

The Swedish Occult School

On two earlier occasions there has been cause for a brief mentioning of the plans for a Swedish occult school. This time a broader picture of the project will be outlined.

The accepted starting-point is based on the Tibetan's predictions on the subject. Concerning the overall perspective, the Tibetan states in *The Rays and the Initiations*: "I have made two affirmations during the past years anent the Hierarchy. One was that as a result of the cleansing of the Earth through the medium of the world war (1914-1945) and through the suffering to which humanity has been subjected (with a consequent purifying effect which will demonstrate later), it will be possible for the Hierarchy to externalise itself and function openly upon the physical plane. This will indicate a return to the situation which existed in Atlantean days when (using the Biblical symbolism) God Himself walked among men – divinity was present in physical form because the Members of the Hierarchy were guiding and directing the affairs of humanity as far as innate freewill permitted. On a higher turn of the spiral, this again will happen. The Masters will walk openly among men. Secondly, the Hierarchy will then restore the ancient Mysteries."¹

In this secularized time of ours perhaps the statement that the Masters "will walk openly among men" may create exaggerated fantasies about a mysterious and sensational spirituality or that there will be a lot of persons roaming about in robes reaching down to their feet who speak in a cryptic way to their disciples. The Tibetan anyway states: "Members of the Hierarchy, whether working in the early stages or later when the true externalisation takes place, will work as members of the human family and not as proclaimed members of the kingdom of God or of souls, known to us as the Hierarchy; they will appear in office of some kind or another; they will be the current politicians, business men, financiers, religious teachers 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."²

With this established it is then primarily in *Letters on Occult Meditation* that the Tibetan gives more detailed insights into his view on the growth and function of the occult schools as an aspect of the restoration of the ancient mysteries.

There he underlines how very important it is that "the emphasis is laid on the fact that no matter what the offshoots, the basic school of occultism is that one which has its root in the sacred centre of the planet, Shamballa. At that place, directly under the eyes of the One Initiator Himself, Who is – as is seldom realised – the highest

¹ *The Rays and the Initiations*, pp. 330.

² *The Externalisation of the Hierarchy*, pp. 570-571.

expression of the Teaching Ray upon the earth, is found what might be termed the central office for the educational disciplinary training work of the Hierarchy.”³

In other words there is only one occult school that is anchored in Shamballa. But this basic occult school “has three main branches and a fourth that is in process of forming and which will make the four branches of this fourth round.”⁴ And about these branches the Tibetan states that they “are and will be closely inter-allied and will work in the closest co-operation, being all focused and under the control of the Chohan at *Shamballa*. The heads of each of the four branches communicate with each other frequently and are really like the faculty of one stupendous university, the four schools being like the various major departments of the foundations – like subsidiary colleges. The aim of all is the evolution of the race, the object of all is to lead all to the point of standing before the One Initiator.”⁵

The Tibetan also states that the branch of the occult school that is most important for the West is the Himalayan School. This is in any case so for all who belongs to the so-called fifth root-race, while the fourth branch of the school is the most important one for the emerging sixth root-race. And about this latter school the Tibetan states somewhat cryptically: “The Master R. – and one of the English Masters are concerning Themselves with the gradual founding of the fourth branch of the school, with the assistance of the Master Hilarion. Ponder on these imparted facts, for the significance is of profound importance.”⁶ Furthermore the Tibetan states that this school “will have its headquarters in the Occident at some place not yet disclosed”.⁷

It is with this as a backdrop that the Tibetan then makes his prediction about the founding of a number of occult schools which will be affiliated with one or another of the four central divisions of the basic occult school.

He mentions seven preparatory schools each affiliated to one of the seven advanced schools.

Preparatory School	Advanced School
1. Greece or Syria	Egypt
2. Middle West, USA	California
3. Southern France	Italy
4. Scotland and Wales	Ireland
5. Sweden	Russia
6. New Zealand	Australia
7. Japan	China

³ *Letters on Occult Meditation*, p. 302.

⁴ *Letters on Occult Meditation*, p. 304.

⁵ *Letters on Occult Meditation*, pp. 304-305.

⁶ *Letters on Occult Meditation*, p. 305.

