁷
- “Garden of God” = the Divine, beautiful, or wonderful garden²⁶⁸

There are ten occurrences of a noun-in-regimen in the Great Invocation:

- the point of Light
- the minds of men
- the point of Love
- the hearts of men
- the little wills of men
- the race of men
- the Plan of Love and Light
- the Mind of God
- the Heart of God
- the Will of God

If, in each case above the noun-in-regimen (in italics) is treated like an adjective modifying the governing noun (boldface), then the ten phrases could be understood as follows:

the point of <i>light</i>	the Illuminated or Enlightened point
the minds of <i>men</i>	the human minds or mortal minds
the point of Love	the Loving point, the Love-filled point
the hearts of men	the human hearts or mortal hearts
the little wills of <i>men</i>	the little human wills
the race of <i>men</i>	the human race
the Plan of <i>Love and Light</i>	the Loving and Illuminated Plan
the Mind of <i>God</i>	the greatest, highest, or Divine Mind
the Heart of <i>God</i>	the greatest, highest, or Divine Heart
the Will of <i>God</i>	the greatest, highest, Divine, or Will

What is quite clear from the above list is that each instance of a noun-in-regimen **can** be treated as an adjective modifying the preceding or governing noun. What is much less clear however, is whether every instance **should** be understood this way. There are, after all, many other ways in which a noun-in-regimen can be interpreted. Bullinger identified several of them, including (1) Character (2) Origin or Efficient Cause (3) Possession (4) Apposition (5) Relation (6) Material (7) Contents and (8) Partition. As is shown below, each of these could be applicable to the ten instances of the noun-in-regimen in the Invocation.

Examples of the first class, the genitive of *Character*, are instances where the emphasis is placed on the adjective formed and not on the noun which it qualifies, e.g. writing *Will of God*, instead of *God's Will* as a way to emphasize God rather than His Will.

In the second case, the genitive of *Origin* or efficient cause, the purpose for the word 'of' is to indicate the "source from which a thing comes or is supplied, or from which it has its origin."²⁶⁹ Thus, phrases such as *the Mind of God* and *the minds of men* would also mean 'the Mind (that comes) from God' or 'the minds (that come) from men.'

Possession, the third class, is perhaps the most common use of the genitive case. It indicates to whom or to what the governing noun belongs. Examples include phrases like:

- "the sword of the Spirit"²⁷⁰ meaning the Spirit's sword
- "the shield of faith"²⁷¹ meaning faith's shield
- "the power of darkness"²⁷² meaning the power belonging to Satan
- "the order of Melchisedek"²⁷³ which means Melchisedek's order

Possession is certainly how many of the nouns-in-regimen in the Invocation are understood. Phrases such as the *Will of God* and the *hearts of men* are widely understood to mean 'God's Will' and 'men's hearts'. That said, possession is probably not the manner in which the phrases *race of men* and *Plan of Love and Light* are to be understood: 'men's race' and 'Love and Light's Plan' definitely do not carry the same connotation as their genitive forms.

With the fourth class, *Apposition*, the phrases ‘that is to say’ or ‘which is’ are understood to be present between the governing noun and the noun-in-regimen. Bullinger provides the following examples:

- *the height of the clouds*²⁷⁴ means *the heights, that is to say, the clouds*;
- *the bond of peace*²⁷⁵ is taken to mean *the bond which is peace*;
- *the foundation of repentance*²⁷⁶ is understood as *the foundation, that is to say, repentance*;
- *the cities of Sodom and Gomorrah*²⁷⁷ means *the cities, that is to say, Sodom and Gomorrah*.

It is quite possible, though by no means a surety, that several instances of the noun-in-regimen in the Invocation are instances of *Apposition*. Two which stand out as very distinct possibilities are *the race of men* and *the Plan of Love and Light*. If they are, then their meanings could be any of the following:

- the race which is mankind
- the race, that is to say, men
- the Plan, that is to say, Love and Light or
- the Plan which is Love and Light

The fifth category, *Relation & Object*, is the one Bullinger called “perhaps the most interesting of all the usages.”²⁷⁸ He also makes an important observation—that “this relation can be gathered only from the context, and from the general analogy of Scriptural truth.”²⁷⁹ One important consideration in making the determination, he notes, is the presence or absence of the articles ‘a(n)’ and ‘the’. Examples of the *Relation & Object* usage include:

- the children of death,²⁸⁰ i.e. the persons destined to die
- as sheep of slaughter,²⁸¹ i.e. sheep destined for slaughter
- the gospel of the kingdom,²⁸² i.e. the good news connected with, or relating to, the coming kingdom
- fowls of the air,²⁸³ i.e. birds which fly in the heaven or sky
- lilies of the field,²⁸⁴ i.e. lilies which grow in the field

- obedience of Christ,²⁸⁵ i.e. obedience rendered to Christ, loyalty to Him
- the testimony of Jesus,²⁸⁶ i.e. the testimony of concerning Jesus

While it is possible that any of the ten occurrences could be understood as examples of *Relation & Object*, the most likely candidates are *the race of men* and *the Plan of Love and Light*.

The sixth category denotes the *Material* of which something is made. Examples include:

- *a coat of skins* means a coat made out of skins;
- *an ark of gopher wood* means an ark made out of that wood;
- *a cake of barley bread* means a cake made of barley;
- *a house of cedar* means a house built of cedar.

The only two occurrences of the genitive which might be interpreted this way are, again, the last two—*the race of men* and *the Plan of Love and Light*. If so, they would be understood, respectively as ‘the race comprised (or composed) of men’ and the Plan composed of Love and Light.’

The seventh category, the genitive of *Contents* denotes that with which something is filled. Examples include:

- Jesse took an ass of bread and a bottle of wine,²⁸⁷ i.e. an ass laden with bread and a bottle filled with wine;
- a cup of cold water,²⁸⁸ i.e. a cup filled with cold water;
- fill the water pots of water,²⁸⁹ i.e. fill the water pots full with water.

Again, it is only the last two occurrences of the genitive that would seem to be applicable: *the race of men*, i.e. ‘the race filled with men’ and *the Plan of Love and Light*, i.e. ‘the Plan filled with Love and Light.’

The eighth case, *Partition*, occurs when the genitive is intended to denote a “part taken from the whole”, that is to say, a part-whole relationship.²⁹⁰ An obvious example is when the apostle Paul referred to himself as “the least of the disciples.”²⁹¹ Another is the

phrase “elect sojourners of the dispersion”,²⁹² i.e. ‘those that are a part of the diaspora.’ A final example comes from the book of Luke where we find the words “to attain of that world” which Bullinger says mean ‘to have a part in that world.’²⁹³

What should be evident from the preceding discussion and analysis is the wide range of possible interpretations of the Invocation’s ten occurrences of the noun-in-regimen. As we have seen, each of those ten phrases—*point of Light, Mind of God, minds of men, point of Love, Heart of God, hearts of men, Will of God, wills of men, race of men, Plan of Love and Light*—can take one or more meanings. Some seem to have no relevance to the Invocation, at least at first glance, while some are only slight variations of others. There are a few, however, that are both relevant and distinctive and, as such, worthy of our consideration.

