

Group Interdependence

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At this spiritual high point of the year – the Festival of Wesak – we are called to consider the joy of our spiritual union with all humanity. As part of the governing forces of the planet we can consider that which lies behind union: Synthesis – the ongoing synthesis that is the Purpose of the planetary and systemic forces. Not only ongoing, but – according to Master DK – ahead of schedule.

It might be said that for the past seven hundred 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 major 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.”¹

The information given to us about the Hierarchy has fallen into three major categories:

1. The work of the Hierarchy in relation to humanity 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 that proceeds independently of humanity and that it also has its own goals and objectives that 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.²

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 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, in that it 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.

So, a great interdependence emerges, of which the heart, head and solar plexus centers in the individual’s etheric body are symbols; their unified relation keeps a person 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.

The Tibetan wrote in 1946 that 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 just a few years from now – around 2025.

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:

First, the absorption by those great beings in the Council Chamber of Shamballa of certain extra-planetary energies. It had not been anticipated that our Planetary Logos would achieve a certain goal as early as He has.

Second, 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. That statement reminds us that the deva evolution is a vital part of the planetary life, but the Devas the Tibetan is speaking of are great Beings who are as far ahead of the lower devas in our three worlds as the Masters are ahead of the average person. This inflow of angelic essence and action by the Great Devas had not, the Tibetan says, been expected so soon – again stressing the overall speeding up of the evolving lives on our planet and of the Planetary Logos.

Third, a great awakening in the human family and a major spiritual reorientation. This again had not been believed possible of accomplishment until the Capricornian Age, roughly 2,300 years from now. But it *has* taken place and thus necessarily brought about the adjustment of the plans of the Hierarchy and a renewed emphasis on the purpose as registered by Shamballa.

The Tibetan writes that

this, being factual and the time ripe 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.³

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

As esoteric students we are called upon to realize our apprenticeship as junior Hierarchical workers and to do and be all we can both in the transmission of energies and in the recognition and expression of the Plan as far as we are able. The Festival of Wesak is the high point of opportunity for this enterprise – a kind of magnifying glass for our efforts. For a time, all energies in the great “chain of Hierarchy” are focused and aligned – and as we add our aligned energies we find that much more than usual becomes possible. For example, the Buddha’s gradual withdrawal from the Wesak ceremony since 1981 can serve as a clear symbol of the great task ahead of us and of the close interdependence of all the great groups who are our spiritual co-workers. Just as the Christ is working more closely with the Avatar of Synthesis, we can work more closely with the Christ and with the whole Hierarchy. This process automatically brings us into closer contact with our co-workers among the World Servers

and intensifies the Light, the Love and in particular the Will that is needed as we move forward together.

Great and momentous things are taking place within the Hierarchy and in relation to its membership. Disciples and aspirants on the periphery of any Ashram tend to be unobservant of the training of those who are senior to them in an Ashram. Often they overlook the fact that they too – from the Christ down to the newest initiate – are engaged in a process of steady and increasing discipline, training and instruction. Because the senior disciples and initiates have reached a goal well in advance of the average aspirant, it is assumed that they have Attained! But the fact is that they have only passed a milestone upon the endless Way. Due to the impulse of life itself, progress ever continues. Knowledge must ever be transmuted into wisdom; love must always be accompanied by divine Will; planning must give way to divine purpose. From the Hierarchy, the initiate must pass to Shamballa, and from Shamballa onward to one or another of the seven Paths on the Way of the Higher Evolution. Planetary recognitions eventually expand into solar contacts; the Christ consciousness eventually opens into something so all-inclusive that we have as yet no word for it or any need of a word. Monadic contact causes all lesser recognitions to fade out, and Soul consciousness and progressive life in form are no longer goals, but are left far behind.

In spite of all this, DK reminds us, we must remember that the gain of all experience forever persists. Nothing is ever lost; that which life in form has conferred is still in the possession of the immortal spiritual entity; that which the Soul consciousness has enfolded and included is still the rich endowment of Being, centered now in the Monad. Hierarchical experience is merged into the purposes of the Council Chamber at Shamballa, but ability to work in the Hierarchical formation continues because the Hierarchical model conditions all manifestation. In the ultimate synthesis and in the all-inclusive awareness of the great Life that enfolds all that is, everything – except what we call evil – is persistent and forever endures.

Keeping in mind that we, Humanity, are moving ahead farther and faster than was believed possible, and that the Spiritual Hierarchy is doing likewise, as is Shamballa, it is inevitable that so too is that great Entity, the Planetary Logos, within Whose life we “live and move and have our being.” Our Logos, in turn, is fulfilling the purpose and loving Will of the Solar Logos within that still vaster scheme of the Cosmic Logos. With this grand view, the following seed thought suggests itself for meditation:

From the greatest cosmic spiritual entity through the graded spiritual groups of enlightened and perfected beings 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.



¹ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 535.

² *Ibid.*, 560-561.

³ *Ibid.*, 563.