

# The Compass of Light

Volume II:  
*Etymology in  
The Great Invocation*

*Starling David Hunter III*

*The Compass of Light,*  
*Volume 2: Etymology in the Great Invocation*

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## The Great Invocation

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

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

From the 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 B.S. in Electrical Engineering, and Duke University, where he earned a Masters of Business Administration and later a Ph.D. in Management. His professional experience has been divided between industry and academia. After finishing his undergraduate studies Starling first worked as an electrical 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, The American University of Sharjah, and Carnegie Mellon University in Qatar. Starling has published, reviewed, and edited numerous academic papers on the strategic use and organizational consequences of management information systems. This is his second book on esoteric linguistics and philosophy.

## **Acknowledgements**

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# Dedication

For Glenys Lowery—disciple, server.

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## Preface

The first volume of *The Compass of Light* went to press in the summer of 2006 in Sharjah, United Arab Emirates. The first draft of Volume 2 was completed within three weeks of the printing of the first. The close overlap in the printing of the first volume and the completion of the second mirrors the overlap in their analytical approaches. The first volume examined figures of speech, one of was *Paregmenon*, the repetition of words derived from the same root. This second volume concerns etymology, the study of word origins. It delves more deeply into the matter of words derived from the same roots. Another similarity is that though shorter, the second volume borrows much in style and organization from the first. Finally, while the specific results of the two analyses are different, they do not contradict one another in the least. In fact, the major finding of the two studies is identical: the form and the content of the words of the Invocation reinforce one another. I have begun to think that this may be one of the recurring themes of the upcoming volumes as well. Time will tell.

Doha, Qatar  
18 March 2007

## Foreword

In *The Compass of Light, Volume 1: Figures of Speech in The Great Invocation*, Starling Hunter begins to illuminate for us the depth of linguistic intricacies within the invocation. Page after page, we realize that this mantra of clarity and beauty is much more complex than is first noted in its surface simplicity. The meter, the rhythm, the cadence, and balance is clearly shown through Starling's extensive research and lucent explanation and examples.

Starling leads us onward into fuller appreciation of The Great Invocation's depth and precision in *Volume 2: Etymology in The Great Invocation*. Much like unraveling the structure of DNA, the genetics of each word is explored. We find that several words originate from the same root word and share a common meaning, other words come from different roots yet have the same meaning and still others have different roots and similar meanings. Because of Starling's meditation and research, we are blessed to have an explanation of the ancestry of the words chosen for this invocation along with their intimate relationships to one another.

The Tibetan states more than once that "the handicaps of words are great..." and there are not yet the words needed to express certain concepts, yet the choice of words used and presented to us as The Great Invocation appear to be perfectly fit together. The power of these words should only grow in strength as we grasp a deeper understanding and see them with new knowledge.

My respect and compliments to Starling for his fine work in unveiling more significant details within the language and construction of The Great Invocation. I eagerly await the next volume.

Mindy Burge,  
Ohio, USA, January 2007

## Introduction

The first volume of *The Compass of Light* contained an in-depth examination of 24 figures of speech of three kinds—figures of omission, addition, and change. It revealed not only that the Great Invocation contains dozens of figures of speech, but that the figures are inextricably linked to the Invocation's meaning, both hidden and apparent. Not all figures were examined as exhaustively as they could have been, however. Rather, in an effort to provide a balanced analysis of the three types of figures and to not overwhelm the reader with too much new information, chapter lengths were kept as short and uniform in length as possible. At times this was achieved by deliberately under-developing the analysis of certain figures. Among them was *Paregmenon*, the figure wherein two or more words are derived from the same root. In that chapter, only two words from the Invocation with the same root were discussed—men and mind(s). There are, in actuality, several more than words with shared roots. Moreover, the relationship between the words and their roots is significantly more complex and subtle than was portrayed in the one short chapter.

The conceptual link between the first volume and the present one is as follows: Volume I treated two dozen figures while Volume II provides a more in-depth examination of just one—the figure *Paregmenon*. Where this volume differs from the previous one is in its theoretical foundation: Classical, Renaissance, and Biblical rhetoric informed the first volume while the second draws inspiration and direction from the field of etymology, the study of the roots or origins of words. And whereas both etymology and rhetoric have been the subject of serious study for centuries, the former is currently the subject of much more intensive research by the academic linguistics community. As such, the sources, the conceptual vocabulary, and methods employed here are far more contemporary and, perhaps, less arcane than those used in Volume I.

But this work is more than a study of the etymologies of the words in the Invocation. It involves more than an effort to determine which words have the **same** roots. Its scope is much broader: it extends to words that have **similar** roots, as well as words with **related** roots. In the context of this study, the word ‘related’ means two things. First, words can be genetically related, i.e., they can descend from the same roots. Second, they can be related like synonyms, i.e., though derived from different roots, roots that may have similar or related meanings. As we will see in subsequent chapters, the systematic study of the roots of words in the Invocation reveals relationships among those words, important and subtle relationships not otherwise seen or suspected apart from an analysis of this kind.

The remainder of this volume is organized as follows: Part I, entitled “Theory and Method” begins with a chapter containing a definition of the word ‘etymology’, as well as an overview of its study, practice, and methods. This is followed by a more in-depth investigation of the ‘comparative method’ of etymological research, particularly as it pertains to the Indo-European language family. Part I ends with a chapter describing the specific methods, assumptions, and conceptual vocabulary employed in this study.

The remaining three sections of this volume are devoted to the etymological analysis of three groups of words in the Invocation. In Part II, I examine words with identical roots and hence the same underlying meanings. In Part III, I focus on words with different roots but with the same or similar meanings. In Part IV, I take up the matter of words with different roots but **related** meanings. The book ends with a conclusion wherein the results of the preceding 22 chapters are summarized and synthesized.

# Part I:

## Theory & Method

THIS SECTION OF THE BOOK contains three chapters. The first begins with a definition of the term 'etymology', the study of word origins. This is followed by a discussion of the benefits of etymology to the understanding of the Great Invocation. In the second chapter is found an extended overview of the Proto-Indo-European language, the source from which most word origins in this book are traced. The third chapter contains a description of the methodology and resources employed in this analysis.

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# 1. Etymology

Wikipedia defines ‘etymology’ as follows:

Etymology is the study of the origins of words. Some words have been derived from other languages, possibly in a changed form (the source words are called etymons). Through old texts and comparisons with other languages, etymologists try to reconstruct the history of words — when they entered a language, from what source, and how their form and meaning changed.<sup>1</sup>

The word is derived from two Greek words—*etymos*,<sup>2</sup> meaning ‘true’ and *logo*, meaning ‘word.’ Thus, words not only have definitions, they have histories—histories that relate the original and thus the truer meaning of words. This fact has profound implications for the study and understanding of the Invocation. The Tibetan has stated explicitly and on numerous occasions that the Invocation has many meanings, ones which require considerable effort to reveal.

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.<sup>3</sup>

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.<sup>4</sup>...

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.<sup>5</sup>



But etymology does not just relate the word's root and original meaning, it also relates the word to others descended from that root. That is to say, it places the word in the context of its 'family members.' At least three particular advantages accrue from this recognition. First, through etymology we may uncover meanings or associations of words not found in a dictionary. The meaning and usage of words changes over time and original meanings often become obsolete. That does not necessarily mean that they lose their original meaning however, only that this may no longer be how the word is understood at present.

Secondly, we may discover that words we had least expected actually descend from the same root. As discussed in volume I, an analysis of figures of speech in the Invocation, the term *Paregmenon* is used to describe the condition where words share the same root. I showed that figures appear in the Invocation for a purpose: they always seem to convey something of the meaning and they do so in conjunction with other figures. Thus, at a minimum it seems reasonable to conclude that without a systematic examination of the etymologies of every word in the Invocation, the import of the figure *Paregmenon* is less fully appreciated, as is that part of the Invocation's meaning that it intends to convey.

Finally, there is matter of shared or similar meanings. It is not unexpected that words descending from the same root might have the same or highly similar meanings. However, the same can also be true for words **not** descended from the same root. Just as words have synonyms, words descended from different roots may also carry similar connotations. And yet, such words may not be synonyms for one another. For example, as will later be shown, the words *point* and *center* in the Invocation descend from different roots, *peuk* and *kent* respectively. Both mean to prick or jab. According to Thesaurus.com *point* and *center* are not synonyms<sup>6</sup> and yet their roots seem to be. Though possibly quite important, this kind of relationship is neither part of the definition of the figure *Paregmenon* nor of any other of which I am aware. Much is to be gained, I think, from an etymological analysis of the Invocation that takes into account the relationships between words derived from both the same and from different roots. Doing so may lead us

closer to the “underlying abstract idea” about which The Tibetan here made explicit reference and for which there are exceedingly important consequences:

Look for the underlying abstract idea in this Invocation. It is there. From your reaction to this Invocation, and your ability to use its phrases as “stepping-stones” to certain levels of abstract thought not hitherto attained, I shall be able to judge your readiness, as individuals, for certain specific preparatory work for the initiation which you (again as an individual disciple) should take.<sup>7</sup>

---

## 2. Proto-Indo-European: An Overview

This chapter contains an overview of Proto-Indo-European (PIE), the reconstructed language from which the etymologies in this analysis are derived. It includes some historical information about the founders and the founding of the academic fields in which PIE is now the object of intense interest. The format is that of seven questions and their answers:

1. What is Proto-Indo-European?
2. Where and when did Proto-Indo-European originate?
3. What languages and dialects are included in the Indo-European family?
4. What is its size and scope of influence relative to other parent languages?
5. What explains the dominance of English in the Indo-European family?
6. When and by whom did the study of Indo-European languages commence?
7. With what questions is the academic discipline of comparative linguistics now concerned?

### 1. What is Proto-Indo-European?

“Indo-European” is the name given to a large and well-defined linguistic family that includes most current and extinct languages of Europe, as well as those found in a vast area extending from Iran and Afghanistan to the northern half of the Indian sub-continent. Implicit in the term “Indo-European” is the assumption that the languages so named are “the continuation of a single prehistoric language,”<sup>8</sup> an assumption required because of the numerous and undeniable similarities among those languages. “Proto-Indo-European” (PIE) is the name given to the (reconstructed) parent language of all ancient and modern Indo-European languages.

## 2. Where and when did Proto-Indo-European originate?

Proto-Indo-European is a reconstructed language, not a living one. While it is widely believed to have been spoken around 5,000 to 7,000 years ago, its exact origins are still the subject of some debate. Regardless of these origins, one thing is clear: for whatever reason, the speakers of that language migrated in all directions, westward and northward into Europe, southward and eastward into the Indus Valley. Hence the language is named Indo-European.<sup>9</sup>

As would be expected, the farther removed from their place of origin, the more PIE language changed. In time, these new dialects became proto languages of their own, e.g. Proto-Germanic, Proto-Italic, and Proto-Slavic. From those languages descended numerous dialects which eventually became languages in their own right. For example, German, Dutch, English, and some Scandinavian languages are now viewed as distinct, this despite the fact that they descend from the same proto language, Proto-Germanic.<sup>10</sup>

There are two competing theories concerning both the geographic and the temporal origins of Proto-Indo-European. One, known as the Kurgan Hypothesis, posits the steppes north of the Black and Caspian Seas. A second theory argues for a location somewhere in what is now called Anatolia or Asia Minor.<sup>11</sup> According to the Kurgan hypothesis, early PIE was spoken in the steppe cultures of the 5th millennium BC between the Black Sea and the Volga River. Advocates of the Anatolian origin typically date PIE as having arisen several centuries earlier and link its diffusion to the Neolithic advance of farming. According to this view:

(PIE spread) peacefully into Europe from Asia Minor from around 7000 BC with the advance of farming. Accordingly, all of Neolithic Europe would have been Indo-European speaking, and the Kurgan migrations would at best have replaced Indo-European dialects with other Indo-European dialects. Thomas Gamkrelidze and Vyacheslav V. Ivanov in 1984 placed the Indo-European homeland on Lake Urmia. They suggested that Armenian was the language which stayed in the Indo-European cradle while other Indo-European languages left the homeland.

Some people have pointed to the Black Sea deluge theory, dating the genesis of the Sea of Azov to ca. 5600 BC, as a direct cause of the Indo-European expansion. This event occurred in still clearly Neolithic times and is rather too early to fit with Kurgan archaeology. Other theories exist, often with a nationalistic flavor, sometimes bordering on national mysticism, typically positing the development in situ of the proponents' respective homes. One prominent example of such are the Indian theories that derive Vedic Sanskrit from the Indus valley civilization, postulating that Vedic Sanskrit is essentially identical to Proto-Indo-European, and that all other dialects must ultimately trace back to the early Indus valley civilization of ca. 3000 BC. This theory is not widely accepted by scholars.<sup>12</sup>

In more modern times this family of languages has spread by way of colonization throughout the Western Hemisphere.<sup>13</sup> In the opinion of Watkins,<sup>14</sup> one of the unintentional but beneficial consequences of the eastward expansion of colonialism and mercantilism was the introduction of Sanskrit into the intellectual circles of Western Europe. Comparisons by 18<sup>th</sup> century scholars of Sanskrit with Latin and Greek—the two classical languages of Europe—revealed similarities both obvious and remarkable and challenged long-held beliefs about the origins and evolution of European languages.

### **3. What languages and dialects are included in the Indo-European family?**

The Indo-European language family includes approximately 450 languages and dialects,<sup>15</sup> including most of the major language families of Europe, as well as many languages of southwestern and southern Asia. Contemporary languages in this family include Bengali, English, French, German, Hindi, Portuguese, Russian, and Spanish (each with more than 100 million native speakers), as well as numerous smaller national or minority languages.<sup>16</sup>

At present, linguists recognize eleven major branches or dialects of Indo-European, each of which has (or had) one or more languages associated with it. The nine living branches are Indo-Iranian, Greek, Armenian, Slavic, Baltic, Albanian, Celtic, Italic, and Germanic. The two extinct branches are the Hittite-Anatolian

languages, last spoken in what is now Turkey about 2,100 years ago and two Tocharian languages, last spoken in Chinese Turkistan about 1,900 years ago.

#### **4. What is PIE's size and scope of influence relative to other parent languages?**

The Indo-European is the largest widely accepted family of languages in the world today, spoken by approximately 3 billion native speakers, the second most common family of tongues being Sino-Tibetan.<sup>17</sup> In terms of the number of languages included in the family, Indo-European ranks fourth behind the Niger-Congo (1,514 languages), Austronesian (1,268 languages), and Trans-New Guinea (564 languages) families.<sup>18</sup>

#### **5. What explains the dominance of English in the Indo-European family?**

The most widely-spoken language of the Indo-European family is English, the native tongue of nearly 400 million people and, as Watkins says, “the most important second language in the world.” He describes its lineage as follows:

It (English) is one of many direct descendants of Indo-European, one of whose dialects became prehistoric Common Germanic, which subdivided into dialects of which one was West Germanic; this in turn broke up into further dialects, one of which emerged into documentary attestation as Old English. From Old English we can follow the development of the language directly, in texts, down to the present day.<sup>19</sup>

One of the more remarkable characteristics of English is its “propensity to borrow from ancient and modern Indo-European languages.”

Although English is a member of the Germanic branch of Indo-European and retains much of the basic structure of its origin, it has an exceptionally mixed lexicon. During the 1400 years of its documented history, it has borrowed extensively and systematically from its Germanic and Romance neighbors and from Latin and Greek, as well as more sporadically from other languages.<sup>20</sup>

This does not mean, however, that English has become a mere grab-bag of “loanwords.”<sup>21</sup> While the large majority of the Old English vocabulary has been lost, what remains forms the core of the language itself. According to Watkins, all of the 100 most frequently used words in present-day American English are native, not borrowed words. And among the next 100, there are 83 native words. The effect of having a permanent core and, at the same time, borrowing from almost every other member of the PIE family is that:

English has in a way replaced much of the Indo-European lexicon it lost. Thus, while the distinction between native and borrowed vocabulary remains fundamentally important, more than 50 percent of the basic roots of Indo-European as represented in Pokorny<sup>22</sup> are represented in Modern English by one means or the other. Indo-European therefore looms doubly large in the background of our language.<sup>23</sup>

Thus, despite containing words from many and diverse sources, English is no Frankenstein’s monster of a language. Rather, it is the most prodigious, eclectic, and cosmopolitan offspring of its father tongue. It is a living and breathing and organically evolving language. It is a language recovering its roots. It is a language that is, unlike any of its relatives, methodically and metaphorically retracing the steps of the journey its progenitors took across the steppes of Asia five or more millennia before.