To paraphrase Bullinger, it is the responsibility of the serious student of the Invocation to ask, each and every time the word ‘of’ is met with, ‘What is its meaning?’ or better yet ‘What are its meanings?’ Below are eight sets of interpretations of the phrase *the point of Light*. These are interpretations of the kind that interested students should work out for themselves for the other nine instances of the noun-in-regimen in the Invocation.

- **Character:** the Lighted or Illumined point
- **Origin:** the point whose origin is Light
- **Possession:** Light’s point
- **Apposition:** the point, that is to say, Light; the point which is Light
- **Relation:** The point in which Light is concentrated; through (upon, at) which Light shines; the focus or focal point of/for Light; etc.
- **Material:** the point composed of or constituted of Light; the point whose very substance is Light
- **Contents:** the point filled with Light; the Light-filled point
- **Partition:** the point within (the) Light; the point in (the) Light; the point (that is part) of (the) Light

33. Antiptosis

Recall that the figure *Antimereia* involved treating the noun that follows the preposition ‘of’ (the noun-in-regimen) as an adjective modifying the governing noun (the noun before ‘of’). For example, by *Antimereia* the phrase ‘the angel of mercy’ means ‘the merciful angel.’ The figure known as *Antiptosis* is, in a way, the reverse of *Antimereia*. By this figure the governing noun is exchanged for the noun-in-regimen.²⁹⁴ That is to say, by *Antiptosis* we understand ‘angel of mercy’ to mean ‘angelic mercy.’

The three sets of scriptures below provide several useful examples of how different translations of the Bible have treated this figure. The first scripture in each set contains the King James versions of a verse where the noun-in-regimen wording is retained and thus *Antiptosis* is to be inferred. In the second verse of each set, the translators interpreted the phrase in a manner consistent with the figure *Antiptosis* so that the figure’s presence would not have to be inferred.

Matthew 13:5 <i>King James Version</i> Some (seed) fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth.	Matthew 13:5 <i>New Int’l Reader’s Version</i> Some seed fell on rocky places, where there wasn’t much soil. The plants came up quickly, because the soil wasn’t deep.
1 Corinthians 1:21 <i>King James Version</i> For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe	1 Corinthians 1:21 <i>New Living Translation</i> Since God in his wisdom saw to it that the world would never find him through human wisdom, he has used our foolish preaching to save all who believe.
Galatians 3:14 <i>King James Version</i> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.	Galatians 3:14 <i>New Living Translation</i> Through the work of Christ Jesus, God has blessed the Gentiles with the same blessing he promised to Abraham, and we Christians receive the promised Holy Spirit through faith.

There are ten prepositional phrases in the Invocation. There are not, however, any indications that tell us which, if any, of these ten phrases should be treated as instances of *Antiptosis*. Below find a list of several possible ways in which each of those phrases can be understood were they instances of this figure.

the point of Light	the pointed Light; the pointing Light; the Light that points
the Mind of God	the mindful God; the minding God; the mind-filled God
the minds of men	the mindful men; the minding men; the mind-filled men; <i>the mentally-polarized men</i> , i.e. intelligent humanity and/or disciples
the point of Love	the pointed Love; the pointing Love; the Love that points, guides, or indicates the way
the Heart of God	the “heartful” God; the heart-filled God
the hearts of men	the “heartful” men; the heart-filled men; <i>The heart-centered men</i> ; <i>The emotionally-polarized men</i> , i.e. the mass humanity
the Will of God	the willful God; the willing God; the Omnipotent God
the little wills of men	the little-willed men; the will-deficient men; the few willful men; i.e. senior disciples and initiates; the few willing men; the few men in whom the will aspect is developed or developing; men of goodwill
the race of men	the racing, raced, or race-conscious men
the Plan of Love & Light	the planned (expression of) Love and Light

While it is not clear from the Invocation itself whether any of its ten phrases should be treated as instances of *Antiptosis*, there much insight obtained by referring back to the Tibetan’s commentary on the Invocation itself. In particular, note how the quotation below makes clear that the phrases *the minds of men* and *the hearts of men* have interpretations that are consistent with those worked out in the table above. For example, the phrase “*the minds of men*” is synonymous with *intelligent humanity*, i.e. those members of the human family that have achieved a mental polarization. Similarly, the phrase *the hearts of men* can, it seems, also be understood to mean the masses of men, those who the Tibetan tells us are emotionally-polarized.

The first of the methods which will lead to the eventual physical reappearance of the Christ has already been set in motion; disciples and initiates in all lands are starting the work preparatory to the outpouring of the Christ spiritual force, leading to the awakening of the Christ consciousness (as it is usually called) in the hearts of men. This outpouring will come as the result of three activities:

1. The work and the teaching of the trained disciples and initiates, as each of them, in his own way, points out the surety of Christ's coming and thus implements the innate expectancy of the masses.
2. The evocation of a united hierarchical response through the use of the Great Invocation. You will note how this invocation can be interpreted in terms of the three modes of the return of the Christ:
 - a. "Let Light stream forth into the minds of men."
The influencing of the minds of disciples.
The enlightening of intelligent humanity.
The mental plane.
Stanza I.
 - b. "Let Love stream forth into the hearts of men."
The influencing of the masses everywhere.
The outpouring of the Christ spirit.
The astral plane.
Stanza II.
 - c. "The Purpose which the Masters know and serve."
The anchoring of hierarchical energy on Earth.
The physical appearance of the Christ.
The physical plane.
Stanza III.²⁹⁵

Clearly, then, at least two of the ten instances of nouns-in-regimen in the Invocation are examples of the figure *Antiptosis*. It is left as an exercise to the interested reader to determine which, if any, of the eight other phrases are instances of this figure.

34. Tmesis

Tmesis is a figure of speech whereby one word is cut in two and another word is inserted between its parts. Examples of this figure abound. Among them are these, found on the *Silva Rhetorica* site:²⁹⁶

- This is the place where Christ will come, as will **here appear after**.
- He shall be punished, **what man soever** offendeth.
- If on the first, **how heinous e'er** it be, to win thy after-love I pardon thee.²⁹⁷

In the first example, the word “appear” is placed between the two words that make up the compound “hereafter.” In the second example, “whatsoever” has been divided by the word with “man”. In the final example, “heinous” interrupts “however”.