⁷ *Letters on Occult Meditation*, p. 304.

Then concerning the actual founding the Tibetan says: “Now, I would earnestly call to your attention that the schools will make but small beginnings and will be launched in a way that will appear at first as too unimportant to be noticeable. A beginning will be made with members of the different occult schools, such as the esoteric sections of the Theosophical movement, and others. The work in Britain, America and Australia is already in process of inception, whilst that in Sweden will shortly be on foot. The others will follow at slightly later dates.”⁸

It was in letters written during the autumn of 1920 (first published in the 1922 edition of *Letters on Occult Meditation*) that these fascinating predictions were made. And there is every reason to ask the question how the preparations have turned out. Judging from the choice of words it seems as if the operation ought to presently be in full swing. At the same time the Tibetan discusses the timing of the setting up of the schools in another passage in *Letters on Occult Meditation* where he says that “you (...) must bear in mind that the schools wherein the preparatory work and earlier grades are found will be first in order of time, and are in process of founding now, or will be founded during the period immediately preceding the Coming of the Great Lord”.⁹

As it is now 85 years since the Tibetan wrote that “the work in Britain, America and Australia is already in process of inception, whilst that in Sweden will shortly be on foot”, this quite likely means that the valid alternative concerning at what moment in time the founding will take place is the latter one. A position that is also supported by his statement in *The Rays and the Initiations* that “a study of what I have here outlined as basic requirements will show that the esoteric schools about which I wrote in *Letters on Occult Meditation* lie far ahead in the distant future”.¹⁰

The key to an understanding of these varying statements as to when the schools are to be founded is given by the Tibetan in *Esoteric Psychology – I* where he says about one of his predictions dated 1955 that “the time of that end rests in the hands of awakened humanity. The margin of difference will also be only between one hundred and three hundred years.”¹¹

But however difficult it may be to gather an exact time for the founding of the schools from the different statements of the Tibetan it is interesting to look a little closer into the reactions to his predictions and how the present situation actually is when it comes to the manifestation of the occult schools. These are questions not all that simple to answer. From an international perspective it is evident, however, that there are persons who are of the opinion that they have already started one or other of the schools, while others explicitly say that they are working in that direction and yet others are more modest and are satisfied with stating that they are in any case sowing

⁸ *Letters on Occult Meditation*, p. 309.

⁹ *Letters on Occult Meditation*, p. 308.

¹⁰ *The Rays and the Initiations*, p. 123.

¹¹ *Esoteric Psychology – I*, p. 368.

seeds in the hope that they eventually will flower forth into one of the predicted schools.

What is common for these different initiatives is that irrespective of what they are claiming to do they have their main emphasis on esoteric education of a theoretical nature. Some of these are high-quality initiatives, and are run by sensible and well-informed leaders. Other initiatives are perhaps less prominent, but generally these initiatives are very valuable since they do contribute to meeting the demand for basic esoteric education. In a period where the mind is generally trained in secularized and materialistic reasoning and where there is moreover great impatience and a restless longing for “quick results” and where therefore the esoteric teaching often, or at least initially, seems abstruse and intellectually demanding, it is excellent with initiatives that can be supportive during the study process. And if the theoretical studies are supplemented by training in occult meditation it is even better, and this is also often the case.

But if these esoteric educational initiatives on the other hand are judged as expressions of a strategy for manifestation of one or other of the occult schools predicted by the Tibetan the picture is not as uncomplicatedly positive. Actually the strategy is associated with several decisive shortcomings. This becomes particularly evident if one gives prominence to three important aspects of the Tibetan’s instructions concerning the occult schools.

The first problem concerns the location, and here the Tibetan is very clear. He says in *Letters on Occult Meditation* that “it will be found later on, when the Occult Schools are founded, that they will be situated where some of the old magnetism yet lingers, and where in some cases certain old talismans have been kept by the Brotherhood with just this aim in view”.¹² The location is consequently very important. The schools should either be located at places where the schools of the Mysteries have been located earlier or where the Hierarchy has been foresighted enough to have placed in good time a talisman so that the magnetism would become sufficient for a specific location to accommodate a school.