## **6. When, how, and with whom did the study of Indo-European languages commence?**

The possibility of a common origin for some of the Indo-European languages was first advanced by Marcus Zuerius van Boxhorn<sup>24</sup> in 1647 who gave the name “Scythian” to the progenitor. Boxhorn’s suggestions did not become widely known or accepted and as a consequence were not pursued during his lifetime.

The man most often and widely credited with having initiated the field of comparative linguistics is Sir William ‘Oriental’ Jones<sup>25</sup> (1746-1794), a philologist, lawyer, judge and student of Indian and Persian culture. Although his contributions were substantial in

all areas in which he worked, he is perhaps best known for being among the first to note not only the strong similarities between the Indo-European languages, but also to hypothesize that they possessed a common ancestor.

Jones was what is known as a hyperpolyglot, i.e. someone who speaks an exceptionally large number of languages with high proficiency. As young boy, Jones distinguished himself as a linguistic prodigy, having learned Greek, Latin, Persian, Arabic and the basics of Chinese writing at an early age. It is reported that by the end of his life he was highly proficient in thirteen languages and knew another twenty-eight reasonably well.

Though his father, a mathematician, died when William was only three, this did not prevent him from attending university. William graduated from University College, Oxford in 1764, paying the fees by taking a job tutoring seven-year-old Earl Spencer. Upon graduating, Jones worked six years as both a professional tutor and translator. During this time he also published the first of many of his works on Persia, Turkey, and the Middle East, thereby establishing his reputation as an orientalist.

Beginning in 1770 he studied law, a profession that eventually led him to his life's work in India. Before heading there, however, he worked briefly as a circuit judge in Wales and as a negotiator in Paris with Benjamin Franklin over issues regarding the American Revolution. Eventually, Jones was appointed to the Supreme Court of Bengal in 1783.

By all accounts, Jones was entranced by the culture of the Indian subcontinent and came to view it as a fertile field for European scholarship. During the ten years he spent in Bengal, Jones founded the Asiatick Society of Bengal, penned dozens of works on India, and single-handedly initiated the contemporary study there of virtually every social science. His interests were not limited to comparative linguistics. He also wrote about the local laws and culture, music, literature, botany, and geography, in addition to producing the first English translations of several important works of Indian literature. He also translated the work of several oriental poets, chief among them that of arguably the most important poet in all Persian literature, Shams al-Din Muhammad Hafiz-I Shirazi



(1326–1389).<sup>26</sup> His translations of oriental poetry are often cited as the major influence and inspiration for the English Romantic poetry of Lord Byron and Samuel Taylor Coleridge.

Jones' articulation in 1792, of strong similarities between four of the oldest languages known in his time—Latin, Greek, Sanskrit, and Persian—and of the possibility of a genetic relationship among them is still widely accepted to this day:

The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three, without believing them to have sprung from some common source, which, perhaps, no longer exists...<sup>27</sup>

Within a few decades systematic research on the languages spoken in regions as far-flung as Scandinavia, Greece, and India had been undertaken in earnest and the term “Indo-European” had been coined. Systematic comparison of these and other old languages later undertaken by Franz Bopp<sup>28</sup> supported Jones' theory. Bopp's *Comparative Grammar*, appearing between 1833 and 1852, is considered the starting point of Indo-European studies<sup>29</sup> and comparative linguistics as an academic discipline.<sup>30</sup>

### **7. With what questions is the academic discipline of comparative linguistics now concerned?**

Among modern linguists and philologists there is widespread consensus about what has been called the “one fact and one hypothesis.”

The one fact is that certain languages present similarities among themselves so numerous and so precise that they cannot be attributed to chance and of such a kind that they cannot be explained as borrowings or as universal features. The one hypothesis is that these languages must then be the result of descent from a common original.<sup>31</sup>

According to Watkins, the inevitable conclusion of the comparative method is not merely greater confirmation of the existence of the antecedent language: it will also result in the restoration of its essential characteristics, of all of its “salient features.”

In the best circumstances, as with Indo-European, we can reconstruct the sounds, forms, words, even the structure of sentences—in short, both grammar and lexicon—of a language spoken before the human race had invented the art of writing. It is worth reflecting on this accomplishment. A reconstructed grammar and dictionary cannot claim any sort of completeness, to be sure, and the reconstruction may always be changed because of new data or better analysis. But it remains true, as one distinguished scholar has put it, that a reconstructed protolanguage is “a glorious artifact, one which is far more precious than anything an archaeologist can ever hope to unearth.”<sup>32</sup>

Here Watkins states eloquently the importance of a “reconstructed protolanguage.”

This history is our linguistic heritage; our ancestors, in a real cultural sense, are our linguistic ancestors. But it must be stressed that linguistic heritage, while it may tend to correspond with cultural continuity, does not imply genetic or biological descent. Linguists use the phrase “genetically related” to refer simply to languages descended from a common ancestor.<sup>33</sup>

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### 3. Methodology

Excluding its three-word title, The Great Invocation contains 113 words. Because several of those words are repeated, it actually contains only 51 unique words. However, when inflections of those words are taken into account—e.g. *know* and *known* or *Mind* and *minds*—then the number is 47, as shown below. This does not mean, however, that there are 47 roots. There are several reasons why this is the case. First, as the analysis in subsequent chapters demonstrates, several of the words share the same root. Many of these we would not suspect at first glance, e.g. *From* and *forth* or *where* and *which*. Second, there are several words that contain two syllables, each of which has a different root, e.g. *descend* whose roots are *de*, which means down, and *skand*, which means to leap or climb.

Third, there is the matter of multiple meanings or definitions of words. As we are all aware, words very frequently have more than one meaning. Sometimes those meanings are closely related and sometimes they are very different, so different in fact that they may have been derived from very different roots. A perfect example is the word *Light*. As a noun it has many meanings all of which pertain to the sources or the perception of illumination and brightness. This meaning of *light* has *leuk* as its Indo-European (IE) root. But *light* has other common meanings, e.g. as an adjective it can mean having little weight as in *this toolbox is light*. As a verb *light* can mean ‘to descend to the ground’. Both of these meanings descend from a different root than the first set of meanings; they are derivatives of the root *legwh* which means having little weight and which gives rise to words such as *levity*, *leprechaun*, *elevate*, and *carnival*. Clearly, the meaning of *light* that should apply depends on the context in which it is found. Given that the Invocation as a whole has more than one meaning, it is not inconceivable that the same could hold true regarding the words of which it is comprised.

**Table 1. Word Count and Frequency**

Count	Word	Frequency	Count	Word	Frequency
1	From	4	25	Will(s)	2
2	the	16	26	is	1
3	point	2	27	Know(n)	2
4	of	10	28	purpose	2
5	Light	5	29	guide	1
6	within	2	30	little	1
7	Mind(s)	2	31	which	2
8	God	3	32	Masters	1
9	Let	6	33	and	5
10	stream	2	34	serve	1
11	forth	2	35	we	1
12	into	2	36	call	1
13	men	4	37	race	1
14	descend	1	38	Plan	2
15	on	2	39	work	1
16	Earth	3	40	out	1
17	Love	4	41	it	1
18	Heart(s)	2	42	seal	1
19	May	2	43	door	1
20	Christ	1	44	evil	1
21	return	1	45	dwells	1
22	to	1	46	Power	1
23	center	2	47	restore	1
24	where	2			
			<b>TOTAL</b>		<b>113</b>

Finally, there is the matter of the state of knowledge concerning words and their Indo-European roots. As discussed previously, the fields of comparative linguistics and Indo-European studies are relatively new. The roots of all words in the English language have not yet been uncovered. Among those that have, there can be and often is disagreement among scholars. Moreover, since research in these fields continues apace, what is accepted knowledge now can be subject to change as new understandings accrete.

**Sources.** There are several reference sources containing the PIE roots. I began by looking up the definition of each word in

the online version the *American Heritage Dictionary of the English Language* (AHDEL).<sup>34</sup> In addition to definitions of over 90,000 words, the AHDEL also contains an appendix<sup>35</sup> with definitions and descriptions of over 600 Indo-European roots of many of those same words. Here is how that appendix is described:

This Dictionary carries the etymology of the English language to its logical and natural conclusion, for if the documentary history of words is of interest and value, so is their reconstructed prehistory. The historical component is given in the etymologies, after the definitions in the main body of the Dictionary. This Appendix supplies the prehistoric component, tracing the ultimate Indo-European derivations of those English words that are descended from a selected group of Indo-European roots. The text of each entry describes in detail the development of Modern English words from the root. Each numbered section of an entry begins with a list... of the Modern English words derived from a particular form of the root.<sup>36</sup>

The most important reference upon which the appendix and its entries rely is Julius Pokorny's *Indogermanisches Etymologisches Wörterbuch*.<sup>37</sup> According to the AHDEL, this work is...

the standard work of reference and synthesis in the Indo-European field, (and it) carries a full range of the actual comparative material on which the roots are reconstructed.<sup>38</sup>

But while the entries are well-researched and extremely detailed, the AHDEL does not claim that the entries are definitive or comprehensive:

Our Appendix presents only those aspects of the material that are directly relevant to English. ... (T)he information given in this Appendix is assertive rather than expository and... the evidence and evaluation upon which its assertions are based are not presented here.<sup>39</sup>

A second source that was utilized in the course of this research was the Online Etymological Dictionary, a site that proprietor

Douglas Harper<sup>40</sup> describes as “a map of the wheel-ruts of modern English.” As with the aforementioned appendix, the Online Etymological Dictionary is first and foremost interested in English rather than multilingual etymology:

Etymologies are not definitions; they’re explanations of what our words meant and how they sounded 600 or 2,000 years ago. The dates beside a word indicate the earliest year for which there is a surviving written record of that word (in English, unless otherwise indicated). This should be taken as approximate, especially before about 1700, since a word may have been used in conversation for hundreds of years before it turns up in a manuscript that has had the good fortune to survive the centuries.<sup>41</sup>

The “basic sources” upon which this source relies include:

... Weekley’s “An Etymological Dictionary of Modern English,” Klein’s “A Comprehensive Etymological Dictionary of the English Language,” “Oxford English Dictionary” (second edition), “Barnhart Dictionary of Etymology,” Holthausen’s “Etymologisches Wörterbuch der Englischen Sprache,” Ayto’s “20th Century Words,” and Chapman’s “Dictionary of American Slang.”<sup>42</sup>

Thus, while there is a tremendous amount of scholarship behind the etymologies that are presented in this book, it is important to note that there is an element of subjectivity and interpretation in the reconstruction of various roots by the authors of the source material and by the author of this study. That having been said, the words of the Invocation are relatively few and simple. All but one appear to have an IE root and none appear to be the subject of any controversy regarding their meanings or history. This is not unexpected given that the Tibetan tells us that the Invocation was constructed with words that would make at least one of its meanings understandable to the majority of the human family. The use of multisyllabic and/or highly technical or esoteric terms would likely have made this objective more difficult of attainment.

# Part II:

## Same Root, Same Meaning

IN THIS FIRST ANALYTICAL SECTION there are three chapters. Therein the roots of six words—**from**, **forth**, **purpose**, **of**, **where**, **which** are examined. The first of these chapters, Chapter 4, concerns **from**, **forth**, and **purpose**, all of which are derived in whole or part from the same root, *per*. The next chapter contains an analysis of **purpose** and **of**, both of which are derived in whole or part from the root *apo*. In the final chapter **where** and **which**, both of which are derived from the root *kwo*, are examined. Interestingly, it is shown that five of the words are related to the sixth—**purpose**—in an unsuspected and very important way.

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## 4. *Forward:*

# From, Forth, and Purpose

The words **From**, **forth** and the prefix **pur**—in the word **purpose** all derive from the same root, *per*. According to the *American Heritage Dictionary of the English Language* (AHDEL), this root is:

(the) “base of prepositions and preverbs with the basic meanings of “forward,” “through,” and a wide range of extended senses such as “in front of,” “before,” “early,” “first,” “chief,” “toward,” “against,” “near,” “at,” “around.”<sup>43</sup>

Derivatives of *per* include: the Latin *per*, through, for, by; the Greek *peri*, around, near, beyond; the Old Russian *pere*, around, again; the Latin *por*, forth, forward; the Germanic *furth*, forward; the Old English *forma*, first; the Greek *protos*, first, foremost; the Old High German *fora*, before; the Sanskrit *pura*, before; the Latin *prae* and *pro*, before; the Old English *forma*, first; and the Latin *primus*, first, foremost.

The word **From** occupies a unique place in the Invocation—first place—both literally and figuratively. As shown below, not only is it the Invocation’s first word; it is also the first word of the first line of each of the four verses. Thus it is associated with the figure of speech known as *Anaphora*, the use of the same word at the beginning of successive sentences or clauses.

Thus it seems appropriate that this word, or at least a word derived from the IE root *per* should be the Invocation’s first word. According to the AHDEL,<sup>44</sup> **From** is a preposition used to indicate:

- a specified place or time as a starting point
- a specified point as the first of two limits
- a source, cause, agent, or instrument
- separation, removal, or exclusion
- differentiation
- because of.



Thus, whatever appears after **From** is that starting point, that first of two limits, that source or cause.

Although the word **forth** is also derived from the same root as *per*, not all of its definitions are the same. According to the AHDEL, **forth** is used principally as an adverb meaning “forward in time, place, or order” and “out into view.”<sup>45</sup> Together, these two derivatives of *per* serve to underscore two related things: first, the existence of a source, cause, origin, or starting point and then, something about its action or, perhaps, how it is acted upon. As we saw above, the use of *From* implies the existence of sources which, incidentally, are named or identified, e.g. *the point of Light within the Mind of God* or *the point of Love within the Heart of God*.

**Forth**, on the other hand tells us how light and love stream from the sources: they stream **forth**, i.e. forward, out(ward) into view. Thus, though derived from the same Indo-European root, these two words are used in a complementary rather than synonymous manner. One indicates to us that something—in this case a cause or source—exists; the other tells us how it acts or is acted upon.

This relationship between **From** and **forth** differs from the ones in the second Stanza of the Great Invocation given in 1940. As can be observed below, **forth** appears seven times and **from** just once. Note how in the first line of that Stanza’s first verse we find the command *Let the Lords of Liberation issue forth* without any indication of the location from which these Lords issue. Nor is it immediately apparent what is the place from which the *Mighty One* is to come or to where *the fiat of the Lord* is to go forth.

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

Let the souls of men awaken to the Light,  
 and may they stand with massed intent.  
 Let the fiat of the Lord go **forth**.  
 The end of woe has come.  
 Come **forth** O mighty One.

The hour of service of the Saving Force has now arrived.  
 Let it be spread abroad O Mighty One.  
 Let Light and Love and Power and Death  
 fulfill the purpose of the Coming One  
 The Will to save is here.  
 The Love to carry **forth** the work is widely spread abroad.  
 The Active Aid of all who know the truth is also here.  
 Come **forth** O Mighty One and blend these three.  
 Construct a great defending wall.  
 The rule of evil now must end.<sup>46</sup>

In the one place where **From** appears in the second Stanza, the source or origin to which it is related is *the secret Place*. That is a notably less specific location than *the center where the Will of God is known* and *the center which we call the race of men*.

In the second Stanza the emphasis is placed on **how** certain Great Lives are to act. Almost nothing is indicated regarding **where**, i.e. their origins, the places from which they act, or the places from their actions are initiated. Thus there is a substantial imbalance between **forth**, used seven times and **from**, used just once.

In the third Stanza the frequency of these two words is quite different. Here we get very detailed and specific information about sources: **from** is used to identify two points and two centers—*the point of Light within the Mind of God, the point of Love within the heart of God, the center where the Will of God is known, and the center which we call the race of men*. How energies working through those points and centers act is less emphasized—all we are told is that light and love simply stream *forth*.<sup>47</sup>

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## 5. *Backward:* Purpose and Of

The word **purpose** is comprised of two syllables, **pur**—and **-pose**. The former is derived from the IE root *per* as described in the previous chapter. The latter is derived from a different root, *apo*, the core meaning of which is off or away. Derivatives of *apo* include: the Old English *oef*, off; the Old German *aba*, off, away from; the Greek *apo*, away from, from; the Latin *post*, behind, back, afterward; the Old Norse *ofugr*, turned backward.<sup>48</sup>

The derivatives of the roots of **purpose** possess a rather remarkable relationship with one another. Specifically, their collective meanings are at the same time highly similar and antithetical. As shown below, only *per* has derivatives that mean forward, forth, before, or in front of. Conversely, only *apo* has derivatives which mean back, backward, afterward, turned backward, and behind. And yet, upon close examination all of these derivatives are united by the same overarching or unifying themes—*position* in space and time and *direction* relative to position. Thus, the word **purpose** embodies two related yet opposing concepts. And as we shall see shortly, it is the only word in the Invocation that does so.

