

The Externalization and the Three Planetary Centers

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Welcome to the Wesak Festival at which time we share, along with countless people and groups the world over, in the great planetary alignment of, and approach between, Shamballa, the Spiritual Hierarchy and Humanity, and seek to aid the work of the Christ and the Buddha in their task of implementing the Will of God on Earth.

I have been keenly aware of the relationship of these three major planetary centers, and I propose we focus on that theme and relate it to world conditions, which – while so disturbing – are, I believe, moving forward in line with the unfolding Plan. At last year's Wesak Festival I closed my talk with the following quotation from *The Externalisation of the Hierarchy*:

It might be said that for the past 700 years the chain of Hierarchy has been complete; by this I mean that the planetary rainbow bridge uniting the three major centers has existed. The task ahead of all these three centers – Shamballa, the Hierarchy and Humanity – working in alignment through adjustment, is to strengthen and beautify, to electrify this bridge, thus producing full planetary intercommunication between the three centers and the four minor centers, so that the “weight of the Will of God, the momentum of the Purpose of Sanat Kumara and the Plan of His Representatives may progress unimpeded from point to point, from sphere to sphere and from glory to glory.”²

Last year's Wesak talk touched on the externalization of the Hierarchy, but was largely centered on the Hierarchy's task with humanity, with the interplay between the lower two of the three major centers. Now let us extend that picture. The information given to us about the Hierarchy falls into three major categories, according to the Tibetan:

1. The work of the Hierarchy in relation to man and to the three worlds of human evolution.
2. The interior constitution of the Hierarchy and its internal activity.
3. Its superior relation to Shamballa and to extra-planetary livingness.

The Tibetan tells us bluntly:

A great deal that has been conveyed to you in the two final categories has been merged by you into an interested but totally impractical realization that the Hierarchy apparently has a life of its own which proceeds independently of humanity and that it also has its own goals and objectives which are no concern of yours. These deductions are dependent upon your domination by the separative mind, for in reality the work and the activity proceeding in all three centers – Shamballa, the Hierarchy and Humanity – are merged, fused and interdependent; they are mutually evocative and invocative.³

He then goes on to say that the fact that the Hierarchy is approaching closer to Humanity and will eventually make an appearance upon the physical plane is due, not only to Hierarchical intent, but also to the demand of humanity and to the strong vibration and note that humanity has set up. To that extent humanity controls some of the activities of the Hierarchy and thus precipitates action. But at the same time all that is happening can be traced to Shamballa, is inherent in divine purpose and is impelled by Shamballa energy. Also, both the Hierarchy and Humanity are brought under the influence of extra-planetary forces that make their impact upon the planet via Shamballa.

A great interdependence emerges, of which the heart, head and solar plexus centers in the individual man's etheric body are symbols; their unified relation keeps a man functioning as a coherent whole. It is essential that students endeavor to grasp this and so develop within themselves at least the rudiments of this synthetic unified grasp of living conditions, of a vital situation, and strive to develop the type of understanding that is distinctive of the Hierarchical type of mind – concerned with itself as a divine group, conscious of the pull and evocative power of the higher center, Shamballa, and responsive to the demands of humanity.

Today [written in 1946] human beings as a whole are so loudly invocative that the entire trend and plans of the life of the Hierarchy have been changed, and certain interior and purely Hierarchical determinations have been postponed so that certain plans originally slated to take place several centuries ahead are seen as likely of achievement in the short time between 1946 and 2025.⁴

This reminds us that sometimes the individual disciple's work on unfolding and developing himself must be temporarily set aside in order to give all he has toward meeting the demands unexpectedly arising in connection with his particular service in the world. These changed plans of the Hierarchy are, we are told, to fulfill the larger purpose of the Planetary Logos working through all three major centers. This purpose covers three great changes in all three centers:

1. The absorption by those great beings in the Council Chamber of Shamballa of certain extra-planetary energies.
2. A great expansion – numerically and in consciousness – of the Hierarchy. This means not only a great influx of initiates and disciples, but also a tremendous inflow of “angelic essence” from the deva kingdom under the direction of certain Great Devas who have affiliated during the past few hundred years with our Spiritual Hierarchy. This reminds us that the deva evolution is a vital part of the planetary life, but the Devas the Tibetan is speaking of, of course, are great Beings who are as far ahead of the lower devas in our three worlds as the Masters are ahead of the average individual. This inflow of angelic essence and action by the Great Devas had not, the Tibetan says, been expected so soon, stressing the overall acceleration of the evolving lives on our planet and of the Planetary Logos.
3. A great awakening in the human family and a major spiritual reorientation. This had not been believed possible of accomplishment until the Capricornian Age, roughly 2,000 years hence. But it has taken place and thus necessarily brought about the adjustment of the Hierarchy's plans and a renewed emphasis on the purpose as registered by Shamballa.