A rather interesting contemporary example of this figure is the popular slang phrase “a whole ‘nother level”, one especially popular among today’s younger set as a compliment or a superlative, as when they might say:

The First Vienna Vegetable Orchestra takes playing with food to **a whole ‘nother level**. Armed with eggplants, leeks and heads of lettuce, the ten members of the Austrian group ruffle leaves, blow through tubers and toot on carrot flutes to create their compositions.²⁹⁸

and

(T)oday its getting easier to take... infatuation with celebrities to **a whole ‘nother level** of obsession. We’re taking cosmetic plastic surgery, and in the last six years, the number of young people getting it, over two million in 2002 alone, has almost tripled.²⁹⁹

Clearly, this is an instance of splitting one word, ‘another’, into two—“a”, an indefinite article and “nother” which means neither, nor³⁰⁰—and then inserting the word “whole” in between them. The

meaning then, is not just that something has been taken to another level, but a whole and presumably higher one too.

The Invocation contains at least one example of *Tmesis*. It appears in the third verse where the word ‘islet’, which means a little island,³⁰¹ is divided by the word *known* with the resulting phrase being *is known let*. When ‘let’ is employed as a suffix, as it is in the word ‘islet’, it takes the role of a diminutive. In other words, it means ‘little.’ The three-word phrase that is obtained by *Tmesis*, *is known let*, could mean ‘is known little’ or ‘is little known.’ This is far from insignificant. Recall that the third verse reads as follows:

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.

As we know from the chapter on *Periphrasis* the phrase *the centre where the Will of God is known* is a reference to Shamballa, the planetary Head Center. Interestingly, on several occasions the Tibetan refers to Shamballa by names or titles that include the word ‘island’:

- “The Sacred Island in the Gobi desert”³⁰²
- “the City of the White Island”³⁰³
- “the White Island”³⁰⁴
- “the sacred island in the Gobi Desert”³⁰⁵

The word ‘is’ is one of the last two words in a phrase in the Invocation that refers to Shamballa and is also the first half of the word ‘islet’ a little island. This fact is significant for a variety of reasons. First of all, there is the matter of the lack of qualifiers in the Invocation. As discussed in the chapter on *Antimereria*, there are several noun-in-regimen constructions that may be treated as adjectives, but there are very few single-word or stand-alone adjectives. By my reading of the Invocation there are two: *little*, which modifies *wills* in the phrase *the little wills of men* and *known* which modifies *Will* in the phrase *where the Will of God is known*. Both are, then, found in the third verse—a verse comprised of one sentence.

How interesting then, that both qualifiers appear not only in the same verse and sentence, but that they are brought into asso-

ciation with one another through the same figure, *Tmesis*. *Known*, the first of the two adjectives in the Invocation, is the last word of the first line and is located between two other words, *is* and *Let*, which together make the word ‘islet’, a **little** island. Further note that *Let* is the first word of the second line, the line which contains the second adjective, *little*, a word with which it is also associated by *Alliteration*:

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.

Thus we see emphasized the *Will of God* in upper case letters which is *known*, and we see **islet**, a **little** island, and *the little wills of men*, all in lower case. There must be some reason for an emphasis on size in this verse or, more specifically, on smallness.

Secondly, the word ‘islet’ and its root, ‘island’, may mean more here than a land mass surrounded on all sides by water. It may also refer to any zone or area resembling an island, that is to say, something that is “isolated from other matter, growth, or objects of its kind; an area set apart, usually on a raised surface, for specialized operations.”³⁰⁶

What I believe *Tmesis* is used for here is to emphasize the idea of just how **little is known** about the location of Shamballa, *the centre where the Will of God is known*. Consider, for example, the following excerpts:

(Shamballa is) The Sacred Island in the Gobi desert. The center in central Asia where the Lord of the World, the Ancient of Days, has His Headquarters. H. P. B. says it is “a very mysterious locality on account of its future associations.”³⁰⁷

The central home of this Hierarchy is at Shamballa, a center in the Gobi desert, called in the ancient books the “White Island.”³⁰⁸

Shamballa, The City of the Gods, which is in the West to some nations, in the East to others, in the North or South to yet others. It is the sacred island in the Gobi Desert. It is the home

of mysticism and the Secret Doctrine.³⁰⁹

Torkom Saraydarian, in his epic poem *The Legend of Shamballa*, wrote these very poetic and telling words about the Shamballa:

From the seven mountains of fire, from the seven oceans of color,
from the seven forests of old, came the Legend of Shamballa.

The Gobi Desert was a great ocean. In the midst of the ocean there was an island. It was called **the White Island**, as all Those Who were living there had bodies formed of the substance of light. The radiation of Their bodies as a whole filled the Island and the Island was shining as a huge diamond on the great blue ocean.

It had a King spoken of in all world legends. He was called the Youth of eternal Springs, the Ancient of Days, Melchizedek, the Mighty King of Righteousness and Peace, Rigden Jyepo, The Warrior, The Initiator, the Link between Cosmos and planet, the Sanat Kumara.³¹⁰

Here, in reference to Shamballa, we have the words “mysterious”, “sacred”, “mysticism”, and “secret”; we have the assertion that it will be one of the last sacred spots to be revealed; we have the statement that it exists on the second Etheric plane, something that makes it material yet largely invisible to all but a select few; and we have the fact that Shamballa appears as a huge diamond in the midst of a greater ocean.

Thus, what is emphasized here by *Tmesis* is not so much that Shamballa is an islet, a little island—it’s influence is, after all, very substantial. Rather, what the figure seeks to emphasize is that comparatively little is known about it. It is a little-known island, the seat of the ruler of this planet, a place physically separated or set part for a special function, purpose, or operation; a place about which many great things have been written and about which much more remains to be discovered. And with that thought, the three analytical sections of this book are complete.

Part VI:

Conclusion

Two conclusions that can be reasonably inferred from the preceding analyses are: (1) that the Great Invocation is replete with figures of speech and (2) that those figures are linked to the Invocation's meaning(s). The remainder of this final section of the book is dedicated to further developing the implications of these conclusions.

First let us recall that twenty-four figures of speech were shown to be present in the Invocation. This number needs to be placed in context. On one hand it is relatively small. After all, the number of figures of speech identified by Bullinger, Lanham, and Sister Miriam range from a low of 250 to a high of 1,000. Twenty-four figures of speech in the Invocation is a number far less than a tenth of the known figures, even when allowing for duplicate names. Even when taking into account that the Invocation contains 30 to 40 more figures that were not described here, the total is still a small fraction of the possible total.