One especially striking fact about the meanings of the roots of **purpose** is their hitherto unknown (at least to me) relationship to the Tibetan's translation of the Gayatri. **Purpose** is unique among words in the Invocation because only it, through its roots and their meanings, embodies the ideas expressed in the first three lines of the Gayatri:

O Thou Who givest sustenance to the universe,  
From Whom all things proceed,  
To Whom all things return,  
Unveil to us the face of the true Spiritual Sun  
Hidden by a disc of golden Light  
That we may know the Truth  
And do our whole duty  
As we journey to Thy sacred feet.

The three opening lines tell us three important things: (1) that there is a Great Life who sustains the entire universe, who is the source or origin of Life (2) that all things proceed **from** this Great Life and (3) that all things come back or return to this Great Life. In other words, the Great Life is the source of all life for all living things—both a positive source in the sense that things emanate or proceed from it and a negative source (from our human perspective) in that it attracts all things back to it.

**Table 2. Derivatives of Indo-European roots *per* and *apo***

Comparison	Derivatives of <i>per</i>	Derivatives of <i>apo</i>	Theme
Similarity	German, <i>fra</i> , away from	Greek <i>apo</i> , away from	Direction
Similarity	Latin <i>proximus</i> , near(est)	Russian <i>po</i> , at, next to, by	Position
Difference	Old English, <i>feor</i> , far, farther away	Russian <i>po</i> , at, next to, by	Position
Difference	Germanic <i>frum</i> , forward	Old Norse, <i>ofugr</i> , (turned) backward	Direction
Difference	Latin, <i>por</i> ; Sanskrit, <i>pra</i> , forth	Latin <i>post</i> ; back	Direction
Difference	Greek, <i>pro</i> , before	Latin <i>post</i> , after, afterward	Position
Difference	Greek <i>pro</i> , in front of	Old English, <i>oefter</i> , behind	Position

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## 6. *Back and Forth:* *Which and Where*

The two words **which** and **where** share the same IE root, *kwo*, defined by the AHDEL as the “stem of relative and interrogative pronouns” such as who, whose, whom, what, why, which, how, when, whence, whither, where, and whether.<sup>49</sup> Notable among these pronouns are three of the last four listed: *whence*, an adverb meaning “from what place or origin or source” *whither*, an adverb meaning “to what place” and *where*, an adverb meaning “in or at or to what place.” Combined with observations from the previous chapters, we are led to the following conclusions.

First, six words derived from three roots and appearing 22 times in the Invocation, meet the strict definition of the figure *Paregmenon*. That is to say, the words are derived from the same root: (1) **Where** and **which** are derived from the root *kwo* (2) **from** and **forth** are derivatives of *per* (3) **of** derives from *apo* and (4) **purpose** has two roots, *per* and *apo*. Second, all three of the roots carry the connotations of both place and direction. Also, the roots of *kwo* appear four times over the six lines of the third and fourth verses and in an introverted pattern: **where-which-which-where**.

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

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

**Summary.** Three roots give rise to six words which appear 22 times in the Invocation. These words are related more by way of their roots than by their definitions: they all carry the connotation of position and of direction relative to some position. This is an inherently geometrical or spatial relationship, the significance of which will be expanded upon in later chapters. Moreover, the par-

ticular position to which these words seem to refer is an origin, a source, not just some arbitrarily defined point in space or time. The same applies to the directional nature of these words. The direction is actually two-fold and archetypal; it is both forth, i.e. out and away from, and back toward the origin. They are the outgoing and the incoming, the outgoing call and the incoming response; they are invocation and evocation.

Fascinatingly, one word above all others in the Invocation captures this relationship—**purpose**. This word has roots which connote the idea of a source from which emanates outgoing impulses and to which incoming impulses return. Purpose is then figuratively—if not literally—the center or core of the Invocation, the fulcrum about which it pivots, the Sun around which the rest orbits and draws sustenance.

Finally, it is perhaps not coincidental that the positioning of five of the six words—**from, forth, purpose, which, and where**—exhibits equally archetypal patterns—*alternation*, as if moving between two poles (a-b-a-b) and *introversion* or doubling back on itself (a-b-b-a)—patterns which correspond to the underlying meaning of the words themselves.<sup>50</sup>

# Part III: Different Root, Same Meaning

THE THREE CHAPTERS of Part II focused on words derived from the same root and which then have the same or very similar, as well as related meanings. Part III contains several chapters that broaden the analysis to include words in the Invocation whose roots are different but which have the same, highly similar, or related meanings. The final section contains an analysis of words whose roots are different and which have dissimilar but related meanings.

## 7. *Pierce:* Point and Center

The root for **point** is *peuk* which means to prick. Its derivatives include: the Old French *point*, prick, mark, moment; the Latin *pugil*, pugilist, boxer, *pugnus*, fist, *pugnare*, to fight with the fist, *pungere* to prick, and *pugme*, fist. It is also the root from which we derive the nouns pugil stick (a long pole with padded ends used in armed forces training to simulate fighting with bayonets), and poniard (a dagger, typically one having a slender square or triangular blade), as well as the verbs impugn (to attack as false or questionable; challenge in argument), repugn (to oppose or contend against), and the adjective pugnacious (combative in nature; belligerent). These definitions are all in keeping with one of the primary definitions of **point**—a sharp end or the property of a shape that tapers to a sharp end.<sup>52</sup>

The Indo-European root for **center** is *kent* which, interestingly, also means to prick or jab.<sup>53</sup> Its chief derivate is the Greek *kentein*, to prick. It is from this root that we derive words like amniocentesis—a procedure in which a small sample of amniotic fluid is drawn out of the uterus through a needle inserted in the abdomen.<sup>54</sup> The suffixed form of *kent* is the Greek *kestos*. From it we derive the nouns girdle, a band of material around the waist (the anatomical center) and belt (a band to tie or buckle around the body, usually at the waist). Interestingly, as a verb belt means to hit or strike hard with a belt or the fist.<sup>55</sup> As a noun it means the act of hitting vigorously.

The one word shared by derivatives of the two words is ‘prick’. As a noun it means both “the act of puncturing with a small point” and “a depression scratched or carved into a surface.” As a verb it means “to cause a stinging pain” and “to cause sharp emotional pain.”<sup>56</sup> When that word, prick, is taken together with the definitions and associations noted above, a rather striking picture emerges—both literally and figuratively striking. What is clearly being implied is this: the energies and entities emanating from the four points and centers have the capacity to strike, to leave a mark



upon, and to pierce or penetrate the surface of that at which they are directed. There is an unmistakably sharp, attacking, powerful, and violent application of force implied here, force which, though hardly malicious or ill-intended, nevertheless produces pain and discomfort. What it touches is not left unchanged.

None of this should prove distressing, however. The Tibetan employs similar language in His discussions of light, especially its role in relation to glamour, illusion, and the Dweller on Threshold, gaining entrance into the Ashram, and penetrating the numerous veils which surround us. Here is but one of many possible examples:

... in the crystallization of this material age comes the great opportunity *to strike a deadly blow* on the planetary Dweller on the Threshold. The reaction at this time, through the stress of circumstances, is bringing about a more spiritual understanding and a reorganization of human values, and this is part of the process whereby a vital part of the world glamor may be dissipated...

When the Buddha was on Earth and achieved illumination, He “let in” a flood of light upon the world problem through His enunciation of the Four Noble Truths. His body of disciples and His nine hundred arhats formulated those four great truths into a structure of dogma and doctrine that—by the power of collective thought—has greatly helped *in the attack upon the world illusion*. Today the Christ is carrying forward the same great task and in the spiritual significance of His imminent Coming (and in the language of symbolism) He and His nine thousand arhats *will strike a second blow* at the world glamor. (Emphases added.)<sup>57</sup>

This quote is especially significant. The second paragraph underscores how the Buddha and the Christ, the great exponents or embodiments of Light and Love, the veritable points of Light and Love mentioned in the Invocation, respectively “attacked” world illusion and “will strike” a coming blow at world glamour. Equally important are the assertions in the first paragraph that

men of goodwill also have a role to play in this drama and that through meditation the world's thinkers have a "great" opportunity to "strike a deadly blow" against the planetary Dweller.

## 8. *Rub*: Christ and Return

In the previous chapter it was shown that words derived from *peuk* and *kent*, the roots of **point** and **center**, are characterized by the strong, even violent, application of force; e.g. to prick, jab, poke, strike, hit, and penetrate. Two other words in the Invocation also connote the physical application of force. The first term is the base of **return**, i.e. **turn**, whose root is *tere* and which also means “to rub, turn.”<sup>58</sup> Among the several derivatives of *tere* carrying this or related connotations are the Germanic *threskan*, to thresh or tread and *thredu*, twisted yarn. From the Greek there are *teredon*, a kind of biting worm; *toreus*, a boring tool; *trema*, perforation; *trauma*, hurt, wound; *tribein*, to rub, thresh, pound, wear out; *trogein*, to gnaw; and *trupe*, hole. From the Latin there are *terere*, to rub away, thresh, tread, wear out; *teres*, rounded, smooth; *trio*, plow ox; and *tribulum*, a threshing sledge. There are also the Middle Dutch *drillen*, to drill and the Old English *therscan*, to thresh; *thrawan*, to turn, twist; and *thraed*, thread.

The second is **Christ**, the root of which is *ghrei*, “to rub.”<sup>59</sup> Its derivatives include the Latin *Christus*, Christ; the Middle English *Crist*, Christ; the Germanic *grim*, to smear; the Middle English *grime*, grime; the Old English *grislic*, to frighten or to grate on the mind; the Old English *grislic*, terrifying; the Greek *khrein*, to anoint; the Greek *Khristos*, anointed.

These lists indicate that there is an important difference between the two types of rubbing: in the latter case, *ghrei* the rubbing is of a softer or gentler kind, e.g. anoint, smear, rounded, and smooth. In the former case the rubbing seems to involve the application of more force (tread, pound), the movement of the thing to which the force is applied (twist, turn), the removal or separation of a covering or protective layer (rub away, thresh, wear out), or again, the penetrating of some exterior or surface (drill, bore, perforation, bite, gnaw), or to inflict damage (hurt, wound). Still, we should not lose sight of the fact that a few of the derivatives of

*ghrei* give rise to words that are equally ‘scary,’ e.g. grime, frightening, and terrifying.

In the final analysis, **Christ** and **return** exemplify two types of rubbing—the former is to anoint, the latter to rub away. Thus, the roots of **Christ** and **return** share with the roots of **point** and **center**, a kind of forcefulness or the application of force. With **Christ** and **return** there is the feel of circular or repetitive motion and of friction (drill, bore, rub, anoint, twist, turn, rub away, gnaw) in the application of the force. The force implied in **point** and **center** is pointed, sharp direct, and striking. Ultimately, all get beneath the surface, but in different ways.

This analysis would not be complete without a discussion of *re-*, the root of the first syllable of **return**. Its basic meaning is backward and its derivatives include:

- the Indo-European *wret, wert*, to turn, literally turned back
- the Latin *re(d)-*, backward, again
- Latin *retro*, backward, back, behind
- The Indo-European (suffixed form) *re-(d)-tro* and *retral*, “at or near or toward the posterior; moving or directed or tending in a backward direction or contrary to a previous direction”<sup>60</sup>

What is immediately evident from the above table is the directional aspect of this root. Reversing course, moving backwards, and retracing one’s previous path are all suggested in the above definitions. And there is an unmistakable and symmetrical pattern here. In order of appearance we have: **point-point-Christ-re-turn-center-center**, as shown below.

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

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

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

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

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

When the roots and their basic meanings are placed in order of appearance the import of the pattern is clearer: *prick-prick-rub-reverse/return-rub-prick-prick*. With duplicates removed it is simply: *prick-rub-reverse/return-rub-prick*. This is precisely the introversion pattern defined and discussed earlier. The root *re*—not only appears in the middle of the five (or seven) member series, its meaning is consistent with its role as the point about which the series turns back or reverses direction.

Yet, there is another even more important relationship borne out by this group of roots. Taken together, the roots *peuk*, *kent*, *ghrei re*-, and *tere* exemplify the three types of motion described by the Tibetan in *A Treatise on Cosmic Fire*—rotary motion, spiral cyclic motion, and forward progression.<sup>61</sup> These three forms of motion correspond, respectively, to the Third Ray of Active Intelligence or, simply, Light; the Second Ray of Love-Wisdom; and the First Ray of Will-Power.<sup>62</sup> And when placed in order of their appearance in the Invocation, as shown above, an unmistakable progression is apparent, one evidencing introversion among the three Rays.

**Table 3. Roots Exemplifying Rotary, Spiral,  
and Cyclic Motion**

Word	Root	Meanings	Type of Motion	Ray
point	<i>peuk</i>	To prick, mark.	forward progression	1 <sup>st</sup>
Christ	<i>ghrei</i>	To rub, anoint.	spiral cyclic	2 <sup>nd</sup>
re-	<i>re-</i>	To turn (back).	Rotary	3 <sup>rd</sup>
-turn	<i>tere</i>	To rub away.	spiral cyclic	2 <sup>nd</sup>
center	<i>kent</i>	To prick, jab.	forward progression	1 <sup>st</sup>

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## 9. *Desire:* Will and Love

In most of the Tibetan's writings, the Divine Aspects of Will and Love are defined and construed in starkly contrasting terms. Here is but one example from *Esoteric Psychology I*:

The will of Deity ... is a ray of such dynamic intensity that we call it the ray of the Destroyer. It is not as yet functioning actively. It will come into full play only when the time comes for the purpose to be safely revealed. Its units of energy in manifestation in the human kingdom are very few. ... Its main potency is to be found in the mineral kingdom, and the key to the mystery of the first ray is to be found in radium.

In the vegetable kingdom the second ray is peculiarly active, producing among other things the magnetic attractiveness of flowers. The mystery of the second ray is found to be hidden in the significance of the perfume of flowers. Perfume and radium are related, being emanatory expressions of ray effects upon differing groupings of material substance.<sup>63</sup>

One is called the Destroyer, the other is characterized by flowers and perfume. And yet, they are both linked by a common thread—radium. How interesting it is then to see that commonalities can be found among the roots of these two words.

The root for **Will** and **wills** is *wel* and its basic meaning is "to wish or to will."<sup>64</sup> Among its derivatives are several words which mean desire, pleasure, rejoicing, and well-being more generally. They include the Old English *wel*, well, according to one's wish; the Old English *wela*, *weola*, well-being, riches; the Old English *willa*; desire, will-power; the Old French *galer*; to rejoice; the Frankish Latin *walare*, to take it easy; the Frankish *wala*, good, well; the Latin *velle*, to wish, will; and the Latin *volup*, with pleasure.

**Love** has as its root *leubh* which means to care, to desire, to love.<sup>65</sup> Among its derivatives we find the Old English *leaf*, dear, beloved; the Old English *leaf*, permission, i.e. pleasure or approval;

the Middle Dutch *verlof* leave, permission; the Old English *geleafa*, belief, faith; the Old English *gelefan*, *belefan*, to believe, trust; the Germanic *galaubjan*, to hold dear, trust, esteem; the Old English *lufu*, love; the Latin *libere* to be dear, pleasing; and the Latin *libido*, pleasure, desire.

The following quotes are taken from the Tibetan's discussion about desire in relation to Will and Love. In this first excerpt he explains the true meaning of desire, the consequences of its satisfaction, its role in the process of creation, and its relation to love:

The desire of the Deity expresses itself through the second Ray of Love-Wisdom. Desire is a word which has been prostituted to cover the tendency of humanity to crave material things or those pleasures which bring satisfaction to the sensuous nature. It is applied to those conditions which will satisfy the personality, but *in the last analysis, desire is essentially love. This desire expresses itself by attractiveness, by its capacity to draw to itself and into the radius of its influence that which is loved. It is the bond of coherence, and is that principle of magnetic cohesion which lies behind all creative work and which produces the emergence into the light of manifestation of those forms or appearances through which it is possible to satisfy desire.*<sup>66</sup> (Emphasis added)

The Tibetan goes on to explain the process by which “those forms or appearances” are produced, why Will and Love “lie latent” behind them, and how those “two major rays” are passed, symbolically speaking, from Father to Son by way of the Mother.