For it to be at all possible to start an occult school one must find the location. This does certainly imply something more than contacting a real estate agent. In view of the fact that the Tibetan describes the school leaders of the preparatory schools and the advanced schools both as clairvoyant and as accepted disciples and initiates respectively the choice of location must be a matter of perception and nothing else. And the perception needed is a guiding contact with a Master because as the Tibetan explains in *Letters on Occult Meditation* there is a Master behind the work of every school.

This means that however important and excellent much of the esoteric education is that is pursued by the agency of different international and other teachers it must at least be associated with the right location before there is at all reason to state that an

¹² *Letters on Occult Meditation*, pp. 306-307.

occult school has seen the light of day. And the right location is consequently not any location that one can afford to have at one's disposal for a longer or shorter time but the magnetised location that is revealed to the leader of the school in his guiding contact with the Master.

Concerning this subject – i.e. guidance from the Masters – pitfalls certainly do exist. And the Tibetan calls attention to the greatest of them all in *Esoteric Psychology – II* when with typical straightforwardness he states “the guidance to which the adherents of many esoteric schools so often respond is not that of the Hierarchy but that of the astral reflection of the Hierarchy; they respond therefore to an illusory, distorted, man-made presentation of a great spiritual fact. They could, if they so chose, respond to the reality.”¹³

It should also be pointed out that the emphasis given to the right location does not have its basis in some kind of opinion about the beauty of the landscape or other points of view relating to taste but in the fact that the magnetisation of the right location is needed if the given education is to have the required quality. It is especially a matter of what the magnetism of the locations means for the meditation and the other inner work done at the school. The location, which may seem to be a matter of something external and therefore not that important, is in reality a very vital factor for the securing of the quality of the education. Occult schools can in other words only pursue their work where their work ought to be carried out.

The other problem concerns an important aspect of the education itself, namely its emphasis on service. On this point the Tibetan is very clear. Concerning the preparatory schools there is a strong emphasis on the importance of service, and service not as a theory but as a life-transforming practice. The Tibetan states “the preparatory school above all things concentrates on the development of the threefold lower man, and his training in service”¹⁴. And therefore the preparatory school “will be situated amongst the working sons of men, so that by his reactions and interactions in association with them, in service and struggle, the pupil may learn to know himself”¹⁵.

To fully clarify the extent of the importance of service it is necessary to enter more deeply into the Tibetan's views on what kind of education he thinks will be given at both the preparatory and the advanced schools. He speaks very clearly about this matter in *Letters on Occult Meditation*: “In both these schools, the basic instruction is meditation in all its grades. Why? Because in occult schools information, clear instructions, or a conglomerate of facts are never given, nor are the exoteric textbook methods ever employed. The whole aim is only to put the student in the way of finding out for himself the needed knowledge. How? By developing the intuition through meditation, and by the attainment of that measure of mental control that will

¹³ *Esoteric Psychology – II*, p. 485. If this comment is applicable to any of the schools that claim to be one or other of the occult schools predicted by the Tibetan is not a subject taken up in this account.

¹⁴ *Letters on Occult Meditation*, p. 312.

¹⁵ *Letters on Occult Meditation*, p. 312.

permit the wisdom of the Triad to pour down into the physical brain, via the causal.”¹⁶

This means that an intellectual approach to the often very intellectually demanding higher esoteric knowledge is completely insufficient. In reality the student misunderstands – often without him understanding this – the esoteric knowledge that he is unable to verify intuitively as true in his own inner being. Therefore meditation is the central subject in the occult schools. In these schools there does of course exist a realisation of the difference between ordinary worldly knowledge and esoteric knowledge. The first-mentioned is accessible to the lower mind while the esoteric knowledge of course can be formulated on this intellectual level, but its real essence is not accessible to the lower mind. The abstract mind and the intuition must be engaged if the esoteric knowledge is to be really accessible, i.e. if, as the Tibetan expressed it in the earlier quotation, the wisdom of the triad will be permitted “to pour down into the physical brain, via the causal.”