The Tibetan then states:

All this, being factual, and the time right for decision, has caused an intra-planetary ferment and great activity in the three major centers. In the last analysis (and this is a factor of supreme importance) this development – this unexpected right absorption of spiritual energy, and this seizing of spiritual opportunity – is due to humanity itself. Above everything else, it is the readiness of humanity for that which is new, and humanity's determination to create a new and better world, adapted more adequately to their “renewed” spiritual nature, that is responsible for all the activity.⁵

What we have considered so far reinforces our opening statement about the existence of the “planetary rainbow bridge” uniting the three major centers and that the as yet relatively limited interplay already established has produced a speeding up of the destined task of the Planetary Logos and in the life of our planet Earth.

Because we are constantly beset by world problems and crises that tend to blot out the overall larger picture, I would like to look at some of the Tibetan's forecasts presented to us in 1946 when he gave us the information we have just touched on. If we look at what was said and what has since taken place, I believe we can face with new courage, new inspiration and renewed dedication, the present

seemingly negative world picture, and so work with greater effectiveness in throwing all that we are and have on the side of the forces of Light – knowing we *are* winning, that the dark negative forces *are* being pushed back, preparatory to their utter defeat and their being “sealed away,” as was forecast in the Bible. We might consider the key points of the two preliminary stages of preparation for the externalization:

The first stage, which had already begun in 1946, was and *is* (for the work is still going on) the stage in which a few isolated disciples and initiates, senior members of the New Group of World Servers, were and are doing the important task of destruction, plus the enunciation of principles. This work was and is largely concerned with three major fields: religion, economics and politics. As D.K. said:

The task of the disciple thus laying the foundation for the New Age methods is hard indeed. He stands for so much that is deemed visionary and impossible. He teaches truths whose first effect is necessarily destructive, because he endeavors to rid humanity of old forms of religious, economic and political doctrine; his impersonality – which recognizes faults as well as virtues – enrages many. His failures to be impressed or attentive to old rites and ceremonies, to ancient and obsolete but precious ideas, and his constant warfare on conditioning glamors and illusions meet in these early stages with little encouragement. He works frequently alone and usually with little recognition and lacks time for his own personal hierarchical contacts; he is not necessarily connected with any so-called esoteric groups and – if he is – his task is that much harder.⁶

The second stage of preparation – which overlaps the first – had only just begun in 1946 and is carried forward by disciples and initiates who will be the real builders of the new world.

These disciples and initiates working on this second preparatory stage – and even the Masters in the later stages of the true externalization – will work as members of the human family and *not* as proclaimed members of the kingdom of God. They will appear in office of some kind or another; they will be the current politicians, businessmen, financiers, religious leaders or churchmen; they will be scientists and philosophers, college professors and educators; they will be the mayors of cities and the custodians of all public ethical movements.

The spiritual forcefulness of their lives, their clear, pure wisdom, the sanity and the modern acceptableness of their proposed measures in any department in which they choose to function will be so convincing that little impediment will be set in the way of their undertakings.⁷

They will assume leadership and take high office not because they are disciples or initiates but because they are wise and intelligent servants of the public; this will come about by the free choice of the people and by virtue of their leaders’ advanced and proven merit.

According to the Tibetan, three major ashrams are concerned in this second stage of preparation: the Second Ray ashram of the Master KH, the First Ray ashram of the Master M and a Fifth Ray ashram. The efforts of the Second Ray disciples are directed toward educating the general public, working primarily in the fields of education and religion. Eventually steps will be taken in these areas, over which the Christ rules, to reorganize the entire religious field in preparation for the restoration of the Mysteries. These Mysteries, when restored, will unify all faiths.

The First Ray disciples are working in the field of right human relations to produce a synthesis of effort that will bring in a new intuitional consciousness and – consequently – a new political consciousness in which humanity will stand together for three basic values:

1. The freedom of the individual – embodied in the Four Freedoms given by that First Ray disciple, Franklin Roosevelt.
2. Right international interplay and the abolition of war.
3. Clean political regimes.

The immediate group work of the First Ray disciples is to help clarify the political situation and present those ideas that will eventually lead to a fusion of those principles that govern a democracy and that also condition the Hierarchical method. The Tibetan predicts that this will produce a third political system that will not be entirely dependent on the choices of an unintelligent public or on the control that the Hierarchical technique involves.