This second ray is the ray of Deity Itself, and is colored by distinctive aspects of desire or love. They produce the totality of the manifested appearances, animated by the Life Which determines the quality. The Father, Spirit or Life, wills to seek the satisfaction of desire. The Mother or matter meets the desire and is attracted also by the Father. Their mutual response initiates the creative work, and the Son is born, inheriting from the Father the urge to desire or love, and from the Mother the tendency actively to create forms. Thus, in the language of sym-



bolism, have the form worlds come into being, and through the evolutionary work the process is going forward of satisfying the desire of spirit.<sup>67</sup>

Quite appropriately the root of desire is the Middle English *desiren*, itself descended from the Old French *desirer* and the Latin *desiderare*, i.e. *de* (of, from) + *sidus* or *sider*, meaning star.<sup>68</sup> Desire is literally, then, that which is like or from a star. This fact is completely in accord with the Tibetan's teaching which tells us that stars and other celestial bodies are the vehicles of manifestation of Great Lives, of Gods. We may also be given pause here to ponder why both the Holy Bible and the Ageless Wisdom refer to Christ as "The Desire of All Nations."<sup>69</sup>

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## 10. *Believe:* Heart and Love

Whereas the relationship between **Love** and **Will** was shown to be rather complex and perhaps unexpected, the one between **Love** and **Heart** is relatively obvious and anticipated. In an untold number of instances the Tibetan describes the heart as the principal center through which the energy of Love and its correlates are expressed. For example:

The heart center registers the energy of love.<sup>70</sup>

The love petals similarly transmit love-energy to the heart center, via the love petals...<sup>71</sup>

At the center of all love I stand; from that center, I the soul will outward move; from that center, I the one who serves will work. May the love of the divine Self be shed abroad in my heart, through my group and throughout the world.<sup>72</sup>

The invocative prayer, “From the point of love within the heart of God, let love stream forth into the hearts of men” will meet with fulfillment. Christ will let loose into the world of men the potency and the distinctive energy of intuitive love.<sup>73</sup>

Through the development of the head and the use of the head center, the will is brought into functioning activity. It is the characteristic of spirit, and demonstrates purpose and control. Through the unfolding and use of the heart center the love-wisdom aspect is similarly brought into use and the love of God is seen working out in a man’s life and work.<sup>74</sup>

The Indo-European root for Heart is *kerd*, the basic meaning of which is heart.<sup>75</sup> Its derivatives include the Old English *heorte*, heart; the Latin *cor*, heart; the Greek *cardia*, heart, stomach, orifice; the Indo-European *kred-dhe*, to place trust; and the Latin *credere*, to believe. As discussed in the previous chapter, the root of **Love** is *leubh* which means to care, desire, or love. Among its deriv-

atives we find the Old English *geleafa*, belief and faith; *gelefan*, to believe; and *belefan*, to trust.

Individually, the words **Love**, **Heart**, and **belief** appear hundreds of times in the Tibetan's writings. Much less frequently, though no less importantly, these three are found in conjunction. What I find most interesting about those entries is the relationship drawn between mysticism, belief and faith, on one hand, and fact, knowledge and occultism on the other. Here are a few representative examples. The first, which appears in *The Externalization of the Hierarchy* uses the words in the context of a discussion on The Doctrine of Avatars:

This doctrine is found in all the basic world religions, in every time and age; it appears in the doctrine of the Avatars of the Hindu faith, in the teaching of the return of Maitreya Buddha or the Kalki Avatar, in the belief in the Western world in the return of Christ and His Advent or second Coming, and in the prophesied issuing forth of the divine Adventurer of the Moslem world. All this is tied up with the undying **belief** of mankind in the **loving Heart** of God, Who ever meets man's need. The witness of history is that always the appearance of man's necessity has been met with a divine Revelation. The reason for this **faith**, innate in the human heart, is to be found in the **fact** of the nature of Deity itself. The Christian statement that "God is Love" is founded on that deepest, recognized, spiritual *fact*.<sup>76</sup> (Bold emphasis added. Italics in original.)

The second example, which appears in the first volume of *Discipleship in the New Age*, uses these words and related ideas in the context of a description of the book itself and of the disciples whose instructions are contained therein:

Much in this book is new. Much is very old, tried and proved. None of the people chosen for instruction and for inclusion in the Ashram of the Master are saints or perfect. All are, however, true aspirants and will go on to the very end in spite of pain and sorrow, discipline, success, failure, joy and a spiritual recognition of almost unattainable goals. Some have been on this Path of

Accepted Discipleship (technically understood) for many lives. Some are venturing for the first time—consciously and with deliberate effort—to tread the Way to God. **All are mystics, learning to be occultists.** All are normal people, living useful, modern lives in many different countries in the world. Some are orthodox Protestant Christians by profession; others are Roman Catholics; still others are Christian Scientists or belong to one or other of the more mental cults; some are quite unattached and free from affiliations. None of them regards his particular brand of faith or his particular religious background as essential to salvation; he knows that the only essential is **belief** in the spiritual realities and in the essential divinity of mankind. This **belief** necessarily involves a heart full of love, a mind open and illumined by right orientation to truth and a life dedicated to service and to the alleviation of human sufferings.<sup>77</sup>

In a third example we find the distinction underscored in a discussion about initiation in the book *Initiation, Human and Solar*:

Thus by a graded series of steps is the initiate brought face to face with Truth and Existence. It will be apparent to thoughtful students why this revealing of the Presence has to precede all other revelations. It produces within the mind of the initiate the following basic realizations: His **faith** for ages is justified, and **hope and belief** merge themselves in self-ascertained **fact**. **Faith** is lost in **sight**, and things unseen are **seen and known**. No more can he **doubt**, but he has become instead, through his own effort, a *knower*.<sup>78</sup> (Bold emphasis added. Italics in original.)

That faith, belief, hope, and the mystical way are contrasted repeatedly with sight, knowledge, fact, and occultism should not be taken to mean that the two approaches are irreconcilable. In fact, just the opposite is the case. The Tibetan makes this abundantly clear in His lengthy discussion of the Invocation in the second volume of *Discipleship in the New Age*:

A new type of mystic is coming to be recognized; he differs from the mystics of the past (except in a few outstanding instances)

by his practical interest in current world affairs and not in religious and church matters only; he is distinguished by his lack of interest in his own personal development, by his ability to see God immanent in all faiths and not just in his own particular brand of religious belief, and also by his capacity to live his life in the light of the divine Presence. All mystics have been able to do this to a greater or less degree, but he differs from those in the past in that he is able clearly to indicate to others the techniques of the Path; he combines both head and heart, intelligence and feeling, plus an intuitive perception, hitherto lacking. The clear cold light of the Spiritual Triad now illumines the way of the modern mystic, and not simply the light of the soul, and this will be increasingly the case.<sup>79</sup>

## 11. *Leave:* **Let and Love**

The words **Let** and **Love** are related in important ways—ones that are not immediately obvious apart from an analysis like this one. First, derivatives of their respective roots share the meanings of leaving, allowing, or permitting. **Let** has *le* as its IE root. It means to let go or to slacken.<sup>80</sup> Among its many derivatives is the Old English *laetan*, to allow and to leave undone; the Late Latin *laetus*, semi-free colonist; the Germanic *lethigaz*, freed; the Old English *loet*, late, latter, last; the Old English *lettan*, to hinder, impede, make late; the Latin *lassus*, tired, weary; and the Latin, *lenis*, soft, gentle.

The root of **Love** is *leubh* meaning to care, desire or love. Included among its derivatives are the Old English *leaf* meaning dear, beloved; the Old English *leaf*, permission, i.e. pleasure or approval; the Middle Dutch *verlof*, leave, permission; the Old English *geleafa*, belief, faith; Old English *gelefan*, *belefan* to believe, trust; the Germanic *galaubjan*, to hold dear, trust, esteem; Old English *lufu*, love; the Latin *liber*, to be dear, pleasing; and the Latin *libido*, pleasure, desire.

Second, there is the matter of the placement of these words. As shown below, there is an unmistakable pattern in the order of appearance of the words **Let** and **Love**: **Let** is followed by **Let** and **Love** and then by **Let** and **Love** again, i.e. **Let-Let-Love-Let love**. That pattern is then repeated a second time so that in total we have this most soothing sequence: **Let, Let love, Let Love. Let, Let Love, Let Love.**

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.

A most notable feature of this pattern is found in the second line of the Invocation's second verse. The first two words on that line are **Let** and **love**. As can be clearly observed, they are adjacent and begin with the same consonant sound. The figure of speech describing such a relationship between two or more words is called *alliteration*. As discussed in Volume I, the effect of this figure is to emphasize the words and ideas related to one another through its use. While **Let** and **love** are not the only adjacent words in the Invocation brought into relation via *alliteration*, there are several connections which, when taken together, make this unique:

- the two words are emphasized by *order*—they are adjacent in the second stanza and proximal in two other places
- they are emphasized by *alliteration*—they share the same initial consonant sound
- they are emphasized *etymologically*—both are related to words connoting leaving, allowing, and permitting
- they are emphasized by *placement* and *number*—**Let** and **Love** appear as the first two words in the second line of the second stanza, the stanza whose keynote is Love, the Second Aspect.

Moreover, the word **Let** is a verb in the imperative mood, used in giving commands and directions. It is, then, related to the First Ray of Will-Power. Thus, with **Let** and **Love** we have words which invoke or call to mind the first two divine Aspects and in numerical order.

## 12. See: Guide, Mind, and Race

**Guide**, whose root is *weid*, means to see.<sup>81</sup> Among its derivatives are the Latin *videre* to look or to see, and the Celtic *wid*, seer. The root *men*, from which descend **Mind** and **minds**, also gives rise to the Greek *mantis*, seer.<sup>82</sup> Further, *ers*, the root for **race**, has as one of its derivatives the Sanskrit *rsih*, which means poet, seer, and Rishi.<sup>83</sup> There are several dozen uses of the word “seer” in the writings of the Tibetan. Perhaps none better underscores its importance than the passage below from *A Treatise on White Magic*:

Each generation now should produce its seers. I like the word spelt “see-ers,” for to see is to know. The fault of all of you is that you see not; you perceive an angle, a point of vision, a partial aspect of the great fabric of truth, but all that lies hidden behind is occult to your three dimensional vision. It is necessary for those who want to act as true transmitters and intermediaries between the Knowers of the race and the “little ones” that they keep their eyes on the horizon and seek thus to extend their vision; that they hold steadily the inner realization that they already have and seek to increase its scope; that they hold on to the truth that all things are headed towards the revelation, and that the form matters not.<sup>84</sup>

What this passage emphasizes is the converse side of what was discussed in the chapter on **Heart** and **Love**, words which share the meaning of belief. Recall that there, in commentary on quotes by the Tibetan emphasizing the distinction between belief and fact, I wrote:

That faith, belief, hope, and the mystical way are contrasted repeatedly (by the Tibetan) with sight, knowledge, fact, and occultism should not be taken to mean that the two ideas are irreconcilable. In fact, just the opposite is the case.

In the above quotation from *A Treatise on White Magic* the Tibetan not only emphasizes the importance of “knowing,” he tells



us that there is a role for disciples as intermediaries between “the Knowers of the race” and those he terms “the little ones.” Moreover, he spells out for us precisely what we need do to make ourselves fit for such duty.

There is one other noteworthy feature of the above quote that until I began writing this chapter, had escaped my understanding. It is the sentence where the Tibetan expresses his preference for the spelling of the word “seer” and the meaning of that spelling:

Each generation now should produce its seers. I like the word spelt “see-ers”, for to see is to know.<sup>85</sup>

Though the Tibetan prefers this peculiar spelling, it is not immediately clear what the addition of “-ers” adds to our understanding of seer. The word “seer” can mean an observer who perceives visually, an authoritative person who divines the future, and a person with unusual powers of foresight,<sup>86</sup> a clairvoyant or prophet. Such people would presumably already belong to the category of “Knowers of the race” or would have at least met the requirements for being the kind of intermediary the Tibetan mentions. As a suffix, “-er” and its plural “-ers” denote a:

- person(s) or thing(s) that perform a specified action or activity, e.g. a farmer is one who farms
- person(s) or thing(s) that have a specified attribute or form, e.g. a two-wheeler has two wheels
- person(s) belonging to a specified place or group, e.g. a city dweller is someone who dwells in a city.<sup>87</sup>

But, again, it is not clear why breaking seers out into “see” and the suffix “-ers” adds the connotation of knowing. There is nothing in the definition or use of this suffix that necessarily implies or confers the idea of knowing. Given that nowhere else in His writings does the Tibetan append the “-ers” construction to a word as He did here, there are few leads to follow. Unless, of course, we choose to treat “-ers” not as a plural suffix but as a dash followed by the Indo-European root *ers*. As shown above, its derivatives include both *race* the Sanskrit *rshi* which means poet, seer, and Rishi. Now the idea that “to see is to know” is clearer. According

to the Tibetan, Rishis are Great Lives that ensoul the seven stars of the constellation The Great Bear. Of that constellation we are told many extremely important things including (1) its central relationship to our highest planetary center, Shamballa:

The energies coming from the Great Bear are related to the will or purpose of the solar Logos and are to this great Being what the monad is to man. This is a deep mystery and one which even the highest initiate cannot yet grasp. Its sevenfold unified energies pass through *Shamballa*.<sup>88</sup>

(2) the relationship of one of those seven Rishis to our Planetary Logos:

The devas of the atomic levels of all the planes in our scheme work in close affiliation: ... With those devas who form the spirit-substance of the manifestation of that particular Rishi of the Great Bear Who is the prototype of our particular planetary Logos.<sup>89</sup>

and (3) perhaps most importantly of all, the role of one of those Rishis as the source of “cosmic evil” in relation to our planet:

Cosmic evil from the standpoint of our planet consists in the relation between that spiritual intelligent Unit or “Rishi of the Superior Constellation” as He is called (who is the informing Life of one of the seven stars of the Great Bear, and our planetary prototype) and one of the forces of the Pleiades. Students need here to remember that the “seven sisters” are occultly called the “seven wives” of the Rishis, and that the dual forces (resultant from that relationship) converge and play through that one of the planetary Logoi who is the Logos of any particular planet, and is the “reflection” of any specific Rishi. In this relation, at present lacking perfect adjustment, lies hid the mystery of cosmic evil as it makes itself felt in any particular planetary scheme.<sup>90</sup>

While the actions of such a Great Life may seem impossibly remote to we “little ones” it is also important to make note of this passage, which follows on the heels of one above.

This avatar has naturally a direct effect upon the centers of the Heavenly Man and therefore upon the units or human Monads, but only indirectly and upon the Monad on its own plane. This influence meets with little response from the Monad until after the third Initiation when its conscious life becomes so strong that it grips afresh its egoic expression in one direction, and awakens to planetary realization in another. This type of avatar appears only at the time of the initiation of a planetary Logos.<sup>91</sup>

It makes the point that the influence of this Rishi is very close in time, at least for those approaching the Third Initiation, those who undoubtedly are already (or shortly will become) “see-ers” in contact with “the Knowers of the race.”<sup>92</sup>

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## 13. *Mark:*

# Know(n), Seal and Point

One challenge to penetrating the “true inner implications and significances”<sup>93</sup> of the words of the Invocation is to determine which of their several possible meanings are intended. A case in point is the word **seal** which, as a transitive verb, can mean:<sup>94</sup>

- To affix a seal to in order to prove authenticity or attest to accuracy, legal weight, quality, or another standard.
- To close with or as if with a seal, e.g. *she sealed the letter with hot wax.*
- To close hermetically.
- To make fast or fill up, as with plaster or cement.
- To apply a waterproof coating to: *seal a blacktop driveway.*
- To grant, certify, or designate under seal or authority.
- To establish or determine irrevocably: *Our fate was sealed.*
- To cover with varnish.
- To shut close; to keep close; to make fast; to keep secure or secret.

When we read the line *And may it seal the door where evil dwells* we may rightfully wonder what is meant by “seal”? To close the door hermetically? To place a seal or sign or symbol on the door? To shut and keep it closed fast? All three?

One manner by which this ambiguity can be resolved is to consult the Tibetan’s substantial commentary on the matter. For example, in the Appendix of *The Rays and the Initiations*, the section entitled “**The Partial Sealing of the Door Where Evil Dwells**” begins thus:

Just what do these words mean? More than I can tell you or put into words, for the problem of evil is too difficult a one for the average man to grasp. The problem of the Hierarchy (if I may put it both accurately and yet symbolically) is to liberate the good, free the beautiful, release the true and “*immure in prison*

*under seal*” that which is not good, that which breeds ugliness and hate, and that which distorts the truth and lies about the future. I have chosen all these words with care; their meaning is obvious, but there are significances far too deep and dangerous for you to grasp.<sup>95</sup> (Emphasis added).

From this passage we gain three important and related insights. The first and more general point is that the question of evil is a difficult one for the “average man” to comprehend. Second, the words that the Tibetan chose to describe “the problem of the Hierarchy” have both literal and figurative meanings, the significances of which are both “deep and dangerous.” Finally, there is the matter of what is meant by **seal**. According to the passage the Hierarchy must “immure in prison under seal” that which is evil. To immure means to “lock up or confine, in or as in a jail.” This is clearly symbolic or figurative language. What exactly constitutes the place and conditions for the confinement of evil is not made clear—and rightly so.

