

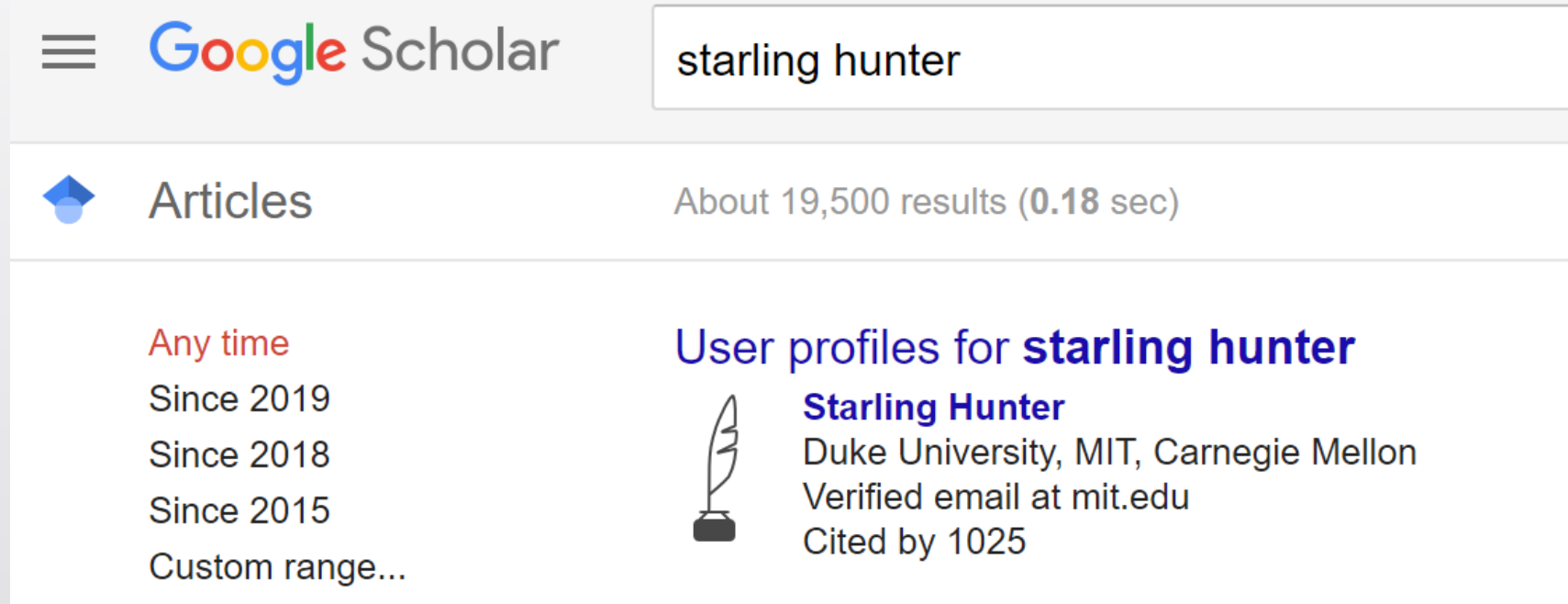


Poetics in the Great Invocation

Triangles Webinar

11 November 2019

About Starling -> Google Scholar



The screenshot shows the Google Scholar interface. At the top left is the Google Scholar logo with a hamburger menu icon. To its right is a search bar containing the text 'starling hunter'. Below the search bar, the results are categorized under 'Articles', showing 'About 19,500 results (0.18 sec)'. On the left side, there are filters for 'Any time', 'Since 2019', 'Since 2018', 'Since 2015', and 'Custom range...'. On the right side, there is a section titled 'User profiles for starling hunter' which features a profile for 'Starling Hunter' with a quill icon. The profile information includes 'Duke University, MIT, Carnegie Mellon', 'Verified email at mit.edu', and 'Cited by 1025'.

Google Scholar

starling hunter

Articles

About 19,500 results (0.18 sec)

Any time


Since 2019

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Since 2015

Custom range...

User profiles for **starling hunter**

 **Starling Hunter**

Duke University, MIT, Carnegie Mellon

Verified email at mit.edu

Cited by 1025



Background on the Great Invocation: Three Stanzas

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

Source: The Compass of Light, Vol. 1, p. 3



Background: Intention

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

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



Background: Polysemy

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

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



Background: Polysemy & Meditation

The meaning of this Invocation has been expressed in terms which are understandable, in a measure, to the average person because of its familiar wording, based on many Scriptural terms. But the true inner implications and significances are of very deep import and are not superficially apparent. I challenge you to penetrate, through meditation, more deeply into the vital meaning of these words, these amazing words.³³



Background: Polysemy & Meditation, pt. 2

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



The Compass of Light series

- Volume 1: Figures of Speech in the Great Invocation
- Volume 2: Etymology in the Great Invocation
- Volume 3: The Sense of Direction in the Great Invocation
- **Volume 4: Poetics in the Great Invocation**
- Volume 5: Polysemy in the Great Invocation
- Volume 6: Triangles in the Great Invocation
- Volume 7: Heaven and Earth in the Great Invocation



Poetics in the Great Invocation: Author's Preface

According to Alice Bailey's *A Treatise on Cosmic Fire* a mantram is "a combination of sounds, of words and of phrases that, through virtue of certain rhythmic effects, achieves results that would not be possible apart from them" (p. 928). The canon of poetic theory has much to say about the rhythm of sounds, words, and phrases. In this volume I apply a very small part of poetic theory to the study of the mantram that we know as the Great Invocation. Specifically, I examine the Invocation's poetic meter, as well as several of the emphatic forms to which it gives rise. While much more is possible to show and tell than the reader will find here, what is given in this volume adds significantly to the growing body of knowledge about the Invocation. It is my sincere hope that the future holds in store a more thorough-going and penetrating analysis.