Therefore the education of the occult schools is not a matter of letting a restless and ambitious mind rush off to gather a lot of detailed knowledge about esoteric subjects. That sort of thing only contributes to intellectual pride and other illusions that enlarge the gap between those who occupy themselves with esotericism and so called “common people”. To be sure esoteric development necessitates that the lower mind receives its required attention, but according to the Tibetan the preparatory schools ought to provide this by offering “an environment wherein many and varied human contacts will be made, and where the concrete knowledge of the world of men will be easily available (music, libraries, and lectures), for in the preparation of true occult training the astral and mental equipping of the student will be one of the first considerations”.¹⁷

This means that especially the preparatory occult schools are not to devote themselves to esoteric knowledge to a greater extent than is motivated by or is in accordance with the development of the student’s ability to meditate. If a student has strong intellectual ambitions and skills within the domains of the lower mind these must be put to use within the field of worldly knowledge or else he runs a risk of unbalanced development. The self-knowledge that the student would get if he would dedicate himself too much to intellectual exercises within the field of esoteric knowledge would be distorted by all kinds of illusions. And it is of course with deep understanding of this that the Tibetan stresses that the preparatory occult school “will be situated amongst the working sons of men, so that by his reactions and interactions in association with them, in service and struggle, the pupil may learn to know himself”.

In occult education there must consequently be a balance between meditation, intellectual studies of both worldly and esoteric things and service. This balance is indispensable if the student is to be able to develop that degree of self-knowledge –

¹⁶ *Letters on Occult Meditation*, pp. 312-313.

¹⁷ *Letters on Occult Meditation*, p. 312.

connected with the soul-infusion of the personality – needed for the door to the advanced school to be opened for him.

The problem with intellectual instructions about esoteric subjects is that service runs a risk of becoming a theory among others. But the transforming power of service has nothing to do with theories. Service is a life-transforming practice and not a theoretical exercise or speculation. The preparatory occult schools must be based on an understanding of this, because if they are not the education given is at the most preparatory to the preparatory school, irrespective of all claims.

The third problem has to do with how a group must function if it is going to have the power to “earth” an occult school. However important the leader is in the building up of an occult school it is not “a one-man-show” but a group task. And not any group task! It is already clear that the building up of the occult schools predicted by the Tibetan is an integral part of what is called the restoration of the Mysteries, and this is an aspect of that greater course of events called the externalisation of the Hierarchy which involves a process where the Masters will incarnate together with the Master of the Masters, Christ Himself. The reappearance of the Christ, in itself not exactly a small matter, is consequently an integral part of an historical context involving a process that will see to it that conditions which has not existed since Atlantean times will again become a reality.

When viewed in this context it is hardly surprising that the groups which have undertaken to manifest the occult schools must live up to high demands. Certainly not any group of spiritually and esoterically inclined idealists will do.

Nor is it enough if there is one person in the group, i.e. the leader, who has the necessary Master- and Ashram-connection, but the group must in all probability function according to the fourteen rules for group initiation that the Tibetan comments upon in *The Rays and the Initiations*. This is perhaps not set out in plain language in any of the Tibetan’s books but in *The Rays and the Initiations* he does say: “I would call to your attention that in the Fourteen Rules for Applicants and in the Fourteen Rules for Disciples and Initiates you have the two great foundational courses of the coming Schools of the Mysteries, for which I have prepared the world in *Letters on Occult Meditation*.”¹⁸ And it would certainly seem somewhat peculiar if the group that starts up the school would be unable to function according to these rules if after the founding of the school it is expected to be able to give lessons in the rules in question.

It is also possible to find support for this interpretation in *Discipleship in the New Age – I*. This book, along with *Discipleship in the New Age – II*, deals with the effort made by the Tibetan to get a group to function according to the rules laid down in *The Rays and the Initiations*. And in his introductory comments to this project the Tibetan says about his group: “above all else, it is a group formed to inaugurate the methods of the New Age as regards group work, and the training of disciples and their

¹⁸ *The Rays and the Initiations*, p. 262.

preparation for initiation, along with other groups all over the world who have caught the new vision and are working under the inspiration and the impression of the Masters. The foundation of these schools of the Mysteries which will later be restored to the world and to which I referred in *Letters on Occult Meditation* may be possible if all of you measure up to opportunity. This should be borne in mind. The experiment may fail. Whether it does or not, real profit will in any case eventuate....”¹⁹

This could quite likely be interpreted to mean that the Tibetan’s group is a forerunner when it comes to the ability to work in accordance with those principles that must be followed by those groups, which on their fixed locations, will build the occult schools.