The phrase “under seal” is suggestive of the sixth of the above definitions—“to grant, certify, or designate under seal or authority.” In the legal field, this term is a very common one. When a contract is said to be “under seal” this means it has been signed and that it has the wax seal of the signatory attached.<sup>96</sup> But even if this the intended meaning, no specifics are given as to the exact identity of the signatories, what is the composition or design of the seal, let alone the terms of the contract.

Etymology offers another approach by which we may divine more meanings or confirm that which we have already discovered. The word **seal** has as its IE root *sekw*, meaning to follow.<sup>97</sup> Its derivatives include several words from the Latin: *signum*, an identifying mark or sign; *sequi*, to follow; *sequester*, follower, mediator, depository; *secundus*, following, coming, next, second; *secus*, along, alongside of; and *socius*, ally, companion, follower.

Interestingly, the roots of at least two other words in the Invocation have derivatives with similar meanings: they are *gno*, to know, the root of **know** and **known**<sup>98</sup> and *peuk*, to prick or jab, the

root of **point**. The Latin *nota*, a mark, note, or sign is a derivative of *gno* while the Old French *point*, meaning prick or mark, descends from *peuk*.

There is one other relationship among these three roots that is worth noting: the words in the Invocation derived from *peuk*, *gno*, and *sekw* appear in each of the four verses. The word **point** is found in first line of the first and second verses; **know** and **known** are found in the first and third lines of the third verse; **seal** is found in the third line of the fourth verse.

Thus, prior to the word **seal** there are two ‘points’ and two ‘knowns’ for a total of four, a number associated with squares. When we take into account that other derivatives of *gno* include the Greek *gnomon* which means carpenter’s square, rule, judge and the Greek *gignoskein*, to know, think, or judge we perhaps begin to get some idea of dimensions of the confining place behind the door. These derivatives are also suggestive of the mark or seal which appears on the door, as well as under whose authority the seal is placed. And when we recall the forceful words to which *peuk* gives rise—pugilism (the sport of boxing) from the Latin *pugil*; fist, from the Greek *pugme*, and fist-fighting from the Latin *pugnus* and *pugnare*, then the quote below about the role of the Plan and the race of men in “sealing” evil takes on added significance and importance:

Thus through the “center which we call the race of men” the Plan of love and light works out and *strikes the death blow* to evil, selfishness and separateness, sealing it into the tomb of death forever; thus also the purpose of the Creator of all things will be fulfilled.<sup>99</sup> (Emphasis added).

In fact, it becomes clearer that the sealing of the door and keeping it sealed could shape up as quite a fight—one definitely not for the faint of heart.

## 14. Replace: Purpose and Restore

The words **purpose** and **restore** are unique among words in the Invocation due to the fact that the derivatives of their roots share more than one common connotation. The root of the second syllable of **purpose**, is *apo*.<sup>100</sup> Its basic meaning is off and away. Among its derivatives are: the Old Norse *ofugr*, turned backward; the Latin *post*, behind, back, afterward; the Old English *oefter*, after, behind; and the Latin *ponere*, to put, to place.

The IE root for the prefix of **restore** is *re*—which means backward.<sup>101</sup> Its derivatives include the Indo-European *wert*, to turn, literally turned back; the Latin *re-*, *red-*, backward, again; the Latin *retro*, backward, back, and behind.

The IE root for the base of **restore** is *sta*—which means “to stand.”<sup>102</sup> Several of its derivatives mean place. Among them are the Old English *stede*, place and *stow*, place; the old High German *stat*, place; the Old Norse *stadhr*, place; the Germanic *stadaz*, placed; the Greek *statos*, placed, standing; the Greek *histanai*, to set, place; the Latin *stabulum*, standing place or stable; and *sistere*, to set, place, stop, or stand.

Two themes emerge from consideration of these roots— ‘putting back’ and ‘into place.’ Taken together they bring to mind the idea of ‘replacement.’ The word *replace* and its inflections appear only 23 times in the Tibetan’s writings. One important passage concerns the role of the Seventh Ray:

Seventh ray energy is the energy needed to bring order out of chaos and rhythm to *replace* disorder. It is this energy which will bring in the new world order for which all men wait; it will *restore* the ancient landmarks, indicate the new institutions and forms of civilization and culture which human progress demands, and nurture the new life and the new states of consciousness which advanced humanity will increasingly register. Nothing can arrest this activity; all that is happening today as men search for the new ways, for organized unity and peace-

ful security, is being implemented through the incoming Ray of Order or Ceremonial Magic.<sup>103</sup> (Emphasis added.)

Thus, the Seventh Ray has a vital role in the ‘replacement’ of the present disorder with the new and sought for order, an order suited to humanity’s advancing consciousness. What makes this passage important for our purposes is the pivotal relationship of the Seventh Ray to the Great Invocation, as indicated here:

The difference between the methods of the old age and that of the new can be seen expressed in the idea of leadership by one and leadership by a group. It is the difference between the imposition of an individual’s response to an idea upon his fellow men and the reaction of a group to an idea, producing group idealism and focalizing it into definite form, carrying forward the emergence of the idea without the dominance of any one individual. This is the major task today of the seventh ray disciple, and to this end he must bend every energy. He must speak those Words of Power which are a group word, and embody the group aspiration in an organized *movement*, which, it will be noted is quite distinct from an organization. A striking instance of the use of such a Word of Power being enunciated by a group has lately been given in the Great Invocation which has been used with marked effect. It should continue to be used, for it is the inaugurating mantram of the incoming seventh ray. This is the first time such a mantram has been brought to the attention of humanity.<sup>104</sup> (Emphasis in original.)

Thus, the Great Invocation, which calls for the restoration of the Plan on Earth, inaugurates the Seventh Ray which replaces the forms of the old, Piscean age with those suited for the new, Aquarian Age. This set of relationships is clearly suggested, albeit subtly, by a study of three roots—*apo*, *re-*, and *sta*. These roots are found in four words in the Invocation—**of**, **purpose**, **restore**, and **return**. That is three roots and four words making a total of seven. Interestingly, those four words appear in the Invocation a total of fourteen (2 x 7) times.



## 15. *Powerhouse:* **Plan, Dwells, And, and Into**

At least three words in the Invocation have roots whose derivatives relate to places of habitation. One of them is **Plan**. Its root is *plat*, to spread.<sup>105</sup> Among its derivatives are the Old English *flet*, floor or dwelling. A second word is **dwell**, the root of which is *bheu*, to be, to grow, to exist.<sup>106</sup> Among its derivatives we find the Old High German *buan* to dwell; the Old Danish *both*, dwelling; the Old English *bur*, dwelling space, bower, or room and *gebur*, dweller; the Germanic *buram*, dweller or farmer, and *burjam*, dwelling. And there is *en*, the root for the word **and**, the suffix *-in* (as in **within**), and the prefix *in-* (as in **into**).<sup>107</sup> It has among its derivatives the Old English *in*, *inn* (into, habitation), and *inne* (inside).

Throughout the Tibetan's works there is one dwelling place that is frequently mentioned and whose significance is strongly emphasized: it is Shamballa or the Father's House. Here are but two of many examples:

Finally, in the triumph of the Crucifixion or (as it is more accurately called in the East) the Great Renunciation, Christ, for the first time, anchored on earth a tenuous thread of the divine Will, as it issued from the Father's House (Shamballa), passed into the understanding custody of the Kingdom of God, and through the medium of the Christ was brought to the attention of mankind.<sup>108</sup>

Shamballa, the Spiritual Hierarchy, and Humanity (the Father's House, the Kingdom of God, and the world of men) are all striving in one vast movement for an intensification of the Light of the World.<sup>109</sup>

Most importantly for our purposes, both the Invocation itself and the Tibetan's discussion of it contain references to the Father's House. From the quote below we learn that *the center where the Will of God is known*, a phrase contained in the Invocation's third verse, is another description of the Father's House:

The Buddha Himself is standing behind the Christ in humble recognition of the divine task which He is on the verge of consummating, and because of the imminence of that spiritual accomplishment. Not only are all those who are functioning consciously in the Kingdom of God aware of His Plans, but those great spiritual Beings Who live and dwell in the “Father’s House,” in the “center where the will of God is known,” are also mobilized and organized to assist His work. The spiritual line of succession from the throne of the Ancient of Days down to the humblest disciple (gathered with others at the feet of the Christ) is today focused on the task of helping humanity.<sup>110</sup>

This next quote, one from *The Externalization of the Hierarchy*, makes clear how the three major planetary centers mentioned in the Invocation—the center which we call the race of men (Humanity), Christ (Hierarchy), and the center where the Will of God is known (Shamballa)—are unifying to see that the Father’s Will is done:

From the Father’s House (the Shamballa of the esotericist) the fiat has gone forth: “The hour has come.” From the kingdom of God where reigns the Christ, the answer has been flung back; “Father, Thy will be done”; down in our struggling, bewildered, unhappy world of men, the cry is ceaselessly rising: “May Christ return to Earth.” Thus in the three great spiritual centers—the Father’s House, the Kingdom of God, and awakening Humanity—there is but one Purpose, one idea and one united expectancy..<sup>111</sup>

And in this passage from *The Rays and the Initiations* we learn the nature of the relationship between the three centers, the specific ends toward which they are laboring, and the Invocation’s central role in bringing those ends about:

The Great Invocation relates the will of the Father (or of Shamballa), the love of the Hierarchy, and the service of Humanity into one great *Triangle of Energies*; this triangle will

have two major results: the “sealing of the door where evil dwells,” and the working out through the Power of God, let loose on earth through the Invocation, of the Plan of Love and Light.<sup>112</sup>

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## 16. Root: Race and Dwells

Two words in the Invocation have derivatives referring to large groups of people characterized by common ancestry or traits. As mentioned in the preceding chapter, the root of **dwells** is *bheu*. Its meaning is to be, grow, or exist. Among its derivatives is the Greek *phulon*, tribe, class, or race.

Another word carrying this association is, of course, **race**. The AHDEL has two definitions of **race**, each with a different IE root.<sup>113</sup> One of those roots is *ers* which means to be in motion.<sup>114</sup> Its derivatives include the Old Norse *ras*, rushing, the Middle English *ras*, rush or rushing; and curiously enough, the Sanskrit *rsih*, poet, seer, and Rishi. As discussed previously, the AHDEL defines Rishi as “The primordial father of the human race and sovereign of the earth who first instituted religious ceremonies and devised a code of laws.” Interestingly, one of the older definitions of **race** is root. *The Oxford English Dictionary* has seven groups of definitions for **race**.<sup>115</sup> These are:

1. the act of running and onward movement
2. a group of persons, animals or plants connected by a common descent, origins, or features
3. a cut, mark, slit, or scratch
4. the heart, liver or lungs
5. a white mark down the face of a dog or horse
6. a root (of ginger) and
7. a calcareous concretion found in nodules in brick-clay.

The Indo-European root of ‘root’ is *wrad* which means root or branch.<sup>116</sup> Among its derivatives are the Old Norse *rot*, root; the Old High German *wurz*, plant, root; the Germanic *wurzel*, root; the Latin *radix*, root and *ramus*, branch; and the Greek *rhiza*, root. From *wrad* we also get the word ‘deracinate’ which means to pull out by the roots, to uproot, to displace from one’s native or accus-

tomed environment. This word comes to English by way of the Old French *desraciner* which means to de-race, i.e. to remove someone from their roots.<sup>118</sup>

The common thread linking these three roots—*bheu*, *ers*, and *wrad* is apparent. From the first we have simply a group of people of common ancestry, e.g. the German race. From the second, *ers*, we have the primordial father or ancestor of an even larger race—the human race. From the latter comes words such as plant, root, and branch—words which evoke the image of a family tree, itself a metaphor that connotes the root from which springs the human family tree and whose major branches we might think of as ‘root races.’

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## 17. *Might:* Mind, May, Men, Masters, Power, Will

By way of their roots, five words in the Invocation carry the connotation of might or strength:

- The root of **may** is *magh*, to be able, to have power.<sup>119</sup> Its derivatives include the Old English and the Germanic *magan*, to be able; the Old English *miht* and *moegen*; the Germanic *mah-ti* and *mag-inam*, all meaning power; and the Old Persian *magus*, member of a priestly caste, i.e. ‘almighty one.’
- The root of **Will** and its plural, **wills**, is *wel*, to wish or will.<sup>120</sup> Among its derivatives we find the Old English *willa*, desire or will power and the Latin *vella*, to wish or will.
- The root of **Masters** is *meg*, great.<sup>121</sup> Its derivatives include the Latin *magnus*, the Greek *mega*, and the Sanskrit *maha*. And there is the Latin *magister*, master, high official, or literally, ‘he who is greater.’
- The root of the first syllable of **Power** is *poti*, which means powerful, lord.<sup>122</sup> It has only two derivatives: the Latin *potis*, powerful, able; and the Old Persian *pati*, master.
- The root of **men** is *man*, meaning Man. It gives rise to the Sanskrit *Manu(h)* which means man and in Hindu “The primordial father of the human race and sovereign of the earth who first instituted religious ceremonies and devised a code of laws.”<sup>123</sup>

The table below summarizes the meanings of the derivatives of the five roots mentioned above. From the third column we see that *wel*, whose derivative is **Will**, gives the idea of ‘willingness.’ The fourth column indicates that *magh* (**May**) and *poti* (**Power**) con-

note ‘able-ness,’ i.e. to be able to do, or that which enables. From the fifth column we learn that four roots are characterized as ‘powerful’ or full of power—*man* (**men**), *magh* (**may**), *wel* (**Will**), and *poti* (**Power**).

In the sixth column we observe that *meg* is the only one of the roots associated with ‘greatness.’ However, all but one of the roots suggest “Mighty Ones,” i.e. those who wield or demonstrate will, power, or might. These include master, Manu, lord, sovereign, and magister.

**Table 4. Indo-European Roots Exemplifying Might**

Root	Word	Ableness	Willing-ness	Power-fulness	Greatness	Mighty Ones
<i>magh</i>	May	X		X		X
<i>wel</i>	Will(s)		X	X		
<i>meg</i>	Masters				X	X
<i>poti</i>	Power	X		X		X
<i>man</i>	men			X		X

## 18. *Learning:* Guide and Know(n)

Two words in the Invocation have roots which connote the ideas of knowledge—*weid*, the root of **guide** and *gno*, the root of **know** and **known**. *Weid* whose meaning is ‘to see,’ has among its many derivatives the Germanic *wizag*, knowledgeable and *gewissa*, known; the Old English *wit(t)*, knowledge, intelligence; the Old English *witan*, to know; and the Sanskrit *vedah*, ritual or sacred knowledge. From *gno*, whose meaning is ‘to know,’ we get the Old English *cunnan*, to know and to know how to; the Germanic *kannjan*, to make known; the Latin *cognoscere* to get to know; the Greek *gignoskein*, to know, think, or judge; the Avestan *zainti*, knowledge; the Russian *znat* to know; the Urdu and Punjabi *janna*, to know; and the Sanskrit *jnana*, knowledge.<sup>125</sup>

There is also an important difference between the two roots, a difference of which we should make especial note. The former, *weid*, also has several derivatives related to wisdom. These include the Old English *wis*, wise; the Greek *historia*, wise, learn, or learned man; and the Old English *wita*, wise man or councilor. Derivatives of *gno*, on the other hand, carry no so such connotations. Despite this difference, wisdom and knowledge are very much related. On numerous occasions the Tibetan discusses the transmutation of knowledge into wisdom. Here are three such examples:

It will be apparent to you, therefore, that the whole goal of the future and of the present effort, is to bring humanity to the point where it—occultly speaking—“enters into light.” The entire trend of the present urge forward, which can be noted so distinctly in the race, is to enable the race to acquire knowledge, to transmute it into wisdom by the aid of the understanding, and thus to become “fully enlightened.” *Enlightenment is the major goal of education.*<sup>126</sup> (Emphasis in original.)