Terms of Art: Meter

me·ter ¹  (mē'tər)

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n.

1.

- a.** The measured arrangement of words in poetry, as by accentual rhythm, syllabic quantity, or the number of syllables in a line.
- b.** A particular arrangement of words in poetry, such as iambic pentameter, determined by the kind and number of metrical units in a line.
- c.** The rhythmic pattern of a stanza, determined by the kind and number of lines.



Terms of Art: Iambic and Trochaic Meter

That **time** | of **year** | thou **mayst** | in **me** | **behold**³

Iambic

Tell me | **not** in | **mournful** | **numbers**⁴

Trochaic

Iambic Pentameter

Break words into syllables—use a dictionary to help if you cannot see the syllable breaks

- com - pare
- love - ly
- sum - mer's
- tem - per - ate

1 2 3 4 5 = 5 iambic feet

Shall I compare thee to a summer's day? ← This line has 5 iambic feet

Thou art more lovely and more temperate.

5 feet of iambic meter = iambic pentameter

The diagram shows two lines of poetry. The first line is 'Shall I compare thee to a summer's day?' and the second is 'Thou art more lovely and more temperate.' Above the first line, five green boxes labeled 1 through 5 are placed above the words 'I', 'compare', 'thee', 'to', and 'summer's' respectively. Red curved lines and vertical slashes indicate syllable breaks within these words. A green box to the right of the first line contains the text '= 5 iambic feet'. A blue arrow points from this box to the first line. Below the first line, a sequence of red curved lines and vertical slashes indicates the iambic rhythm. A blue arrow points from the text 'This line has 5 iambic feet' to this sequence. At the bottom, the text '5 feet of iambic meter = iambic pentameter' is written in green.



Verse 1

From the point of Light within the Mind of God

Let Light stream forth into the minds of men.

Let Light descend on Earth.

Measures: 3 lines, 2 sentences, 24 words, 27 syllables, 95 letters



Verse 1: with alternate syllables stressed

From the point / of Light / within / the Mind / of God [5]

Let Light / stream forth / into / the minds / of men. [5]

Let Light / descend / on Earth. [3]

Note: This is the iambic pattern and $5 + 5 + 3 = 13$ metrical feet



Verse 2

From the point of Love within the Heart of God

Let love stream forth into the hearts of men.

May Christ return to Earth.

Measures: 2 sentences, 3 lines, 24 words, 27 syllables, 95 letters---just like the first verse!



Verse 2: with alternate syllables stressed

From the **point** / of **Love** / **with**in / the **Heart** / of **God** [5]

Let **Love** / stream **forth** / **into** / the **hearts** / of **men**. [5]

May **Christ** / **return** / to **Earth**. [3]

Note: This is also the iambic pattern and again, 5 + 5 + 3 = 13 metrical feet



Verse 3

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.

Note: 1 sentence, 3 lines, 26 words, 31 syllables, and 108 letters



Verse 3

From the / center / where the / Will of / God is / *known* [5]

Let purpose / guide the / little / wills of / *men*— [4]

The purpose / which the / Masters / know and / *serve* [4]

Note: this is the TROCHAIC pattern but $5 + 4 + 4 = 13$ metrical feet



Verse 4

From the / center / which we / call the / race of / men [5]

Let the / Plan of / Love and / Light work / out [4]

And may it / seal the / door where / evil / dwells. [4]

Note: 1 sentence, 3 lines, 28 words, 30 syllables, and 101 letters



Verse 4

From the / center / which we / call the / race of / men [5]

Let the / Plan of / Love and / Light work / out [4]

And may it / seal the / door where / evil / dwells. [4]

Note: this is also the TROCHAIC pattern and again $5+4+4=13$ metrical feet



Final Line

Let Light and Love and Power restore the Plan on Earth

Note: 1 sentence, 1 line, 11 words, 13 syllables, 44 letters



Final Lines

Let... Light and / Love and / Power → Trochaic, 3 metrical feet

restore / the Plan / on Earth. → Iambic, 3 metrical feet



Other patterns: Hints

- Examine the pattern of stressed and un-stressed words and syllables both within and across lines and verses
- Some stressed words embody various rays of Aspect (Light, Love, Will-Power)
- Some stressed words have other similar semantic properties and when considered in relation to their position in the Invocation, certain geometrical patterns are evident



Parting Thoughts: Abstraction

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

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