On the other hand, finding 24 figures of speech in a piece of writing only 113 words in length is, in my experience, nothing short of remarkable. It is rare, I have learned, to find even half that many figures in documents that are many times this length. While it is a fact that one or more figures of speech can be found in almost every piece of writing, rarely does one find writing that is so thoroughly permeated with figures as is the Invocation. All the more impressive is the fact that none of the figures described in

the preceding chapters have been used superfluously or ornamentally. Rather, each figure, in its own unique way, is clearly seen to embody some esoteric principle or to veil some meaning not otherwise apparent or discernible absent the consideration of the figure. This is wholly consistent with Bullinger's view of the purpose of figures in Scripture, i.e. that they were intended:

...to set forth the truth with greater vigor and with far greater meaning; to express the purpose of indicating to us what is emphatic; and to call and attract our attention so that it may be directed to and fixed upon the special truths which are to be conveyed to us.³¹¹

The list below summarizes each truth or deeper meaning to which the 24 figures direct us:

- *Ellipsis* (Omission) clarified ambiguity surrounding the use of the pronoun *it* and, by doing so, highlighted the nature of humanity's role in the sealing of *the door where evil dwells* and the restoration of *the Plan on Earth*.
- *Zeugma* (Linking) emphasized the linkage between Third and Second Aspect correlates, e.g. knowledge & service and Light & Love and their eventual merging with the First Aspect, Will-Power.
- *Catabasis* (Gradual Descent) emphasized the ordering of the three Aspects: the first verse concerned the Third Aspect; the second verse, the Second; the third verse, the First. Thus, there was a decrease in numerical order. There was also a decrease in the planes of consciousness associated with the three verses: the mental plane in the first, astral in the second, and physical in the first.
- *Polysyndeton* (Many Ands) emphasized the combinative or multiplicative relationship between the three Aspects in the restoration of the Plan on Earth.
- *Anaphora* (Like Sentence Beginnings) emphasized the existence of spiritual sources or origins from which divine

energies emanate, the sources of Light, Love, and Will.

- *Alliteration* (Like Word Beginnings) was used to add emphasis to all of the imperatives or commands of which the Invocation is comprised.
- *Assonance* (Similar Internal Vowels) highlighted the relationship between Light and Will, as well as between Love and evil.
- *Consonance* (Similar Terminal Consonants) emphasized the relationship between the second and fourth verses, between the Second and Fourth Rays, between Christ and the Hierarchy, operating under a Second Ray influence, and Humanity, characterized by the Fourth Ray.
- *Anabasis* (Gradual Ascent) emphasized the evolution of consciousness as it relates to the three Aspects: first Light (Third Aspect), then Love (Second), then their merging as the Plan of Love (Second) and Light (Third), and finally their blending as Light (Third) and Love (Second) and Power (First).
- *Paregmenon* (Same Roots) emphasized that the etymology of the word *men* is *manas*, the one who thinks.
- *Epanodos* (Inversion) emphasized the relationship between Love and Light and Will. The pattern with which these words are combined parallels the manner in which these energies are expressed in the five major Initiations.
- *Periphrasis* (Descriptive Titles) emphasized the relationship between Divine Beings and the Divine Energies, i.e. that the former are embodiments of the latter.
- *Parallelism* highlighted the many and varied interactive and interdependent relationships that exist among the many entities described in the Invocation: between God and men, Hierarchy and Shamballa, Hierarchy and Humanity, Shamballa and Humanity, etc.
- *Isocolon* (Structural Similarity) emphasized balance

between the Third and Second Aspects, Light and Love.

- *Epistrophe* (Like Sentence Endings) emphasized the presence of a ‘doubling’ relationship existing between God (the Creator) men (the created) and Earth (the dwelling place of the created).
- *Antanaclasis* (Word Clashing) emphasized, among other things, the shades of meaning of the purpose known and served by the Masters.
- *Hendiadys* (Two-for-One) emphasized balance between the Third and Second Aspects, Light and Love.
- *Hendiatrix* (Three-for-One), in combination with *Polysyndeton*, emphasized the fact that Light and Love, in addition to being principles in their own right, are aspects of Will.
- *Amphibologia* (Double Meaning) emphasized the nature of the relationship between knowledge and service and, in doing so, the relationship between the Third Aspect (Light, Intelligence, Knowledge) and the Second (Love-Wisdom, service)—that knowledge (Light) is to be used in the service of humanity under the impulse of Love.
- *Synecdoche* (Exchange of Ideas) emphasized the fact that when the Christ reappears, He will be accompanied by many other members of Hierarchy.
- *Antithesis*, along with *Parallelism*, was used to emphasize several pairs of opposites and what it is that unites them: for the Mind and the minds, the unifying factor is Light; for Heart and hearts, it is Love; for the Will and the wills, it is purpose; for Light and Love, it is Will; for God and men, it is the Plan.
- *Antimeria* (Exchange of Parts of Speech) and *Antiptosis* (Exchange of Cases) both served to emphasize the numerous possible interpretations of the ten prepositional phrases beginning with *of*.
- *Tmesis* (Mid-cut) emphasized the fact that Shamballa is

an islet, an island about which little is known.

One thing which the above list does not and cannot adequately represent, however, is the less obvious but exceedingly important relationship between and among the figures, i.e. how they are combined to emphasize the deeper meanings of the Invocation. Consider, for example, that:

- *Polysyndeton*, *Hendiatriis*, and *Zeugma* all highlighted the interactive or multiplicative relationships among the three energies of Light, Love, and Power.
- *Alliteration* and *Anaphora* lent extra emphasis to each of the six imperatives or commands beginning with the word *Let*.
- *Isocolon*, *Hendiadys*, and *Parallelism*, by making evident the fine balance between the first two verses, served to emphasize the unique relationship between Love and Light, and between their embodiments, Christ and Buddha.
- *Catabasis* and *Anabasis* highlight the ordering of the three Aspects, as well as their relationship to the three planes of the three worlds—the mental, emotional, and physical planes.
- *Ellipsis*, *Amphibologia* and *Antanaclasis* served to highlight the multitude of meanings inherent in numerous of the Invocation's phrases and particular words, e.g. *purpose*.
- *Hendiadys* and *Zeugma* were used to illustrate the relationship between knowledge of, as well as service to, the purpose by the Masters.
- *Periphrasis* and *Anaphora*, the most outstanding figures of the first line of each verse, highlighted origins, especially the high planes of consciousness of the great Lives that influence the consciousness, vehicles, and abode of men.
- *Parallelism* and *Antithesis* served to provide balance, rhythm, clarity, elegance, and contrast to several central concepts.

Though not complete, this list underscores the interconnectedness of the figures of speech in the Invocation. It stresses the need to view each figure as part of a set or group of figures that complement each other. Moreover, it shows how groups of figures are used to direct us toward deeper levels of understanding in a way not possible without them.