Your astral body is the most influential of your vehicles of expression and your sensitivity is the result of that. If I might



express it, I would say that your soul can express itself through your astral vehicle more easily than through the others. The balance of influence is there. You are on the way to transmute knowledge into wisdom, and it was this latent capacity in you which prompted me to place you where you are, for you are expressing the wisdom aspect of the love ray.<sup>127</sup>

*The Energy of Love-Wisdom.* This energy always has an effect upon every type of human being in the world. Its effect is to stimulate the tendency towards goodwill and to produce a mental development which can transmute the knowledge—garnered down the ages—into wisdom. It is wisdom which is needed today.<sup>128</sup>

A fifth example is especially relevant due to its appearance in the context of a discussion about the Great Invocation. In the second volume of *Discipleship in the New Age* the Tibetan gave His disciples several sets of instructions and teachings on meditation. Part seven of those teachings contained His first written instructions to the disciples about the Great Invocation. It was there that He first asked them to use and to distribute it. And it was in part eight that He first implored them to meditate upon its words:

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 upon them. At the same time, they provide, in an almost singular manner, the next developing stage in the series of meditations I have planned for you; they should also (in a peculiar manner) enable you to move forward in your thinking and in your ability to grasp abstractions. *Look for the underlying abstract idea in this Invocation.* It is there. From your reaction to this Invocation, and your ability to use its phrases as “stepping-stones” to certain levels of abstract thought not hitherto attained, I shall be able to judge your readiness, as individuals, for certain specific preparatory work for the initiation which you... should take.<sup>129</sup>

And in Part X of those instructions he explained what the series of meditations was building towards—bringing creative results into the life, progressing from knowledge to wisdom, and developing from an aspirant to an ashramic worker with a deepened appreciation of the Great Invocation:

I would like also to show you the synthesis of the entire seven meditations and demonstrate to you how they can lead the aspirant on, step by step, from knowledge into wisdom; I would like you to grasp the fact that if these meditations are carefully followed by you they can change you from a heart-focused aspirant to an ashramic worker, implementing the Great Invocation.<sup>130</sup>

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## 19. Think: Men and Mind

The Indo-European root of the **men** is *man* and appropriately enough, its meaning is man or mankind.<sup>131</sup> Among its derivatives are the Old English *man(n)*, man and *men(n)*, men; the Old High German, Middle Dutch, and Old Frisian *man*, all meaning man; the Old High German *mennisco* and the Germanic *manniska*, meaning human; and the Sankrit *mantra*, prayer, hymn, or counsel. Another one of its derivatives is the Sanskrit *Manu*. In the glossary of two of The Tibetan's books—*Initiation, Human and Solar* and *Letters on Occult Meditation*—"Manu" is defined as follows:

The representative name of the great Being who is the Ruler, primal progenitor and chief of the human race. It comes from the Sanskrit root "man" —to think.<sup>132</sup>

Clearly, these etymologies are divergent. As shown above, the Indo-European root *man* means 'man,' not 'to think.' The root that does mean 'to think' is *men*, the root that gives rise to the words **Mind** and **minds**. According to the AHDEL, its derivatives include several words "referring to various qualities and states of mind and thought." Among them are: the Old English *gemynd*, memory or mind; the Latin *mens*, mind; and the Greek *mnemon*, mindful and *mneme*, memory. This divergence, though unmistakable, can be reconciled once we examine what the Tibetan wrote about the work of the "Vaivasvata Manu" in *Initiation, Human & Solar*.

The Manu presides over group one. He is called Vaivasvata Manu, and is the Manu of the fifth root-race. He is the ideal man or thinker, and sets the type for our Aryan race, having presided over its destinies since its inception nearly one hundred thousand years ago. Other Manus have come and gone and his place will be, in the relatively near future, taken by someone else.<sup>133</sup>

Two important facts are emphasized in the above passage. First, the Manu is one of three department Heads of the Hierarchy, the other two being the Christ and the Mahachohan. Then there is his role as the “ideal man or thinker” of the Fifth Root-Race. This second point is telling for in it the terms *man* and *thinker* are used synonymously; they mean the same thing. Implicit in that phrase is the esoteric truth that the meaning of ‘man’ is ‘one who thinks.’ In the passage below we learn that the Manu’s work concerns matters related to the First Ray of Will-Power, e.g. politics and governance, and that quite appropriately He “directs the minds,” rather than hearts, of the world’s statesmen:

The work of the Manu is largely concerned with government, with planetary politics, and with the founding, direction, and dissolution of racial types and forms. To him is committed the will and purpose of the Planetary Logos. ... (and) to him is given the work of... directing the minds of statesmen everywhere so that racial government will proceed as desired, and conditions be brought about which will produce those needed for the fostering of any particular type.<sup>134</sup>

The final passage emphasizes all the more the decidedly mental or ‘mindful’ approach of the Manu as He conducts His work:

The energy which flows through him emanates from the head center of the Planetary Logos, passing to him through the brain of Sanat Kumara, who focalizes all the planetary energy within himself. He works by the means of a dynamic meditation, conducted within the head center, and produces his results through his perfect realization of that which has to be accomplished, through a power to visualize that which must be done to bring about accomplishment, and through a capacity to transmit creative and destructive energy to those who are his assistants. And all this is brought about through the power of the enunciated sound.<sup>135</sup>

And with this last passage the aforementioned divergence is considerably narrowed. The root of **men** is *man* which means man, men, or mankind while the root of **Mind** is *men*. But since the

esoteric definition of man is 'one who thinks' and *man* gives rise to *Manu*, the ideal man and thinker and prototype of the entire fifth root-race, and this race is one in which the mental principle is being especially stimulated and developed,<sup>136</sup> then it is clearer why and how the two roots are related.

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## 20. *Labor:* Work and Serve

The root for **work** is *werg* which means ‘to do.’<sup>137</sup> The majority of its derivatives carry the connotation of work: the Old English *weorc*, work, and *wyrkan*, to work; the Old High German *werc*, work; the Germanic *werkam*, work; the Greek *ergon*, work, action; and the Old Norse *wyrkan*, to work. The root for **serve** is *orbh*.<sup>138</sup> It also connotes work, albeit of a different kind. The meaning of the root is to change allegiance or status.

The meaning of its suffixed form, *orbh-o*, is ‘bereft of father,’ i.e. deprived of free status. Other derivatives include: the Greek *orphanos*, orphaned; the Czech *robota*, compulsory labor, drudgery; the Old Church Slavonic *rabota*, servitude and *rabu*, *orbu*, slave; and the Old High German *arabeit*, labor.

One interesting implication is the conceptual link between servitude and slavery and being bereft of one’s father. These two roots bring to mind the parable of the prodigal son,<sup>139</sup> one of the best known parables of the Holy Bible and one to which the Tibetan makes almost 30 references in His books. Below the parable as related in the 15<sup>th</sup> chapter of the Book of Luke is presented in its entirety. The parallels between the parable and the derivatives of the aforementioned roots are immediately apparent and, as such, need no accompanying commentary:

And he (Jesus) said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came

to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.<sup>140</sup>

## 21. *Invoke:* God and Call

The root of **God** is *gheu*, to call, to invoke.<sup>141</sup> Among its derivatives are *ghu-to*, ‘the invoked,’ the one who is called, or god; the Old English *god*, god; the Old High German *got*, god; and the Germanic *gudam*, god. The root of **call** is *gal*, to call, to shout.<sup>142</sup> Its derivatives include the Old Norse *kalla* to call; the Latin *gallus* rooster, the calling bird; and the Old Church Slavonic *glasu*, voice and *glagolu*, word.

In the Invocation **God** appears three times while **call** is found just once. This pattern of three ‘Gods’ and one ‘call’ brings to mind the following remarks by the Tibetan concerning the Invocation:

It is apparent, therefore, that the first three stanzas or verses invoke, call for or appeal to the three aspects of divine life which are universally recognized—the mind of God, the love of God, and the will or purpose of God; the fourth stanza points out the relation of humanity to these three energies of intelligence, love and will, and mankind’s deep responsibility to implement the spread of love and light on Earth.<sup>143</sup>

Thus in each of the first three verses we have a call to one of the three divine Aspects of God—the Mind, Heart, and Will—while the fourth emphasizes the relationship of humanity to the three energies associated with those divine Aspects. And since the root of **God** means to call, there are actually four calls here: three are made singularly to each one of the three aspects of divine life, of God. The fourth concerns men, the sons of God, and is synthetic or inclusive of the preceding three calls. The symmetry is unmistakable. Just as there is one God whose nature is triune, there is also one call or invocation to God, also triune. Quite appropriately we find that *wekw*, the root of the second syllable of **Invocation** is related to these two roots as well. Its definition is ‘to speak’ and it has among its derivatives the Latin *vox* and the Greek *ops*, voice; the Greek *epos*, song or word; and the Latin *vocare*, to call.<sup>144</sup>



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## 22. *Being:* **Is and Power**

The root for both **is** and the second syllable of **power** is *es*, which means ‘to be.’<sup>145</sup> Among its many derivatives are the Old English *com* and *eam*, am; *is*, is; and *sie*, may it be so. From the Latin there is *esse*, to be. And from the Greek there are *einai*, to be; *eisont*, becoming and *sont*, being, existing, hence real or true. Similarly, *bheu*, the root of **dwell**, also means to be, exist, or grow.<sup>146</sup> Among its derivatives carrying this connotation are the Old English *beon*, to be; the Germanic *biju* I am or will be; the Latin *feri*, to become; the Old Norse *bua*, to live, prepare; and the Welsh *bod*, to be. The other derivatives of *bheu* mostly concern dwellers and dwellings—the forms through which existence or being is manifested. Among them we have: the Old High German *buan*, to dwell; the Old Danish *both*, dwelling, stall; Old English *bur*, room; the Old English *gebur*, dweller; Middle Dutch *gheboer*, peasant; the Germanic *buram*, dweller, farmer; the Old English *byer*, stall, hut; and the Old Norse *byr*, dwelling.

By way of contrast, none of the derivatives of *es* carry these meanings. Thus we have two types of being or existence presented here. The first, *es*, is pure, essential being. The latter, as exemplified by *bheu*, is ‘being’ expressed through forms it has fashioned. That relationship, as the Tibetan tells us, is also the one existing between the Indweller or Soul and the personality vehicles through which it manifests. Interestingly, through the use of the Invocation those vehicles are brought increasingly under the Indweller’s control and more reliably express its intent, as the Tibetan tells us here:

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.<sup>147</sup>

## 23. *Direction*

Of all the concepts associated with one or more roots, ‘direction’ is the one associated with the largest number of them. At least 25 of the Indo-European roots identified in the preceding chapters have definitions and/or derivatives that explicitly denote direction or its cognates.

The table below includes one derivative from each of those 25 roots. While it may come as a surprise to the reader that ‘direction’ encompasses or embraces such a large number of words and their roots, there is precedent for it.<sup>148</sup> The Tibetan uses this word and its inflections many times in His books and in His discussion of the Great Invocation. For example, the passage below provides several vitally important pieces of information regarding the Invocation, two of which concern the idea of direction:

... the reward accorded to the Christ, as He announced His decision as final and irrevocable, was the permission or rather the right to use a certain great Invocation—never before granted—and to use it in two ways: as a hierarchical invocation, *directed* towards the “center where the will of God is known” (and) as a world prayer, expressed in such phraseology that all humanity could intelligently use it. The right to use certain great Words of Power or “Stanzas of *Direction*” is never lightly accorded. The decision of Christ to appear again among men, bringing His disciples with Him, drew forth this permission from the Lord of the World, the Ancient of Days.<sup>149</sup> (Emphasis added.)

First we learn that the Invocation, as used by Hierarchy, is “directed” towards Shamballa. Second, we are told that the Invocation itself is one of many “Words of Power” known as “Stanzas of *Direction*.” While the former phrase is used many times in the Tibetan’s works, nowhere else but here does He refer to mantrams, prayers, or invocations as “Stanzas of *Direction*.” And when we take into account the special circumstances surrounding Christ’s permission to use the Invocation, as well as who granted it, we see more clearly how and why these particular words of power are alone worthy of that special designation:

**Table 5. Indo-European Roots Exemplifying *Direction***

Root	Word	Origin	Derivatives	Definitions of Roots or Derivatives
<i>peuk</i>	point	Old French	<i>point</i>	mark, any of the 32 equal divisions marked at the circumference of a mariner's compass
<i>an</i>	on	Old Church Slavonic	<i>na</i>	in, on, to, from
<i>ant</i>	and	Middle Dutch	<i>ont</i>	away from
<i>apo</i>	of, -pose	Old German	<i>aba</i>	off, away from
<i>bheu</i>	dwells	Latin	<i>probus</i>	upright
<i>de-</i>	de-	Latin		down, away from
<i>dhwer</i>	door	Latin	<i>foras</i>	(toward) out of doors, outside
<i>en</i>	-in	Old English	<i>inn</i>	into
<i>in</i>	in-	Middle English	<i>in</i>	to put into, onto; to go into, onto; in, into, within
<i>kent</i>	center	Middle English	<i>centre</i>	to gather or converge, as toward a center
<i>ko</i>	it	Old English	<i>hider</i>	hither
<i>kwo</i>	where, which	Old English	<i>hwanon</i>	whence
<i>legwh</i>	Light	Latin	<i>levis</i>	light, with its derivative <i>levare</i> , to lighten, raise
<i>leuk</i>	Light	Old English	<i>leoht, liht</i>	light; to signal, direct, or guide with or as if with illumination
<i>per1</i>	From, forth, pur-	Latin	<i>por-</i>	forth, forward
<i>plat-</i>	Plan	Latin	<i>plantare</i>	to drive in with the sole of the foot, to plant
<i>re-</i>	re-	Latin	<i>retro</i>	backward, back, behind
<i>sekw</i>	seal	Latin	<i>secus</i>	along, alongside of
<i>skand</i>	(de)scend	Latin	<i>scalae</i>	steps, ladder
<i>sta-</i>	restore	Old English	<i>steran</i>	to steer
<i>tere</i>	turn	Old English	<i>thrawan</i>	to turn, twist
<i>ud-</i>	out	Old English	<i>ut</i>	out, up
<i>upo</i>	evil	Pre-Germanic	<i>ubilaz</i>	evil, i.e. uppity or over-reaching bounds
<i>weid</i>	guide	Old Provençal	<i>guidar</i>	to guide
<i>wi</i>	with-	Old English	<i>wither</i>	against, with

From this passage in the second volume of *Discipleship in the New Age* we learn that the practice of Triangles, the daily and coordinated use of the Invocation by groups of three people, is above all else the work of *directing* thought. We are also instructed about what such directed thought is expected to achieve:

“Energy follows thought” and the work of the Triangles is that of directing thought. ... It is a deeply scientific work but fundamentally simple. Invocation, prayer or aspiration, meditation —it matters not what word you use —by means of these three methods spiritual energies are tapped and brought into activity. By clear thinking, directed thought and mental perception, they can be made objects of human desire.<sup>150</sup>

Finally, we are reminded that in using the Invocation we are to have “the attitude of meditation,” something that requires among other things, the assumption of “spiritual direction”:

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.<sup>151</sup>

# Part IV:

## Different Roots, Related Meanings

**I**N THIS LAST ANALYTICAL SECTION of the book are presented nine groups of words and associated roots and derivatives. What they have in common is that the meanings of the roots and derivatives are less similar than they are interrelated. That is to say, those meanings are not synonyms but rather adjuncts or parts of the same whole. The following analyses are much shorter than in the previous two sections. This is due primarily to the fact that they are not accompanied by quotes from the Tibetan's commentary on the Invocation or other esoteric topics. Instead, the entries contain mostly etymological information with connections being made to themes and topics discussed earlier in this book.

## 24. Nine Groups of Roots with Related Meanings

**Dwell and Restore.** One of the derivatives of *sta*, the root of **restore**, is the Latin *restaurare*, to rebuild.<sup>152</sup> The root of **dwell** is *bheu*. It has several derivatives related to buildings: the Middle English *bothe*, a market stall; the Old Danish *both*, dwelling or stall; the Old Irish *both*, hut; the Old English *byer*, stall or hut; and the Old Norse *byr*, settlement.<sup>153</sup>

**Earth, Plan, Dwells and Race.** The root of the word **Earth** is *er*, meaning earth or ground.<sup>154</sup> Among the derivatives of *plat*, the root of **Plan**, are the Latin *planta*, the sole of the foot, and *plantare* to drive (into the ground) with the sole of the foot, or simply to plant. Consider also that as a verb, ‘earth’ means to put down under the earth, to put something deep underground.<sup>155</sup> The root of **dwells** is *bheu*, to be, exist, or grow.<sup>156</sup> Among its many derivatives are several related to the growth of things that are planted in the earth, e.g. the Greek *phuein*, to bring forth or make grow, *photon*, a plant, and *phusis*, nature; the Germanic *buram*, farmer and *baumaz*, tree; the Old English *beam*, tree or beam; and both the Middle English and Flemish *boom*, tree. Recall further that one of the roots of **race** is *wrad* meaning root or branch.<sup>157</sup> Its derivatives include the Old Norse *rot*, root; the Old High German *wurz*, plant or root; the Latin *radix* and the Greek *rhiza* meaning root; and the Latin *ramus*, branch.

