

What is the Science of Invocation and Evocation?
How Can the One Humanity Invoke and Evoke Love and Wisdom?

To ask “What is the Science of Invocation and Evocation?” is to answer the question what is the scientific method for alignment (the call) with the Masters of Wisdom and for receiving the response from that call or alignment. To my mind evocation responds to invocation with the principle of love. They are expressions of divinity and humanity in order to manifest a living relationship through the hearts and minds of humankind. Being receptive to impression of love and wisdom therefore connects us to the Science of Invocation and Evocation.

It is stated in the text “The Reappearance of the Christ” that “Man invokes divine Approach in various ways: by means of the... voiceless appeal or invocative cry of the masses and also by the planned, defined invocation of the spiritually oriented aspirants, the intelligently convinced worker, disciple and initiate,---by all, in fact, who form the New Group of World Servers” pg. 151.

This text goes on to explain “The science of invocation and evocation will take the place of what we now call “prayer” and “worship.” While the word, science, often brings to mind a sort of expressionless domain of facts or process, the Tibetan explains “It is in reality the intelligent organization of spiritual energy and of the forces of love, and these, when effective, will evoke the response of spiritual Beings” *ibid*, pg 151.

In the New Testament, Mark 8:36 says, “What serveth a man if he gain the whole world and lose his immortal Soul?” Then, How can the “One Humanity” invoke the love and wisdom desperately needed these days to evoke the awakening minds and hearts to “Mark’s” wise truism that gaining through ruthless power and greed is ultimately to “lose one’s immortal soul?”

There are different levels of invocation. The first level are the masses of people suffering in this world who are unconsciously sending stress calls to the universe. Sometimes referred to as the “Cry of humanity” who are struggling in life. This is one form of invocation. Secondly, there are those who go to church and religious institutions and use prayer and ceremonial worship to express their needs and suffering. Although the Tibetan conveys in “The Reappearance of the Christ”, “that at no time has the spiritual life of the race been at such a low ebb... and that our churches... [have] failed to teach humanity to live rightly.” He actually states “... that the world of men is on the rocks spiritually” pg. 137. However, thirdly, there are the aspirants, disciples, and initiates who use formally constructed invocative thoughtforms, which equally express what the other two groups are expressing but which additionally entrains the other two invocative group expressions along with their own thereby enhancing and amplifying the invocative call. An example from the political arena might be that when the crisis (climate change or the corona virus for example) appears, then the needs and wishes from humanity are called forth in response to this cause or need (invocation), then what approach or response (from Hierarchy or Shamballa) does this call forth (evoke/evocation)?

These methods of invocation will come to constitute the bones or structure of what is often spoken of as “the new world religion.” This new invocative work will include the masses of the people that have been trained by many spiritual traditions to, as Alice Bailey states, “accept the fact of the approaching spiritual energies, focused through the World Teacher and His spiritual Hierarchy, and trained also to voice their demand for light, demand for liberation and demand for understanding. There will also be the skilled work of invocation as practiced by those who have trained their minds through right meditation, who know the potency of formulas of words which will later be given to the race, just as the Lord’s Prayer was given by the Christ, and as the New Invocation has been given out for use at this time by the Hierarchy” pg. 152.

I remember listening and feeling such joy upon hearing a reading of the Great Invocation by Elenore Roosevelt at the United Nations. It was given to her as a world prayer that she wanted to share with not only the general public, but with those higher-level servers who work at the UN.

The Tibetan further describes the Great Invocation being used by the general public as a hope for light, a hope for love and a hope for peace, for which they long. The Tibetan suggests that “they will also regard it as a prayer for the enlightenment of all rulers and leaders in all groups who are handling world matters; as a prayer for the inflow of love and understanding among men and women, so that they may live in peace with one another, and as a demand for the working out of the will of God” pg. 155. The hope is that humanity will also be able to use this Invocation as a vehicle for eliminating evil and pain and for restoring happiness.

The use of the Great Invocation by aspirants, esotericists, and spiritually minded people, will have a more specific and informed relationship. They will in many ways symbolize a standing intellectual army prepared to respond both individually and to support those leaders and representatives and congressional officials who speak to and embody the principles of light, love and the will to good.

“To Dream the Impossible Dream” is our function/mission as per the Divine Plan, esoterically speaking, to invoke through group intent, vision and need, thus evoking a response, from the Spiritual Triad, and then receiving this evocation, absorbing, sharing, circulating, and ultimately distributing the evocative response energy, which brings about the One Humanity and symbolizes a magnetic rapport—the Spirit of Relationship!

This emerging age has many new resonant types of individuals. Additionally, the Tibetan speaks of a new type of mystic who “combines both head and heart, Intelligence and feeling, plus an intuitive perception...” pg. 34.

And, while each of the pre-mentioned groups, the masses of humanity, the religious worshippers, and the aspirants and disciples, forms an ascending chain of resonant invocation there will also, according to the Tibetan, be uniquely gifted individuals at each of these levels who will serve as intermediaries to the Masters of Wisdom/Hierarchy. And needless to say, even from that evolved position, these Masters continue to utilize this same Invocation to invoke energetic forces from Shamballa and beyond.

Spirituality guides us out of dark places, and it is through sound, music, prayer, as well as giving voice to the OM and the Great Invocation, that our power as the One Humanity is heard and felt throughout the ages. Sound affects humanity and human affairs and is known as the Science of Sound. Whereas sound is life itself, counsels Alice Bailey in the Teaching. The cry/sound of invocation comes from a demand for the good, the true, and the beautiful to prevail. As the One Humanity sounds this cry together, from a deep center of the “group need,” the group, in due course, wants more for “the other” than for itself, hence service, the soul’s purpose.

What follows is described by the Tibetan as an imperative of the coming new age, “The work initiated by the World Teacher two thousand years ago must be completed; the new world religion must be inaugurated; the needs of a demanding, invocative humanity cannot be ignored; those steps which precede a stupendous hierarchical initiation in which the Christ is the leading Participant must be taken” pg 40. I believe that the New Age is an embodiment of initiation an expansion of consciousness.

In this way, the mass of men and women will be transformed and spiritualized, and the two great divine centers of energy or groups---the Hierarchy and Humanity itself---will begin to work in complete at-one-ment and unity. Then the Kingdom of God will indeed and in truth be functioning on earth” pg. 153.

As we imagine the Science of Invocation and Evocation becoming a part of the One Humanity's skill to invoke and evoke love: (the unifying, the binding, the attractive, the creative) and wisdom: (the illuminating, the organizing, the synthesizing, the integrative). We then understand that these two principles underly all world processes, which is the inspiring energy behind evolutionary unfoldment and brings into relationship the communication between the great centers of our planet, Humanity, Hierarchy, and Shamballa.

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