And while my search has been anything but exhaustive, I have yet to find any writing samples whose use of figures comes remotely close to the standard set by the Invocation, either in the sheer number of figures or in the way they are combined. The Sermon on the Mount, the Lord's Prayer, the Gayatri, some of the Psalms, and other mantrams given by the Tibetan are, to my mind at least, closer to this standard than are non-sacred texts. And perhaps this is exactly as it should be.

The Invocation is, after all, a mantram, a word of power, a formula. The Tibetan did say it was "one of the greatest of the world's prayers"³¹² and that it "embodies the divine intent and summarizes the conclusions of the thinking of the planetary Logos."³¹³ As such, it ought to look, sound, read, and be understood differently than ordinary writing, even very good writing. In fact, the presence in some piece of writing of figures in abundance, of figures subtly combined, and of figures inextricably linked to meaning may be precisely what distinguishes the divinely inspired from the uninspired, the sacred from the profane, the esoteric from the exoteric, the work of the Master from that of the disciple.

Afterword

Volume 2 of the “Compass of Light” series is an in-depth examination of the etymologies of each of the words in the Invocation. It is entitled, simply, *Etymology in the Great Invocation*. Its expected publication date is early 2007. Beyond that, several subsequent volumes are planned, each to follow at one-year intervals. I highly value all feedback from readers and welcome any ideas they may have about its contents and about topics that might be covered in future volumes. Please contact me via email at starlingdavidhunter@gmail.com.

Appendix 1

In the year 2000 the Lucis Trust, publishers of the books of Alice Bailey, began to promote a version of the Great Invocation that contained these six changes to the wording:³¹⁴

1. The phrase “*the minds of men*” was changed to “human minds”
2. The phrase “*the hearts of men*” was changed to “human hearts”
3. The phrase “*the little wills of men*” was changed to “all little human wills”
4. The phrase “*the race of men*” was changed to “the human race”
5. The word “*Christ*” was changed to “*the Coming One*”
6. And in the last line, two commas were added—one after each “*and*.”

The following table (Changed Wording) summarizes the impact of these wording change upon several of the figures of speech described in the earlier chapters.

As we can see, several of the 24 figures are adversely impacted by the wording changes in the adapted version. Others, it would seem, are unaffected. Detailing each of these impacts lies beyond the scope of this effort. I will then discuss just the first of the six changes as and leave it as an exercise for the interested reader to do the same for the other five.

By changing *the minds of men* to “human minds”, *Alliteration* between the words *minds* and *men* is clearly lost. So too is the figure *Paregmenon* (similar roots). The loss of these two figures is not without consequence. The words *minds* and *men* not only begin with the same letter, they also are derived from the same root, the Sanskrit *manas* and the Latin *men* which means:

To think; with derivatives referring to various qualities and

CHANGED WORDING

AFFECTED FIGURES	human minds	human hearts	human wills	human Race	Coming One	Light and, Love and,
<i>Polysyndeton</i>						Diminished
<i>Alliteration</i>	Removed	Added				
<i>Paregmenon</i>	Removed ³¹⁵	Removed	Removed		Removed	
<i>Periphrasis</i>	Removed	Removed	Removed		Removed	
<i>Parallelism</i>	Removed	Removed	Removed			
<i>Isocolon</i>	Removed	Removed		Removed		
<i>Epistrophe</i>	Removed	Removed				
<i>Hendiatriis</i>						Diminished
<i>Antithesis</i>	Diminished	Diminished	Diminished		Diminished	
<i>Synecdoche</i>				Changed	Removed	
<i>Antimeria</i>	Removed	Removed	Removed		Removed	
<i>Antiptosis</i>	Removed	Removed	Removed		Removed	

states of mind and thought. Derivatives include *mind*, *mention*, *automatic*, *mania*, *money*, *monster*, *mosaic*, *music*, and *amnesia*.³¹⁶

The word *human*, however, is derived from a different root, *dhghem*, which means:

Earth. Derivatives include *bridegroom*, *chameleon*, *homicide*, *humility*, *homage*, *humus*, *hombre*, *human*, *humane*, and *humility*.³¹⁷

Clearly, *men* and *human* are derived from different roots and hence, are not synonyms in this context. The loss of the figures of *Alliteration* and *Paregmenon* are but the tip of the iceberg, however. Each of these figures was shown to be related both to other figures and to deeper meanings of the Invocation. Absent those figures, there is very little chance that those meanings can be uncovered or recovered. Absent those figures, the relationship that they enjoyed with other ones is lost or greatly diminished.

This change in wording also may have resulted in a loss of the figure *Periphrasis*, the use of descriptions in place of names. Recall that phrases like *the point of Light within the Mind of God* were shown to be instances of that figure. What I left as an exercise to the reader was to determine whether other phrases were also occurrences of *Periphrasis*. One of the phrases I had in mind was the one that was changed—*the minds of men*. If this is, in fact, an instance of *Periphrasis*, then “human minds” is a rather poor substitute. In fact, it can hardly be said to be a substitute at all given that the definite article *the*, the word with which the other instances of *Periphrasis* began, has been discarded.

Moreover, by removing the definite article and the preposition *of* and by substituting the noun *men* with *human*, here used as an adjective modifying *minds*, the *Parallelism* that existed between the phrases *the Mind of God* and *the minds of men* is completely undermined. And when we further note that this instance of *Parallelism* was used in conjunction with *Antithesis* to contrast the source of Light (*the Mind of God*) with the recipient of light (*the minds of men*), then it is apparent that even more meaning is lost: the two phrases in the alternative version—*the Mind of God* and “human minds”—are not antithetical in the same way or to the same degree as are *the Mind of God* and *the minds of men*.

We should also note that there is a loss of the figure *Isocolon*,

structural similarity. Recall that the first two verses in the Invocation are structurally identical in several respects: they have the same number of words, letters, and syllables and the same sentence structure. This fine balance is also completely lost by the wording change under question, as well as by a few of the others. What, if anything, is gained as recompense is not at all clear.

Finally, there is also a loss of any number of interpretations or meanings of the noun-in-regimen constructions. Recall from the chapters on *Antimereia* and *Antiptosis* that by these two figures, the phrase *the minds of men* could have upwards of a dozen distinct meanings, only one of which was “human minds”. The problem then with that wording change is that it, in effect, decides for the reader of the Invocation which one of those dozen or more meanings is intended. This strikes me as inappropriate because the Tibetan made it clear that the words have several meanings and this fact is obscured by this and similar wording changes.

And as I have already demonstrated, every word in the Invocation is party to one or more figures of speech. Any change to its words, no matter how slight that change may seem, results in a significant change to or loss of one or more of those figures, and to the relationship between and among them. I have also demonstrated that the Invocation’s figures are related to its meaning. Thus, I conclude that a change in figures results in a change to meaning.