**Race, Stream, and Restore.** The root for one of the meanings of **race** is *ers*, to be in motion.<sup>158</sup> Its many derivatives help to clarify what kind of motion that is. There is the Old Norse and the Middle English *ras*, rush, rushing. And from the Latin there is *errare*, to wander. Contrast this with the kind of motion exemplified by *sreu*, the root of **stream**.<sup>159</sup> Its basic meaning is ‘to flow’ and from it we get several words from Greek: *rhuthmos*, measure, recurring motion, rhythm; *rhein*, to flow; *rhoos*, flowing; *rheum*, stream or humour of the body; *rhutos*, fluid or liquid. There is also the Germanic *straumaz* and the Middle Dutch *stroom*, both meaning stream. Thus, in one case we have erratic motion and in the other

measured, rhythmic and wavelike motion. Both of these forms of motion stand in contrast to *sta*, the root for **-store** in **restore**. *Sta* means to stand and its derivatives include the Latin *statio*, standing still, the Greek *stasis*, standing, standstill; and the Latin *sistere*, to stop or stand.<sup>160</sup>

**Guide** and **Seal**. The root of **guide** is *weid*, to see.<sup>161</sup> Its derivatives include the Old Provençal *guidar* and the Old French *guier*, to guide. The root of **seal** is *sekw*, to follow.<sup>162</sup> Although **guide** and **follow** are not strictly opposites, there is a relationship between them: if there is someone or something that guides or provides guidance, then we can infer that there is someone or something else that follows the guide and/or the guidance.

**Door, Out, and Dwells**. The root of **door** is *dhwer*, meaning door or doorway.<sup>163</sup> In the plural form it denotes “the entrance to the enclosure surrounding the house proper.”<sup>164</sup> Among its derivatives are the Old English *duru*, door; the Old Persian *duvara*, door or gate; and the Greek *thura*, door. There are also several words from Latin, e.g. *foras*, (toward) out of doors and outside; *foris*, (being) out of doors; and *forum*, marketplace, originally the enclosed space around a home. The root of **out** is *ud* and among its derivatives are the Old English *butan* and *bute* meaning outside in the adverbial sense.<sup>165</sup>

Finally, as noted previously, the root of **dwel** has several derivatives denoting dwellings or places of work. These include the Middle English *bothe*, market stall; the Old Danish *both*, dwelling or stall; the Old English *bur*, dwelling space, bower, or room and *byer*, hut or stall; and the Germanic *burjam*, dwelling.<sup>166</sup> Thus, from these three roots the architecture or layout of an ancient Indo-European home is apparent: from *bheu* we have the house itself. From *dhwer* we get its door. From *ud* and *dhweri* we have the idea of being outside or ‘out of doors.’ And again from *dhwer* we are able to distinguish between two kinds of ‘outside.’ There is the space surrounding the house proper, also known as the ‘marketspace’ and there is the space outside of the gate or entrance.

**On, Out, and Evil**. The root of **on** is *an*. Although the basic meaning of *an* is ‘on,’ its derivatives include the Greek *ana* meaning on or up.<sup>167</sup> The root of **out** is *ud* which means up or out.<sup>168</sup> The

root of **evil** is somewhat obscure. According to the AHDEL, the root is *wap*, meaning bad or evil. Its derivatives include the Old English *yfel*, the Germanic *ubilza*, and the Hittite *uwapp*, all meaning evil. The Online Etymological Dictionary (OED) also identifies the Old English *yfel* (“bad and vicious”), as well as the Pre-Germanic *ubilaz* as derivatives of the root of **evil**.<sup>169</sup> This source designates *upelo*, an IE root whose definitions match most closely the root *upo* in the AHDEL. Its meaning is under, up from under, or over.<sup>170</sup> According the OED, *upelo* gave evil an original meaning or sense of “uppity or overreaching bounds,” a meaning which “slowly worsened.” It continues:

Evil was the word the Anglo-Saxons used where we would use bad, cruel, unskillful, defective (adj.) or harm, crime, misfortune, disease. The meaning “extreme moral wickedness” was in the (Old English) but did not become the main sense until the 18<sup>th</sup> (century).<sup>171</sup>

The basic definition of ‘uppity’ is presumptuous arrogance.<sup>172</sup> Acting in a uppity manner means to be taking liberties, literally depriving people of their freedom and overreaching bounds.<sup>173</sup> Notably, two of the derivatives of the root *upo* are the Vulgar Latin *vassus*, vassal, a servant, and the Celtic *wasso*, one who stands under, servant, or young man.<sup>174</sup> These recall the earlier chapter about work and servitude and they serve to underscore the role of **evil** in the liberation of the human soul from the thralldom of matter and its return to the Father’s House.

**Light, Descend and Evil.** The word **Light** has two roots—*leuk*, brightness<sup>175</sup> and *legwh*, having little weight.<sup>176</sup> One of the derivatives of the latter is the Latin *levare*, to lighten, to raise, or to elevate. Another of the definitions of light is “to descend to the ground after flight,” to land.<sup>177</sup> Among the derivatives of *skand*, the root of **descend**, are the Latin *scandere*, to climb and the Latin *scalae*, steps or ladder. Descend means, then, to climb or step down, as if by a ladder. As noted above, the root of **evil** means ‘up from under.’ The apparent implication is the antithesis existing between evil and Light. Light, as illumination, comes down from above while evil comes up from under.



**Little and Light.** One of the roots of **Light** is *legwh*, meaning having little weight. Its derivatives include the Old Irish *lu* meaning small. **Little** has two roots, one of which is *leis*, meaning small.<sup>179</sup> The other, interestingly enough, is *leudh*, to mount up or grow.<sup>180</sup> Thus, **little** and **Light** share the theme of smallness. And perhaps implicit in the word **little** is the idea of something that starts small and mounts up and grows into maturity.

**Little, Dwells and Evil.** The second root of **little**, *leudh*, counts among its derivatives the Old High German *liut*, person or people. As noted previously, *bheu*, the root of **dwells**, has as one of its derivatives the Greek *phulon*, tribe, class, or race and the Greek *phule*, tribe or clan. The 'suffixed form' of the *leudh* is *leudh-ero* and from it is derived the Latin *libere*, free. While the "precise semantic development is obscure,"<sup>181</sup> it is worth noting that other words derived from the suffixed root are *liberal*, liberate, libertine, liberty, livery, and delivery. These words stand in marked contrast to **evil** which, as was just noted, takes (away) liberties and denies other people their rightful freedoms.

## 25. Roots, Words, and the Three Rays of Aspect

Twelve of the fifty roots discussed in this study are directly related to the First Ray of Will or Power, the Second Ray of Love-Wisdom, and the Third Ray of Higher Mind or Active Intelligence.<sup>1</sup> Those Rays are defined and discussed dozens of times throughout the Tibetan's works. Here I provide excerpts from one source—the first volume of *Esoteric Psychology*. For the First Ray of Will or Power The Tibetan listed the special virtues of “strength, courage, steadfastness, truthfulness arising from absolute fearlessness, power of ruling, capacity to grasp great questions in a large-minded way, and of handling men and measures.” Among the vices of those under the influence of this ray are “pride, ambition, willfulness, hardness, arrogance, desire to control others, obstinacy, and anger.” Not surprisingly, the virtues to be acquired are those such as “tenderness, humility, sympathy, tolerance and patience.” The Tibetan continues:

This has been spoken of as the ray of power, and is correctly so called, but if it were power alone, without wisdom and love, a destructive and disintegrating force would result. When however the three characteristics are united, it becomes a creative and governing ray. Those on this ray have strong will power, for either good or evil, for the former when the will is directed by wisdom and made selfless by love. The first ray man will always “come to the front” in his own line. ... The characteristic method of approaching the great Quest on this ray would be by sheer force of will. Such a man would, as it were, take the kingdom of heaven “by violence.”<sup>182</sup>

According to the Tibetan, under the influence of the Second Ray of Love-Wisdom we find the virtues of “calm, strength, patience and endurance, love or truth, faithfulness, intuition, clear intelligence, and serene temper.” Among its vices are “over-absorption

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1. See Appendix 2.

in study, coldness, indifference to others, and contempt of mental limitations in others.” The virtues to be acquired are “love, compassion, unselfishness, energy.” He continues:

This is called the ray of wisdom from its characteristic desire for pure knowledge and for absolute truth—cold and selfish, if without love, and inactive without power. ... The second ray man will have tact and foresight; he will make an excellent ambassador, and a first-rate teacher or head of a college; as a man of affairs, he will have clear intelligence and wisdom in dealing with matters which come before him, and he will have the capacity of impressing true views of things on others and of making them see things as he does. ... The characteristic method of approaching the Path would be by close and earnest study of the teachings till they become so much a part of the man’s consciousness as no longer to be merely intellectual knowledge, but a spiritual rule of living, thus bringing in intuition and true wisdom.

Virtues of the Third Ray of Active Intelligence the Tibetan identifies as being “wide views on all abstract questions, sincerity of purpose, clear intellect, capacity for concentration on philosophic studies, patience, caution, absence of the tendency to worry himself or others over trifles.” Vices are “Intellectual pride, coldness, isolation, inaccuracy in details, absent-mindedness, obstinacy, selfishness, overmuch criticism of others” while the virtues to be acquired are “sympathy, tolerance, devotion, accuracy, energy and common sense.” He also tells us that:

This is the ray of the abstract thinker, of the philosopher and the metaphysician, of the man who delights in the higher mathematics but who, unless modified by some practical ray, would hardly be troubled to keep his accounts accurately. His imaginative faculty will be highly developed, i.e., he can by the power of his imagination grasp the essence of a truth; his idealism will often be strong; he is a dreamer and a theorist, and from his wide views and great caution he sees every side of a question equally clearly. ... The method of approaching the great Quest,

for this ray type, is by deep thinking on philosophic or metaphysical lines...<sup>183</sup>

With these psychological Ray portraits sketched, let us now re-examine whether and how several roots and words discussed in the preceding chapters relate to one or more of the three Rays. The dozen roots that seem most directly implicated are as follows:

- **Ray 1, Will or Power**

- ~ *poti* (Power), powerful, Lord.
- ~ *magh* (May), to be able, to have power.
- ~ *meg* (Masters), great.
- ~ *wel* (Will, wills), to wish, will. With many derivatives denoting desire, pleasure, and wishing.
- ~ *man* (men), Man, mankind, and Manu, the sovereign of the current root race.

- **Ray 2, Love-Wisdom**

- ~ *leubh* (Love), to care, desire, love.
- ~ *le*—(Let), to let go, slacken, to allow. Derivatives include leniency, and other words connoting softness and gentleness.
- ~ *kerd* (Heart, hearts), heart. Derivatives include words connoting belief and trust.
- ~ *men* (Mind, minds), to think. Derivatives include various states and qualities of thought and cognition.
- ~ *weid* (guide), to see. Derivatives include several words connoting wisdom.

- **Ray 3, Active Intelligence**

- ~ *man* (men), Man, mankind, and Manu, “the ideal thinker.
- ~ *gno* (know, known), to know.
- ~ *men* (Mind, minds), to think.
- ~ *weid, weid* (guide), to see. Derivatives include several words connoting knowledge, learning, intelligence and guidance.
- ~ *leuk* (Light), light, brightness, illumination.

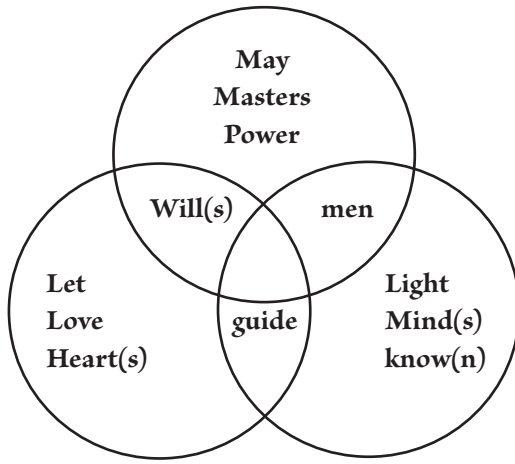
What may not be immediately apparent from the above is that in each group of five words there appears to be a subset of three that are associated only with the particular Ray while two others share qualities of one of the other two Ray groupings, as follows:

- Ray 1: **May, Masters, Power** + *men, Will(s)*
- Ray 2: **Love, Let, Heart(s)** + *Will(s), guide*
- Ray 3: **Light, Know(n), Mind(s)** + *men, guide*

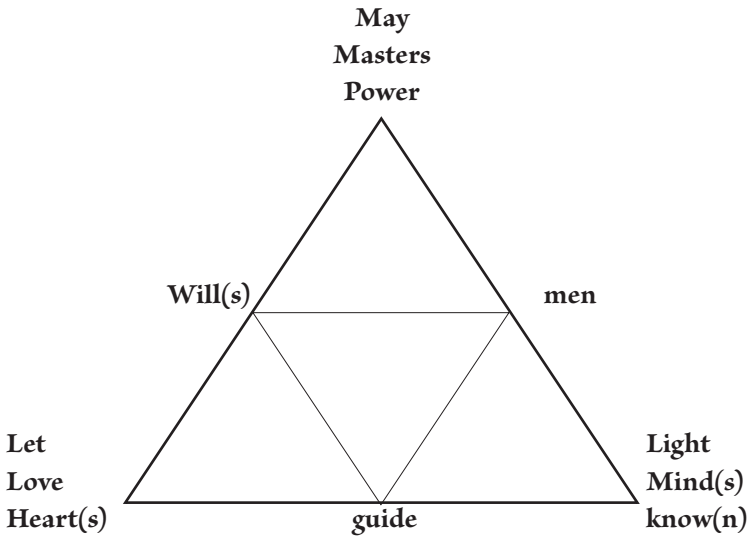
As we can see by this arrangement, the word **men** belongs to the set of words and roots associated with Rays 1 and 3. Similarly, **guide** is associated with Rays 2 and 3, while **Will** and **wills** are related to Rays 1 and 2. Such an arrangement can also be represented both mathematically, i.e. as a Venn diagram, and geometrically, as a large triangle trisected to make four smaller, equilateral triangles. Much can and will be said in a subsequent volume about these roots, words and their relationships to the Rays. In the interim, the reader will find it worthwhile to ponder

- the number of appearances in the Invocation of each of the words found at the corners of the five triangles
- the fact that each side of the larger outer triangle contains words derived from seven roots
- the fact that each of the three smaller outer triangles contain words from five roots—three at the apex and one on each of the other two corners, and
- the relationship between the smaller inner triangle, comprised of words from three roots, and the three smaller outer triangles, especially how analogous it is to the relationship between the bud petals and the knowledge, love, and sacrifice petals of the causal body.

**Figure 1. Twelve Ray Roots as Three Overlapping Circles**



**Figure 2. Twelve Ray Roots as Five Triangles**



# Part V:

## Conclusion

VOLUME I of *The Compass of Light* focused on figures of speech contained in the Great Invocation. One of the figures examined in that study was *Paregmenon*, words with the same root or origin. As stated earlier, this second volume used that figure as a starting point to more deeply investigate the origins of all of the words in the Invocation. There was, of course, a more in-depth examination of words derived from the same roots and which, by extension, carried the same, similar, or strongly related meanings. That analysis revealed the existence of very important ideas implicit in some of the Invocation's key words. But the analysis did not end with what was essentially a more thorough exposition of *Paregmenon*. I also undertook to look for connections or relationships among words that did *not* descend from the same root. This is not necessarily intuitive. As far as I know there is no expectation that such words, roots, or other words derived from them would be connected. And yet, I found that connections abounded, connections no less important or foundational than those existing among words derived from the same root.

The third analytical section is by far the shortest. In it I examined words derived from different roots and which are functionally, causally, or antithetically related. And again connections were found among words and their roots that revealed yet more of the deep or underlying structure of the Invocation and made possible

the identification of the larger themes with which it is concerned. Larger themes aside, it was also interesting to note that every word is related by way of its root and associated derivatives to at least one other word. Just as in volume I where it was shown that every word in the Invocation was a party to at least one figure of speech, here we can observe that every word is related to at least one other by way of its root. The table below contains the 32 groups of words that were found to be connected 'at the roots,' so to speak, along with the idea or concept that characterizes the group:



**Table 6. Word Groups and Unifying Themes**

Word Group	Unifying Theme
from, forth, and purpose	forward
purpose and of	backward
which and where	back and forth
point and center	to pierce or jab
Christ and return	to rub
will and love	desire
heart and love	believe
let and love	leave
guide, mind, and race	seeing
know(n), seal and point	to mark
purpose and restore	replace
plan, dwells, and, and into	powerhouse
race and dwells	root
men, may, will(s), masters, and power	might
guide, and known(n)	learning
men and mind	thinking
work and serve	labor
god and call	invoking
is and power	being
on, and, of, purpose, dwells, descend, door, within, into, center, it, where, which, light, from, forth, point, plan, return, restore, seal, descend, turn, out, evil, and guide	direction
dwells and restore	building and buildings
earth, plan, dwells and race	plants and planting
race, stream, and restore	moving vs. standing still
guide and seal	leading vs. following
door, out, and dwell	inside and out
on, out, and evil	upsides
light, descend and evil	up and down
little and light	smallness and growth
little and dwells and evil	taking liberty
Ray 1: Will or Power	may, masters, power, will(s), men
Ray 2: Love-Wisdom	let, love, heart(s), guide, will(s)
Ray 3: Active Intelligence	light, mind(s), know(n), men, guide

From the exposition of the above relationships between groups of words, it became possible to identify certain broader themes concerning the Invocation. Among these, **Direction** is perhaps the most significant and most directly related to the First Ray of Will-Power.