The Tibetan throws further light upon this in his instructions to his group when he says that “disciples in the group of a Master have to love each other with intelligence and an abiding strength and thus release that light and power which will eventually make the group of effective value in the world”.²⁰ This deep and abiding love is consequently a condition that must be met if the group is going to get anything done in the world. And with sufficient group love a group unity will result, and about this the Tibetan says:

“This group unity which will have its roots in united group meditation or in the contemplative life (wherein the soul knows itself to be one with all souls) must work out in some form of group activity. This should demonstrate at once in the group itself and later on – when the unification is more complete – in the world at large. It is in this way that the Masters' Ashrams will be externalised on earth and the Hierarchy function openly on the physical plane and not behind the scenes as hitherto. Then will come the restoration of the Mysteries.”²¹

Now the fact is that the demands made on these groups are very high. The Tibetan didn’t succeed in his work with his own group and he comments upon this and other group experiments carried out by other Masters as follows: “The first objective of these experiments (going on quietly in various places all over the world) is to see if a group of disciples can work together in such a manner that an inner fusion can be seen – by the Masters – to be taking place. The results, hitherto, have not been encouraging. It has, for one thing, been difficult to find disciples who are approximately at the same point in evolution, whose rays are ‘shining through’ adequately, and who can evidence some one quality, or some controlling theme (if I may use such a phrase) which they share in unison and which would suffice to hold them together and prove strong enough to offset personality differences, preferences and barriers. It has not been possible, as yet, to do this. Group after group has been tried and tested out by different Masters in various parts of the world, and hitherto all such attempts have proved failures. When I use the word ‘failure’ I mean failure from

¹⁹ *Discipleship in the New Age – I*, p. 17.

²⁰ *Discipleship in the New Age – I*, p. 10.

²¹ *Discipleship in the New Age – I*, p. 12.

the angle of the planned objective. From the angle of the individual growth of any particular disciple there has not necessarily been failure.”²²

This was written in the nineteen forties and even if a lot has happened in sixty years it is still reasonable to presume that it is “difficult to find disciples who are approximately at the same point in evolution, whose rays are ‘shining through’ adequately, and who can evidence some one quality, or some controlling theme which they share in unison and which would suffice to hold them together and prove strong enough to offset personality differences, preferences and barriers.” But the really interesting thing in this context is that the plan to start an occult school in Sweden (or somewhere else) ought to be a worthy common theme for a group of the kind that we are discussing.

The conclusion to be drawn from this is that the establishing of an occult school in accordance with the predictions of the Tibetan in *Letters on Occult Meditation* demands that precisely this establishing is the common theme for a group that in contrast to the experimental groups that the Tibetan touches upon in his books does not fail to function according to the rules in *The Rays and the Initiations*. And this type of group is of course something entirely different than those more or less loose networks of interested persons that surrounds most of the teachers who are engaged in different esoteric educational initiatives that are more or less clearly claimed to be a stage in or a strategy for the manifestation of the occult schools.

After these analyses of the manifestation strategy that seems to be behind most of the present esoteric educational initiatives having the building up of one or other of the predicted occult schools in view, a comprehensive conclusion can be drawn that the strategy is completely inadequate despite the fact that the presented education in many cases can be of high theoretical quality and therefore most certainly contributes constructively to the task of preparing the ground for both the preparatory and the advanced schools.

Anyway there is no reason to further comment upon these matters. The purpose of the analyses so far done is not criticism, but the clarification of fundamental realities. Furthermore criticism would be completely counterproductive since there are many persons active within these more theoretically and intellectually oriented educational initiatives that have the knowledge needed for them later to be integrated into or even have a central function in a group for the manifestation of an occult school.