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Endnotes

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- 2 *Discipleship in the New Age*, vol. II, p. 179
- 3 *The Problems of Humanity*, p. 165
- 4 *The Rays and the Initiations*, pp. 758-9
- 5 *The Externalization of the Hierarchy*, p. 144; *Esoteric Astrology*, p. 570
- 6 *The Externalization of the Hierarchy*, p. 250
- 7 *Ibid.*, p. 249
- 8 *Esoteric Astrology*, p. 571
- 9 *The Externalization of the Hierarchy*, pp. 250-1
- 10 *Discipleship in the New Age*, vol. II, p. 188
- 11 *The Externalization of the Hierarchy*, p. 166
- 12 *Discipleship in the New Age*, vol. II, p. 150
- 13 *Ibid.*, p. 156
- 14 *Ibid.*, pp. 165-6
- 15 *Ibid.*, p. 173
- 16 *Ibid.*, p. 173
- 17 *The Externalization of the Hierarchy*, p. 418
- 18 *Discipleship in the New Age*, vol. II, p. 168
- 19 *Triangles of Fire*, p. 118-9
- 20 *Ibid.*, p. 61
- 21 *Ibid.*, p. 87-8
- 22 *Ibid.*, p. 142
- 23 *Ibid.*, p. 143
- 24 *Discipleship in the New Age*, vol. II, p. 188
- 25 *Ibid.*, pp. 188-9. Emphasis in original.
- 26 *Discipleship in the New Age*, vol. II, p. 150
- 27 *Ibid.*, p. 179
- 28 *Ibid.*, p. 188; emphasis added
- 29 *The Rays and the Initiations*, p. 757
- 30 *The Reappearance of the Christ*, pp. 31-32
- 31 *Discipleship in the New Age*, vol. II, p. 165
- 32 *Discipleship in the New Age*, vol. II, p. 149
- 33 *Ibid.*, p. 156
- 34 *Ibid.*, pp. 156-7
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- 39 *Ibid.*, x
- 40 *Ibid.*, vi
- 41 *Ibid.*, x-xi
- 42 *Shakespeare's Use of the Arts of Language*, p. 13
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- 44 *Ibid.*, p. 19
- 45 *Shakespeare's Use of the Arts of Language*, p. 43
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- 47 *Ibid.*, pp. 8-9
- 48 *Ibid.*, p. 10
- 49 *Ibid.*, p. 14
- 50 *Ibid.*, p. 15
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- 52 *Ibid.*, p. 4
- 53 *Ibid.*, p. 286-7
- 54 *A Handlist of Rhetorical Terms*, ix
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- 56 Excerpts from *Churchill Speaks 1897-1963: Collected Speeches in Peace and War*. R. James (1998), as shown in *Writing with Clarity & Style*, p. 179
- 57 *Writing with Clarity & Style*, p. 179
- 58 *The Externalization of the Hierarchy*, p. 381
- 59 *Writing with Clarity & Style*, p. vii
- 60 *Ibid.*
- 61 <http://rhetoric.byu.edu/>
- 62 *Figures of Speech Used in the Bible*, p. 1
- 63 Exodus 12:3-4
- 64 *Discipleship in the New Age*, vol. II, pp. 183-4
- 65 *The Externalization of the Hierarchy*, p. 617
- 66 *The Rays and the Initiations*, pp. 752-3
- 67 *Ibid.*, p. 759
- 68 *The Reappearance of the Christ*, p. 35
- 69 *Figures of Speech Used in the Bible*, xii
- 70 <http://humanities.byu.edu/rhetoric/Figures/Z/zeugma.htm>; *A Handlist of Rhetorical Terms*, p. 16
- 71 *Writing with Clarity & Style*, p. 83
- 72 *Ibid.*, p. 84
- 73 *Ibid.*, p. 84
- 74 *Letters on Occult Meditation*, p. 260; emphasis added
- 75 *Ibid.*, p. 343
- 76 *Discipleship in the New Age*, Vol. I, p. 83

- 77 *Letters on Occult Meditation*, p. 331
- 78 *Discipleship in the New Age*, Vol. II, p. 88-9
- 79 *Discipleship in the New Age*, Vol. I, p. 73
- 80 *Discipleship in the New Age*, Vol. II, p. 307
- 81 *Initiation, Human and Solar*, p. 176-7
- 82 *A Treatise on Cosmic Fire*, p. 47
- 83 *Ibid.*, p. 45
- 84 *Figures of Speech Used in the Bible*, p. 429, 432
- 85 Amos 9:2-3
- 86 Isaiah 40:31
- 87 *The Rays and the Initiations*, pp. 616-7
- 88 *Figures of Speech Used in the Bible*, p. 169
- 89 *Figures of Speech Used in the Bible*, xi
- 90 *Writing with Clarity & Style*, p. 14
- 91 *The Externalization of the Hierarchy*, p. 144
- 92 *Ibid.*, p. 171
- 93 Genesis 8:22
- 94 2 Kings 5:26
- 95 Othello, 3.3.77
- 96 *Figures of Speech Used in the Bible*, p. 208
- 97 *Writing with Clarity & Style*, p. 14
- 98 *Shakespeare's Use of the Arts of Language*, p. 59
- 99 <http://www.thegreatinvocation.com/translations.htm>
- 100 *A Handlist of Rhetorical Terms*, p. 11; *Figures of Speech Used in the Bible*, p. 199; *Writing with Clarity & Style*, p. 103
- 101 Deuteronomy 28:3-6
- 102 It is worth noting that while Lanham's definition of *Anaphora* is not markedly different than Bullinger's, the latter would not have considered this excerpt from King's speech an example of Anaphora. Rather, it would fit his definition of *Cycloides*, the repetition of the same phrase at regular intervals.
- 103 *Discipleship in the New Age*, vol. II, p. 5
- 104 *Ibid.*, p. 13
- 105 Othello (3.3.347), *Shakespeare's Use of the Arts of Language*, p. 80
- 106 Pericles (5.3.32), *Shakespeare's Use of the Arts of Language*, p. 80
- 107 *The Externalization of the Hierarchy*, p. 158, pp. 163-4
- 108 *Ibid.*, pp.266-7
- 109 *A Handlist of Rhetorical Terms*, p. 7
- 110 *Writing with Clarity & Style*, p. 127
- 111 *Figures of Speech Used in the Bible*, p. 171