From a grammatical standpoint it is important to note that direction has as its synonyms words like instructions, orders, guidance, and commands. Directions, orders, and the like are most frequently and succinctly given in the imperative mode, e.g. 'Try to drive below 120 km/hour.' 'Please hand me the keys.' 'Let's have lunch in the cafeteria.' 'Shut the cabinet.' Tellingly, the Invocation not only reads as a set of seven imperative sentences, e.g. *Let Light stream forth...*, *Let Light descend...*, *Let love stream forth...*, etc. very many of its words also denote the sense of direction. Here is another example, as shown in Volume I, of how the Invocation displays remarkable concordance between form and content.

It is also important to note that the theme of direction in these "Stanzas of Direction" is not limited to the sets of words indicated above. Several other words have definitions, rather than roots, that denote or are synonyms of the different meanings of direction. A more thorough-going and detailed analysis of the many and varied ways in which direction manifests in the Invocation is the subject of the next volume in this series.

A second important theme to emerge from these analyses was that of might or power. As indicated previously, a group of five words were shown to denote might, i.e. greatness, ableness, powerfulness, willingness, and willfulness, as well as the forms through which might is exercised. This is wholly consistent with the Tibetan's description of the Invocation as the third and "final" stanza of the "Invocation of Power and Light."<sup>184</sup>

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# Appendix 1.

## The Great Invocation with Corresponding Indo-European Roots

---

From the point of Light within the Mind of God  
*per so peuk apo leuk wi-en so men apo gheu*

---

Let light stream forth into the minds of men.  
*le-leuk sreu per en-de so men apo man*

---

Let Light descend on Earth.  
*le-leuk de skand an er*

---

From the point of Love within the Heart of God  
*per so peuk apo leubh wi-en so kerd apo gheu*

---

Let love stream forth into the hearts of men.  
*le leubh sreu per en-de so kerd apo man*

---

May Christ return to Earth.  
*magh ghrei re-tere de-er*

---

From the center where the Will of God is known  
*per so kent kwo so wel apo gheu es gno*

---

Let purpose guide the little wills of men-  
*le per-apo weid so leis wel apo man*

---

## Indo-European Roots continued

---

**The purpose which the Masters know and serve.**  
*so per-apo kwo so meg gno en orbh*

---

**From the center which we call the race of men**  
*per so kent kwo we-gal so ers apo man*

---

**Let the Plan of Love and Light work out**  
*le so plat apo leubh en leuk werg ud-*

---

**And may it seal the door where evil dwells.**  
*en magh ko sekw so dhwer kwo wap bheu*

---

**Let Light and Love and Power restore the Plan on Earth.**  
*le leuk en leubh en poti re-sta so plat an er*

---

## Appendix 2.

### Definitions of Roots

Root	Words	Definitions of Root
1. <b>per</b>	From, forth, pur-	forward and through
2. <b>so</b>	the	this, that
3. <b>peuk</b>	point	to prick
4. <b>apo</b>	of, -pose	off, away
5. <b>leuk</b>	Light	light, brightness
6. <b>legwh</b>	Light	having little weight
7. <b>wi</b>	with(in)	apart, in half
8. <b>en</b>	(with)in, in(to)	in
9. <b>men</b>	Mind	to think
10. <b>gheu</b>	God	to call, invoke
11. <b>le</b>	Let	to let go, slacken
12. <b>sreu</b>	stream	to flow
13. <b>de</b>	to	demonstrative stem, base of prepositions and adverbs
14. <b>man1</b>	men	man
15. <b>de-</b>	descend	down, downward, off, away from
16. <b>skand</b>	descend	to leap or climb
17. <b>an</b>	on	on
18. <b>er</b>	Earth	earth, ground
19. <b>leubh</b>	Love	to care, desire; love
20. <b>kerd</b>	heart	heart
21. <b>magh</b>	May	to be able, have power
22. <b>ghrei</b>	Christ	to rub
23. <b>re</b>	return, restore	backward
24. <b>tere</b>	turn	to rub, turn
25. <b>kent</b>	center	to prick, jab
26. <b>wel</b>	Will	to wish, will
27. <b>es</b>	is, Power	to be
28. <b>gal</b>	call	to call, shout
29. <b>ud</b>	out	up, out
30. <b>sekw</b>	seal	to follow

### Definitions of Roots continued

Root	Words	Definitions of Root
31. <b>poti</b>	Power	powerful, lord
32. <b>wap</b>	evil	bad, evil
33. <b>gno</b>	know(n)	to know
34. <b>leis</b>	little	small
35. <b>meg</b>	Masters	great
36. <b>kwo</b>	where, which	stem of relative & interrogative pronouns
37. <b>orbh</b>	serve	to change allegiance or status
38. <b>we</b>	we	we
39. <b>ers</b>	race	to be in motion
40. <b>wrad</b>	race	root, branch
41. <b>plat</b>	Plan	to spread
42. <b>werg</b>	work	to do
43. <b>ko</b>	it	stem of demonstrative pronoun meaning 'this'
44. <b>dhwer</b>	door	door, doorway, entrance
45. <b>bheu</b>	dwells	to be, exist, grow
46. <b>weid</b>	guide	to see
47. <b>sta</b>	restore	to stand
48. <b>ant</b>	and	along, end, advance
49. <b>leudh</b>	little	to mount up, grow
50. <b>upo</b>	evil	under, up from under, over





## Endnotes

- 1 <http://en.wikipedia.org/wiki/Etymology>
- 2 Or etymon, meaning 'true meaning'
- 3 *Discipleship in the New Age II*, p. 156
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- 24 [http://en.wikipedia.org/wiki/Marcus\\_Zuerius\\_van\\_Boxhorn](http://en.wikipedia.org/wiki/Marcus_Zuerius_van_Boxhorn)
- 25 [http://en.wikipedia.org/wiki/William\\_Jones\\_%28philologist%29](http://en.wikipedia.org/wiki/William_Jones_%28philologist%29)
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- 27 *Indo-European and the Indo-Europeans*, by Calvert Watkins, <http://www.bartleby.com/61/8.html>

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- 29 [http://en.wikipedia.org/wiki/Indo-European\\_studies](http://en.wikipedia.org/wiki/Indo-European_studies)
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- 34 <http://www.bartleby.com/61/>
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- 36 <http://bartleby.com/61/9.html>
- 37 *Indo-European Etymological Dictionary*
- 38 *Indo-European and the Indo-Europeans*, by Calvert Watkins, <http://www.bartleby.com/61/8.html>
- 39 <http://bartleby.com/61/9.html>
- 40 <http://www.etymonline.com/columns/bio.htm>
- 41 <http://www.etymonline.com/>
- 42 <http://www.etymonline.com/>; <http://www.etymonline.com/sources.php>
- 43 <http://www.bartleby.com/61/roots/IE395.html>
- 44 <http://www.bartleby.com/61/60/F0336000.html>
- 45 “Forth” also has two uses or meanings which the AHDEL refers to as “archaic” and “obsolete”, respectively. The former concerns the word’s use as an adverb meaning “away from a specified place; abroad.” It was with this meaning that this word was four-times employed in the second Stanza of the Great Invocation, i.e. *Let the Lords of Liberation issue forth; Let the Rider from the secret Place come forth; Let the fiat of the Lord go forth; and The Love to carry forth the work is widely spread abroad.* The latter or “obsolete” usage involves its use as phrasal preposition meaning “out of” or “forth from”.
- 46 *The Externalization of the Hierarchy*, p. 209
- 47 Also, the Plan works out.
- 48 <http://www.bartleby.com/61/roots/IE21.html>
- 49 <http://www.bartleby.com/61/roots/IE258.html>
- 50 Such patterns clearly can give rise to a host of geometrical and mathematical representations. These are, however, beyond the scope and outside the purpose of this volume. They will be discussed in a later volume in this series.
- 51 <http://www.bartleby.com/61/roots/IE408.html>
- 52 <http://onelook.com/?w=point&ls=a>
- 53 <http://www.bartleby.com/61/roots/IE221.html>
- 54 <http://www.bartleby.com/61/99/A0259900.html>

- 55 [http://www.wordsmyth.net/live/home.php?script=search&matchent=belt  
&matchtype=exact](http://www.wordsmyth.net/live/home.php?script=search&matchent=belt&matchtype=exact)
- 56 <http://onelook.com/?w=prick&ls=a>
- 57 *Glamour: A World Problem*, p. 23
- 58 <http://www.bartleby.com/61/roots/IE527.html>
- 59 <http://www.bartleby.com/61/roots/IE172.html>
- 60 <http://onelook.com/?w=retral&ls=a>
- 61 *A Treatise on Cosmic Fire*, pp. 39-42
- 62 *A Treatise on Cosmic Fire*, pp. 142-5
- 63 *Esoteric Psychology I*, pp. 44-5
- 64 <http://www.bartleby.com/61/roots/IE564.html>
- 65 <http://www.bartleby.com/61/roots/IE281.html>
- 66 *Esoteric Psychology I*, p. 45
- 67 *Esoteric Psychology I*, pp. 46-7
- 68 <http://www.bartleby.com/61/7/D0160700.html>
- 69 *The Destiny of Nations*, p. 148
- 70 *Esoteric Healing*, p. 158
- 71 *Discipleship in the New Age II*, p. 763
- 72 *The Externalization of the Hierarchy*, p. 315
- 73 *The Reappearance of the Christ*, p. 111
- 74 *The Yoga Sutras of Patanjali*, pp.319-20
- 75 <http://www.bartleby.com/61/roots/IE225.html>
- 76 *The Externalization of the Hierarchy*, pp. 285-6
- 77 *Discipleship in The New Age II*, pp. xi-xii
- 78 *Initiation, Human and Solar*, p. 118
- 79 *Discipleship in The New Age II*, p. 166
- 80 <http://www.bartleby.com/61/roots/IE265.html>
- 81 <http://www.bartleby.com/61/roots/IE556.html>
- 82 <http://www.bartleby.com/61/roots/IE320.html>
- 83 <http://bartleby.com/61/roots/IE132.html>
- 84 *A Treatise on White Magic*, p. 176
- 85 Ibid.
- 86 <http://onelook.com/?w=seer&ls=a>;  
<http://www.bartleby.com/61/64/S0216400.html>
- 87 *Compact Oxford English Dictionary*,  
[http://www.askoxford.com/concise\\_oed/er\\_1?view=uk](http://www.askoxford.com/concise_oed/er_1?view=uk)
- 88 *Esoteric Astrology*, p. 416
- 89 *A Treatise on Cosmic Fire*, pp. 656-7
- 90 *A Treatise on Cosmic Fire*, p. 990

- 91 *A Treatise on Cosmic Fire*, p. 726
- 92 See also *Esoteric Astrology*, p. 656,  
as well as the works of M. Temple Richmond.
- 93 *Discipleship in the New Age II*, p. 156
- 94 *American Heritage Dictionary of the English Language*, <http://www.bartleby.com/61/82/S0188200.html>
- 95 *The Rays & The Initiations*, p. 752
- 96 <http://www.wordwebonline.com/en/CONTRACTUNDERSEAL>
- 97 <http://www.bartleby.com/61/roots/IE447.html>
- 98 <http://www.bartleby.com/61/roots/IE177.html>
- 99 *Discipleship in The New Age II*, p. 168
- 100 <http://www.bartleby.com/61/roots/IE21.html>
- 101 <http://www.bartleby.com/61/roots/IE424.html>
- 102 <http://www.bartleby.com/61/roots/IE494.html>
- 103 *The Rays and The Initiations*, p. 572-3
- 104 *Esoteric Psychology II*, p. 145
- 105 <http://www.bartleby.com/61/roots/IE413.html>
- 106 <http://www.bartleby.com/61/roots/IE62.html>
- 107 <http://www.bartleby.com/61/roots/IE127.html>
- 108 *The Externalization of the Hierarchy*, p. 605
- 109 *The Externalization of the Hierarchy*, p. 610
- 110 *The Reappearance of the Christ*, p. 38
- 111 *The Externalization of the Hierarchy*, p. 594
- 112 *The Rays & The Initiations*, pp. 757-8
- 113 <http://www.bartleby.com/61/40/R0004000.html> and <http://www.bartleby.com/61/39/R0003900.html>
- 114 <http://www.bartleby.com/61/roots/IE132.html>
- 115 *Oxford English Dictionary*,  
<http://tinyurl.com/yf5zzn>, (Subscription required)
- 116 <http://www.bartleby.com/61/roots/IE592.html>
- 117 <http://www.bartleby.com/61/91/D0149100.html>
- 118 A notable literary example uprooting is the novel *Roots* by Alex Haley about the 'uprooting' of Africans and their subsequent 'replanting' on American soil.
- 119 <http://www.bartleby.com/61/roots/IE292.html>
- 120 <http://www.bartleby.com/61/roots/IE564.html>
- 121 <http://www.bartleby.com/61/roots/IE292.html>
- 122 <http://www.bartleby.com/61/roots/IE419.html>
- 123 <http://www.bartleby.com/61/roots/IE295.html>
- 124 <http://www.bartleby.com/61/roots/IE556.html>
- 125 <http://www.bartleby.com/61/roots/IE177.html>

- 126 *Education in the New Age*, p. 52
- 127 *Discipleship in the New Age II*, p. 498
- 128 *The Externalization of the Hierarchy*, p. 644
- 129 *Discipleship in the New Age II*, pp. 156-7
- 130 *Discipleship in the New Age II*, p. 179
- 131 <http://www.bartleby.com/61/roots/IE295.html>
- 132 *Initiation, Human and Solar*, p. 221
- 133 *Initiation, Human and Solar*, p. 42
- 134 *Initiation, Human and Solar*, pp. 42-3
- 135 *Initiation, Human and Solar*, p. 43
- 136 *A Treatise on Cosmic Fire*, p. 456
- 137 <http://www.bartleby.com/61/roots/IE577.html>
- 138 <http://www.bartleby.com/61/roots/IE363.html>
- 139 [http://en.wikipedia.org/wiki/Prodigal\\_Son](http://en.wikipedia.org/wiki/Prodigal_Son)
- 140 Luke 15:11-32
- 141 <http://www.bartleby.com/61/roots/IE165.html>
- 142 <http://www.bartleby.com/61/roots/IE138.html>
- 143 *Discipleship in the New Age II*, p. 168
- 144 <http://www.bartleby.com/61/roots/IE563.html>
- 145 <http://www.bartleby.com/61/roots/IE133.html>
- 146 <http://www.bartleby.com/61/roots/IE62.html>
- 147 *Discipleship in the New Age II*, p. 168
- 148 Interestingly, just as direction is defined relative to some position or point in space, almost every one of the above roots has one or more derivatives that also denote position as well as direction.
- 149 *The Reappearance of the Christ*, pp. 72-3
- 150 *Discipleship in the New Age II*, p. 170
- 151 *Discipleship in the New Age II*, p. 188
- 152 <http://www.bartleby.com/61/roots/IE494.html>
- 153 <http://www.bartleby.com/61/roots/IE62.html>
- 154 <http://www.bartleby.com/61/roots/IE130.html>
- 155 <http://www.bartleby.com/61/roots/IE413.html>
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- 176 <http://www.bartleby.com/61/roots/IE269.html>
- 177 *American Heritage Dictionary of the English Language*,  
<http://www.bartleby.com/61/18/L0161800.html>
- 178 <http://www.bartleby.com/61/roots/IE463.html>
- 179 <http://www.bartleby.com/61/roots/IE277.html>
- 180 <http://www.bartleby.com/61/roots/IE282.html>
- 181 *American Heritage Dictionary of the English Language*,  
[http://www\\_bartleby\\_com/61/roots/ie282.html](http://www_bartleby_com/61/roots/ie282.html)
- 182 *Esoteric Psychology*, pp. 201-2
- 183 *Ibid*, pp. 204-5
- 184 *Discipleship in the New Age II*, p. 157

## **Other Books by the Author**

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