So the analyses in this little account is done in the awareness of and with full respect for the Tibetan’s view that “the time must come when these various (and at present) separative esoteric bodies will have to proclaim their identity, when the leaders and workers and secretaries will meet with each other and learn to know and understand each other. Some day this recognition and understanding will bring them to the point where they will endeavour to supplement each other's efforts, exchange ideas with each other, and so in truth and in deed constitute one great college of esotericism in

²² *The Rays and the Initiations*, pp. 208-209.

the world, with varying classes and grades but all occupied with the work of training aspirants and preparing them for discipleship, or superintending the work of disciples as they prepare themselves to take initiation. Then will cease the present attempts to hinder each other's work by comparison of methods and of techniques, by criticism and defamation, by warning and the cult of fear, and the insistence on exclusiveness. It is these attitudes and methods which at this time are hindering the entrance of the pure light of truth.”²³

So now when the Swedish school-group is beginning to make its work and strategy known, it is doing so in the hope that this will enrich and strengthen the entire esoteric group in its work.

The central aspect of the strategy of the Swedish school-group is not to begin from the “top” – i.e. with the esoteric theories and different ideas about the spreading of them by different forms of education – thereby encountering problems with the “earthing” of the school, but instead start work from the bottom up. First comes the contact with the Master and the Ashram which is the key to the development of the necessary group strength, then the recruiting of the group which in its turn is bound up with group development through meditation and service supported by instructions about esoteric theories to an extent that is in harmony with the progress achieved in meditation, and finally the location. And on the right and magnetised location the work with group recruiting and group development is then intensified, primarily due to the location itself and the growing opportunities for service that are and will develop there in accordance with the broad strategy of the school project.

To this might be added the information that a hint of the Swedish school project became a brain-conscious reality for the first time in the nineteen fifties. Then the process accelerated during the seventies and especially during the eighties, and now the location has been found and the work to manifest the school is in full swing.

Before this very brief presentation of the strategy (which in any case gives a general view) can be further elaborated, it is necessary to comment upon a choice connected with the strategy that the school-group has made. A choice which is taken up by the Tibetan in one of his comments on the role of the esoteric schools where he says: “This sense of synthesis is one of the things which the new esoteric schools will develop in their students and neophytes, for it will be the people trained interiorly in these schools who will be the builders of the new world and the trainers of future public opinion. The labels and the names whereby these schools may call themselves mean but little. Many will proclaim themselves as esoteric schools and will communicate nothing of a truly esoteric nature. They will but attract to themselves the gullible and the foolish. There are many such functioning in this manner today. Others may refrain from all outer indication of esoteric and occult training, and yet convey the needed teaching. They will seek to relate the One, the Monad, to the personality, and to evoke in their students a true sense of synthesis.”²⁴

²³ *The Externalisation of the Hierarchy*, pp. 16-17.

²⁴ *The Rays and the Initiations*, p. 121.

Concerning the question of what to call the school the Swedish school-group has in other words chosen not to hoist “the occult flag”. The reason for this decision is that in the same sense that it is not good for a balanced personal development to engross oneself in esoteric theories to an extent that is not justified by one’s actual ability to verify intuitively in meditation the theories as true there are obvious disadvantages to proclaiming esoteric theories in such a strongly secularised environment as the Swedish one, if the purpose of one’s enterprise is to work for a broad societal impact for those values that lie behind the esoteric perspective.

This decision of the Swedish school-group doesn’t include a prediction that the esoteric aspect of the work is always going to be more or less concealed, but the decision is valid for the time being in order to make the work easier in an economically vulnerable initial phase when the acceptance of the enviroing society is exceedingly important. The decision of the Swedish school-group is therefore not an expression of a general perspective on how other groups absolutely must or ought to handle the actual matter.

In this connection it may be worthwhile to call attention to the fact that a decision similar to the one taken by the Swedish group was once taken by the nowadays globally known Italian psychologist Roberto Assagioli. Many are busy with his psychosynthesis without having the slightest idea of how very deeply rooted Assagioli was in esotericism. Some maybe are aware that he did know Alice Bailey personally. But how many know that he was a member of the group – depicted in the two Discipleship-books – that received direct instructions from the Tibetan. Most certainly not many. And the reason is of course that Assagioli immediately came to the decision to surround the truth about the esoteric basis of his psychological method with what he himself called “a wall of silence” to avoid destructive, disparaging and devastating opinions and comments from preventing the future spreading and usefulness of the method totally.