- 112 *The Externalization of the Hierarchy*, p. 145
- 113 *Pericles* (3.1.28), from *Shakespeare's Use of the Arts of Language*, p. 79
- 114 *Writing with Clarity & Style*, p. 127
- 115 Nor, we might note, is the line's first word capitalized as are the seven other instances of the imperative mood.
- 116 *A Handlist of Rhetorical Terms*, p. 24
- 117 *Writing with Clarity & Style*, p. 133
- 118 http://bcs.bedfordstmartins.com/virtualit/poetry/assonance_def.html
- 119 *Ibid.*
- 120 <http://www.writing.upenn.edu/~afilreis/88/repetition.html>
- 121 *Figures of Speech used in the Bible*, p. 155
- 122 *Writing with Clarity & Style*, p. 134; Burton, <http://rhetoric.byu.edu/Figures/C/consongance.htm>
- 123 *A Handlist of Rhetorical Terms*, p. 40
- 124 *Writing with Clarity & Style*, p. 134
- 125 From Thomas Campion's *A Book of Ayres* c.f. *A Handlist of Rhetorical Terms*, p. 40
- 126 *Ibid.*
- 127 Interestingly, taken together and in their order of appearance these two lines make one complete sentence: May Christ return to Earth from the centre which we call the race of men.
- 128 *Figures of Speech Used in the Bible*, p. 429
- 129 Daniel 9:5
- 130 Zechariah, 7:2
- 131 Psalm 1:1
- 132 *Figures of Speech Used in the Bible*, p. 4XX
- 133 *Esoteric Psychology*, vol. I, p. 14
- 134 *Discipleship in the New Age*, vol. II, p. 159
- 135 *Figures of Speech Used in the Bible*, p. 304
- 136 *Ibid.*
- 137 Isaiah 29:14 NIV
- 138 *Cymbeline*, 4.2.12, cf. *Shakespeare's Use of the Arts of Language*, p. 83
- 139 Richard the Second, 2.3.88 cf. *Shakespeare's Use of the Arts of Language*, p. 83
- 140 *The Two Gentlemen of Verona*, 2.6.11 cf. *Shakespeare's Use of the Arts of Language*, p. 83
- 141 *Esoteric Astrology*, p. 281
- 142 *A Treatise on Cosmic Fire*, p. 225
- 143 *A Treatise on Cosmic Fire*, p. 303
- 144 *The American Heritage® Dictionary of the English Language* 4th Ed. (2000). <http://www.bartleby.com/61/roots/IE320.html>

- 145 *Figures of Speech Used in the Bible*, p. 299
- 146 Exodus 9:31
- 147 2 Corinthians 1:3
- 148 Isaiah 6:10
- 149 *Figures of Speech Used in the Bible*, p. 419
- 150 *Shakespeare's Use of the Arts of Language*, p. 125
- 151 Micah 7:5
- 152 Luke 2:11
- 153 Matthew 26:29
- 154 Luke 26:35
- 155 Judges 5:10
- 156 *A Treatise on Cosmic Fire*, p. 412
- 157 *Letters on Occult Meditation*, p. 164
- 158 *The Reappearance of the Christ*, p. 38
- 159 *Esoteric Astrology*, p. 431
- 160 *Telepathy and the Etheric Vehicle*, p. 182
- 161 *The Reappearance of the Christ*, p. 5
- 162 *The Destiny of Nations*, p. 148
- 163 *The Reappearance of the Christ*, p. 37
- 164 *The Destiny of Nations*, p. 147
- 165 *The Reappearance of the Christ*, p. 83
- 166 *Ibid.*
- 167 *Ibid.*
- 168 *The Externalization of the Hierarchy*, pp. 347-8.
- 169 *The Externalization of the Hierarchy*, p. 287
- 170 *The Reappearance of the Christ*, p. 132
- 171 *Discipleship in the New Age*, Vol. I
- 172 *A Treatise on Cosmic Fire*, p. 1277
- 173 *A Treatise on Cosmic Fire*, p. 214
- 174 *Initiation, Human and Solar*, p. 130
- 175 *The Externalization of the Hierarchy*, p. 532, 554; *Telepathy and the Etheric Vehicle*, p. 149, p.159; *The Rays and the Initiations*, p. 620; *The Reappearance of the Christ*, p. 39, p. 97
- 176 *The Externalization of the Hierarchy*, p. 622; *Telepathy and the Etheric Vehicle*, p. 67; *The Rays and the Initiations*, p. 368; *Discipleship in the New Age*, vol. II, p. 419; *The Rays and the Initiations*, p. 371; *The Reappearance of the Christ*, p. 170;
- 177 *Discipleship in the New Age*, vol.2 , p. 158-9
- 178 This remark comes immediately after He described the Hierarchy as the planetary heart center.

- 179 *The Reappearance of the Christ*, p. 132-3; *The Externalization of the Hierarchy*, p. 359; *Glamour: A World Problem*, p. 166
- 180 *Triangles of Fire*, p. 132
- 181 *Problems of Humanity*, p. 163
- 182 *The Externalization of the Hierarchy*, p. 162
- 183 *Writing with Clarity & Style*, p. 1
- 184 *Figures of Speech Used in the Bible*, p. 349
- 185 *Writing with Clarity & Style*, pp. 1-2
- 186 *Ibid.*, p. 3
- 187 See the Appendix for a discussion of figures of speech in the 'Alternative' version of the Invocation.
- 188 *A Handlist of Rhetorical Terms*, p. 93
- 189 *Ibid.*
- 190 <http://humanities.byu.edu/rhetoric/Figures/I/isocolon.htm>
- 191 *Figures of Speech Used in the Bible*, p. 241
- 192 Psalm 136:1-6
- 193 <http://humanities.byu.edu/rhetoric/Figures/A/antanaclasis.htm>; *A Handlist of Rhetorical Terms*, p. 16
- 194 Attributed to Benjamin Franklin, cf. Burton.
- 195 Attributed to Vince Lombardi.
- 196 *Figures of Speech Used in the Bible*, p. 287
- 197 <http://wordsmyth.net/live/home.php?script=search&matchent=purpose&matchtype=exact>
- 198 <http://www.kcmetro.cc.mo.us/maplewoods/writeplace/dash.html>
- 199 *Discipleship in the New Age*, vol. II, p. 151
- 200 *Ibid.*, pp. 151-2
- 201 This book is due to be published in 2007.
- 202 *Cymbeline*, 5.2.1 cf. *Shakespeare's Use of the Arts of Language*, p. 61. Emphasis in original.
- 203 http://www.geocities.com/bible_translation/glossh.htm
- 204 If this is, indeed, an example of *Hendiadys*, it would be a rather unique one because, as stated above, while definitions implicitly include two verbs joined by a conjunction, examples of it are rarely, if ever, employed as illustrative examples.
- 205 *Discipleship in the New Age*, vol. II, p. 187-8
- 206 *The Externalization of the Hierarchy*, p. 541
- 207 *Esoteric Healing*, p. 350
- 208 *A Treatise on White Magic*, p. 413-4
- 209 <http://greatinvoation.org/showtrans.php?transid=21>
- 210 *Figures of Speech Used in the Bible*, p. 673
- 211 Daniel 3:7, KJV

