

The Great Invocation: Second Stanza

Triangles Meditation Group Webinar

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Today's focus is on the second stanza of the Great Invocation and before we begin I'd just like to read it:

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

This is the original wording and of course many people use the adapted wording which carries the exact same meaning but replaces the word 'hearts of men' with 'human hearts' and 'Christ' with the phrase 'the Coming One'.

This second stanza focuses on the invocation of the Love of God. Love plays a vital role in the evolution of all things and is as relevant to the man or woman living entirely in the world of form as it is to the Logos himself. Love is said to be the basic law of our system in operation on every plane. It is the impelling force of evolution itself and the motive underlying all manifestation. The Will of God is Love, and it is His Love, his Will, that sustains all creation, keeping it progressing in ordered sequence. The Love of God as Christ makes possible the salvation of the human soul. Love is a great unifying force, being both the 'Word Incarnate' and the way back to the Father's home. At the same time, love awakens every divine power of the human soul, projecting it forward, in time and space, towards the fullest efflorescence of its divine potential.

Christ—known also as the World Teacher, Maitreya, the Coming One and by many other names—embodies this love within Himself in perfect measure. It is through Christ, through His love, that we the so called 'downward facing souls' are able tread the Higher Way and come to know God. Christ refers to more than just the personality, the historical savior of the Christian Religion. He is the founder of the Kingdom of God, the august Head of the Spiritual Hierarchy and as such embodies one of the three great principles of Divinity within our planet. As the Cosmic Christ, He is "eternally on the cross, yet eternally alive." And as the personal Christ imminent within every human heart, He is "the hope of Glory" remaining hidden within the form, unmanifest until such time that that form "dies to life", its consciousness resurrected.

Christ has blazed the trail back to the Father's home, and history testifies to hundreds of great saints, holy men and women from every tradition and religion who have, like Christ, triumphed over sin and death and followed Him to the 'holy land'. Their reward: an ever-expanding capacity to love, to serve the whole, and to illumine the way for others.

One such woman was St. Catherine of Siena, a 14th century Christian mystic whose major treatise, *The Dialogue of Divine Providence*, has much to say about the nature of love and the relation between God and man. The treatise, dictated by Catherine while in mystical ecstasy, is presented as a conversation between a soul and God. It seeks to demonstrate how one soul can attain union with God through virtuous acts.

She believed that love begins with knowledge and the practice of ordinary virtues, and that these are the only means whereby one can begin to clothe themselves in truth. For her this truth precedes union, a union only ultimately achieved through prayer which must be performed with “knowledge of self and God.” Such prayer, wrote Catherine, “unites with God the soul that follows in the steps of Christ crucified...” Christ, in her eyes, is the mediator, the “way of salvation” between the mortal soul of man and the unlimited and incognizable Love of God.

In her wisdom, she gives rather practical advice. She wrote that all man’s virtues are found not in himself, not in his own soul, and not even in Christ, but in one’s neighbor, for it is only through love of neighbor that virtue itself can be awakened. There is no virtue apart from love of neighbor. Only through the cultivation of love for others, can we begin to tread the path to union with God.

Similar to St. Catherine, Alice Bailey also offers very practical advice in her book *From Bethlehem to Calvary*. She counsels “obedience to the highest one knows, in small things as well as in great...” stating unequivocally that this is the secret of the Way, the Path of Return. Christ followed step by step the inner voice of His conscience and responded unerringly to God’s call. Even as a child He occupied Himself with His Father’s business, leaving no time for frivolity. In Hebrews we read that Christ “learned obedience from the things which He suffered.” Yet perfect obedience to even the smallest divine urges, with utter fearlessness and self-effacement led the simple carpenter’s son of Nazareth to the very Mount of Ascension. In Bailey’s words: “He... revealed to us what God in man could be and do” if we but follow our conscience and whatever glimmer of light, small or large, we can see.

The utter renunciation of self was also advocated by St. Catherine of Siena who suggested cultivating a ‘divine hatred of self’ in order to eliminate all barriers to the free flow of the love of God. It is curious to reflect on what she meant by such a paradoxical statement as ‘divine hatred’, but it is likely that she meant the forceful and unambiguous renunciation of selfishness to such an extent that the very concept of selfish limitation, and of self altogether, is erased totally from one’s consciousness.

This is distinct but not so dissimilar from the concept of impersonality often emphasized in the Tibetan’s writings. The Tibetan states that “impersonality is the first step upon the road to spiritual love and understanding.”—a very profound statement not to be underestimated. The Tibetan writes that love is never built up from below. It is not attained by tireless effort to tolerate others nor by a strong will to be loving, but rather through the utter forgetfulness of oneself and therefore of all personal limitation. When that is achieved, then love pours in unimpeded from God through Christ and into the soul. In the Tibetan’s words “Love is spontaneous and carries ever the free spirit of Christ.” It is this spontaneous and free spirit of Christ which the second stanza of the invocation seeks to awaken in the soul of humanity.