To achieve this, First Ray disciples will work in close cooperation with Second Ray disciples, who will educate the general public in truer values. Allied to these combined efforts, are those working in another major ashram under a Master on the Fifth Ray, the custodian, among other things, of science and that which relates and brings into expression the duality of spirit and matter. For the Tibetan predicts that it is through the scientific use of energy that the world will be rebuilt.

Once the three major ashrams have done their work, disciples from other ashrams will continue the task. Third Ray workers will carry out a financial readjustment and build a new structure of material relations – a most difficult task owing to human selfishness. But public opinion will provide the impetus so that certain fundamental ideals will motivate business to change. The Tibetan says that the new financial relationships will be more humane, superseding big business and private enterprise, retaining those aspects of modern enterprise that draw out the individual's initiative and resourcefulness.

All that we have considered so far is part of the picture given in the book *The Externalisation of the Hierarchy*, in 1946. And how much has happened in the meantime! Humanity has been immersed in so many problems, crisis situations and conflicts that it is difficult to put ourselves back into the world situation and the pattern of thinking that then obtained in 1946. I believe we can gain much assurance that the work envisioned in the first two stages of preparation for the externalization of the Hierarchy has gone forward in line with the Plan and with the Will of God. And the interplay between the three major planetary centers has increased.

Certainly we can see evidence of the work of the first group of disciples, whose task we said was at first largely destructive, aimed at old forms and glamors in the religious, political and economic fields, coupled with the enunciation of wider, more universal principles that reflect the growing recognition of the One Humanity and its needs, as distinct from purely personal, national or racial interests.

In the field of politics in particular there has been a terrific process of dissipation of glamor, as witness the healthy credibility gap. Many people are openly rejecting the hypocrisy, political chicanery and hidden political-business agendas that deny the very ideals of democracy.

In religion the authoritarian control of various churches is being challenged and weakened. We find congregations of formerly antagonistic church groups holding common services, and many clerics in various denominations acting in defiance of the ruling church powers. The growth of interest in Eastern religions and philosophical ideas points to a growing recognition of the common foundations in the various world religions. The growing identification with the One Humanity will inevitably lead to the new world religion.

In economics, industry's disdain of ecological factors and the multinational corporations' financial malfeasance are making the public question the values behind big business and causing them to ask, "Can business go its own way without considering the greater good of human society and international peace?" The sheer lunacy of our present economic system is becoming more self-evident as we observe the world's colossal productive capacity and yet real needs are still unmet. Knowledgeable people in business and economics have been sounding the note of a new economic system geared to meet real needs and not simply to produce any kind of product that will produce a profit. More economists are telling us to consider quality of life and not just quantity. Even the average person knows that economically we are one world, as witness what happened with the OPEC countries and oil prices.

No present system of government or business has the answers, and the present crisis will probably get worse before humanity is forced to create totally new systems, such as were forecast by the Tibetan. But in all three fields – economics, politics and religion – the final solutions rest on changes in

values: of self-interest yielding to the good of the whole, the acceptance of God immanent, and living spiritual experience replacing dogma and blind belief.

New values can rarely be instilled by mere exhortation, and where there is no vision, people only give up existing materialistic and selfish values through personally experiencing the unhappiness they inevitably bring. Thus when a determined group with a wider vision demands change both for themselves and others, conflict and violence often result. Think of the fighting and suffering involved in producing the Magna Carta in England, of the struggle of the French Revolution for the ideals of liberty, equality and fraternity, of the wars of independence in various countries, and the fight for racial equality occurring everywhere.

I believe that we, Humanity, are moving ahead farther and faster than was believed possible. As the Tibetan tells us, the Spiritual Hierarchy is doing likewise, and Shamballa. So too is that great Entity, the Planetary Logos, within Whose life “we live and move and have our being,” Who, in turn, is fulfilling the purpose and loving will of the Solar Logos within that still vaster scheme of “Him about Whom naught may be said”! With all this in mind, a fitting seed thought for group meditation is:

From the highest spiritual being upon our planet, through the graded spiritual groups of enlightened and perfected individuals who work upon the inner side of life, on into the outer world of daily living, where thinking, loving men and women serve, the tide of the new life sweeps.⁸



¹ Originally given at Wesak 1978.

² Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 535.

³ *Ibid.*, 560-561.

⁴ *Ibid.*, 561-562.

⁵ *Ibid.*, 563.

⁶ *Ibid.*, 571.

⁷ *Ibid.*, 570-571.

⁸ *Ibid.*, 485.