- 212 *Figures of Speech Used in the Bible*, p. 673
- 213 Matthew 6:13, KJV
- 214 *Figures of Speech Used in the Bible*, p. 673
- 215 John 14:6, NIV
- 216 *Figures of Speech Used in the Bible*, p. 673
- 217 The presence of *Hendiatriis* in the last line of the prayer is one of several features that the Invocation shares with the Lord's Prayer whose last line was given above: *for thine is the Kingdom and the Power and the Glory.*
- 218 *Initiation, Human and Solar*, 38-9
- 219 *Discipleship in the New Age*, vol. II, p. 376
- 220 *The Consciousness of the Atom*, p. 67
- 221 *Figures of Speech Used in the Bible*, p. 673
- 222 *Ibid.*
- 223 *Figures of Speech Used in the Bible*, p. 804
- 224 *Shakespeare's Use of the Arts of Language*, p. 66
- 225 <http://humanities.byu.edu/rhetoric/Figures/A/adianoeta.htm>
- 226 *A Handlist of Rhetorical Terms*, p.2
- 227 *Ibid.*
- 228 *Shakespeare's Use of the Arts of Language*, p. 66
- 229 Othello, 3.1.22, quoted in *Shakespeare's Use of the Arts of Language*, p. 66
- 230 *Discipleship in the New Age*, vol. II, p. 156. Elsewhere in the same discussion, the Tibetan draws a distinction between three approaches to the subject of (this) Invocation... that of general public, of aspirants and disciples, and that of "the more advanced disciple"
- 231 *Discipleship in the New Age*, vol. II, p. 173
- 232 *The Externalization of the Hierarchy*, p. 481
- 233 *The Reappearance of the Christ*, p. 73
- 234 <http://onelook.com/?w=call&ls=a>
- 235 *Discipleship in the New Age*, vol. I, p. 769
- 236 *Discipleship in the New Age*, vol. II, p. 522
- 237 *Ibid.*, p. 746
- 238 <http://humanities.byu.edu/rhetoric/Figures/S/synecdoche.htm>
- 239 *Shakespeare's Use of the Arts of Language*, p. 112
- 240 *Figures of Speech Used in the Bible*, p. 613
- 241 *Ibid.*
- 242 Matthew 8:34
- 243 2 Kings 8:9.
- 244 Psalms 22:4
- 245 Psalm 106:6
- 246 *Figures of Speech Used in the Bible*, p. 613
- 247 Isaiah 13:11.

- 248 Romans 1:8
- 249 *Discipleship in the New Age*, vol. II, p. 150. Emphasis in the original.
- 250 *A Handlist of Rhetorical Terms*, p. 16; *Writing with Clarity & Style*, p. 11; *Shakespeare's Use of the Arts of Language*, p. 137
- 251 *The Tragedy of King Richard the Third*, 2.2.99, quoted in *Shakespeare's Use of the Arts of Language*, p. 137
- 252 Alexander Pope quoted in *Writing with Clarity & Style*, p. 7
- 253 Neil Armstrong quoted in *Writing with Clarity & Style*, p. 7
- 254 *Figures of Speech Used in the Bible*, p. 491
- 255 *Ibid.*, p. 497
- 256 Job 8:6
- 257 Psalms 2:6
- 258 Proverb 10:15
- 259 Isaiah 52:1
- 260 Jeremiah 51:3
- 261 Luke 16:8
- 262 Romans 8:6-7
- 263 *Figures of Speech Used in the Bible*, p. 502
- 264 Genesis 23:6
- 265 Genesis 30:8
- 266 Exodus 9:28
- 267 Psalm 80:10-11
- 268 Ezekiel 28:13
- 269 *Figures of Speech Used in the Bible*, p. 990
- 270 Ephesians 6:17
- 271 Ephesians 6:16
- 272 Colossians 1:13
- 273 Hebrews 5:6
- 274 Isaiah 14:14
- 275 Ephesians 4:3
- 276 Hebrews 6:1
- 277 2 Peter 2:6
- 278 *Figures of Speech Used in the Bible*, p. 995
- 279 *Ibid.*
- 280 Psalm 102:20
- 281 Psalm 44:22
- 282 Matthew 4:23
- 283 Matthew 6:26
- 284 Matthew 6:28
- 285 2 Corinthians 10:5

- 286 Revelations 19:10
- 287 1 Samuel 16:20
- 288 Matthew 10:42
- 289 John 2:7
- 290 *Figures of Speech Used in the Bible*, p. 1002
- 291 1 Corinthians 15:9
- 292 1 Peter 1:1
- 293 Luke 20:35
- 294 *Figures of Speech Used in the Bible*, p. 507
- 295 *The Rays and the Initiations*, pp. 616-7. The word “Stanza” used here by the Tibetan is synonymous with my use of the word “verse” throughout this text.
- 296 <http://rhetoric.byu.edu/Figures/T/tmesis.htm>
- 297 *Richard II* 5.3.34-35, c.f. *Shakespeare’s Use of the Arts of Language*, p. ??
- 298 http://everythingandnothing.typepad.com/mississippi/2005/09/a_whole_new_lev.html
- 299 http://www.tv.com/i-want-a-famous-face/show/26181/summary.html&full_summary=1
- 300 <http://onelook.com/?w=nother&ls=a>
- 301 <http://www.m-w.com/cgi-bin/dictionary?book=Dictionary&va=islet>
- 302 *A Treatise on Cosmic Fire*, p. 214
- 303 *A Treatise on Cosmic Fire*, p. 1277
- 304 *Initiation, Human and Solar*, p. 33
- 305 *Initiation, Human and Solar*, p. 225; *Letters on Occult Meditation*, p. 359
- 306 <http://wordsmyth.net/live/home.php?script=search&matchent=island&matchtype=exact>
- 307 *A Treatise on Cosmic Fire*, p. 214
- 308 *Initiation, Human and Solar*, p. 33
- 309 *Initiation, Human and Solar*, p. 225
- 310 *The Legend of Shamballa*, pp. 27-8
- 311 *Figures of Speech Used in the Bible*, xii
- 312 *The Rays and the Initiations*, p. 757
- 313 *Discipleship in the New Age*, vol. 2, p. 156
- 314 http://greatinvocation.org/adaptedversion_statement.php
- 315 Although they are often used interchangeably, the etymologies of *men* and of *humanity* are very different. See American Heritage Dictionary of the English Language, <http://www.bartleby.com/61/roots/IE295.html> for the etymology of the former and <http://www.bartleby.com/61/roots/IE104.html> for the latter.
- 316 *Ibid.*, <http://www.bartleby.com/61/roots/IE320.html>
- 317 *Ibid.*, <http://www.bartleby.com/61/roots/IE104.html>

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