Despite the fact that a similar “wall of silence” surrounds the esoteric basis and purpose of the Swedish school-project, which therefore in the eyes of the world appears at the present time as broadly speaking “any establishment”, it is in this connection possible and necessary to elaborate somewhat on the component parts of the fundamental strategy of the project.

The central aspect is the breadth of the strategy. The idea is not to get some type of theoretical esoteric education started as fast as possible in accordance with the pattern predicted by the Tibetan. Maybe the strategy is best described by a symbolic picture. If so, it could be said that the occult school in Sweden will be like a fully blooming flower on an otherwise very vital and beautiful plant. Hence it follows that what is important now and in the nearest future is to strengthen this plant so that it will come into flower as soon as possible.

But what is this “plant” all about? What kind of activities will be carried on at the right magnetised location in addition to the esoteric school, or what kind of activities will the esoteric school crown?

The key to the answer to this question has to do with a remaining (but slowly receding) glamour from the era of Pisces and the sixth ray, the glamour of the importance and sometimes even the one and only saving power of proclaiming the absolutely correct ideals, which at the same time must be formulated in the exactly correct way. The Piscean era has in many respects been the era of dictatorial idealism, when it was much more important to profess one’s adherence to the right ideals than putting these ideals into reasonable practice. When an esoteric group responds to this glamour the effect is that the group will be working for the esoteric view of men and the world in a strikingly theoretical and intellectualising manner with an emphasis on the importance of a literal interpretation of the esoteric teaching. But however important it may be to work for the esoteric view of men and the world, the coming era of Aquarius and the seventh ray is the era of practical application.

The basic vision of the Swedish school-project is therefore locally and now and in concrete practice bring into being the coming Aquarian age on the chosen magnetised location. The school-project is a matter of letting a seed from the future take root and sprout up in the now. The vision is consequently not limited to the building up of an esoteric school but to build a mini-society that functions according to the Aquarian principles and ideals even if these at least at the beginning must be expressed in worldly terms.

An effort to try to describe the basic vision of the Swedish school-project in worldly terms would read in the following manner:

In its simplest form the heart of the vision can be described as a thesis about the nature of man: and the thesis is that man is not expressing his true and deepest nature by an ego-driven struggle and so called self-assertion but by the serving of others. The school-project is built around an unshakeable belief in the goodness and creative power of man and that these qualities can be liberated, stabilised and best developed if one learns in a group to serve others. This is a profound developmental process where ingrained and crystallised patterns of egocentric self-assertion must be shattered. A process where we will get an opportunity to outgrow our smallness and fear, our competitive desires and our advertising and asserting of ourselves and our distrustful pettiness.

The vision is that the school-project with all its activities will constitute an expression of a personal developmental journey from the false, isolated, fear-ridden and conflict-creating identity of self-centred individualism to that true, open and deeply compassionate identity that makes us all brothers and sisters – fellowmen in the deepest sense of this word – who together experience joy, freedom and creative meaningfulness in the work to fulfil the task of the group.

The vision is that the school-project as a whole will in a downright concrete manner open a portal that makes it possible to leave a world of ego-driven struggle and enter into a world where we humans instead are the servants of each other.

This vision of the liberation of the higher possibilities of man is at the same time intimately connected with the vision of how a new and better society is going to be built. Therefore the vision is that when the school-project is realised in its entirety it is a mini-society where all the central societal activities and functions are carried out in accordance with the principles expressed by the vision. The vision of the societal role of the school-project is therefore that it will constitute a mini-society that contains at least most of the functions of a complete society, and where the different activities are carried out in a manner that in actual practice demonstrates a vision of man and a philosophy of social organisation with the potential to contribute to a solution of the severe global crises and problems that at the present time are so formidable.

From a broader perspective the vision of the school-project entails the building locally and now of the society of the future, and this society is not going to be built in closed and arrogant utopian isolation but in full openness and cooperation with the surrounding society. In full accordance with the emphasis put on the importance of service as a means for the individual to realise his higher possibilities the school-project is going to be a server of men, society and the world.

The pedagogical idea behind all the different aspects and activities of the school-project (with the exception of the occult school) is to offer all kinds of individuals from the rest of society opportunities to interact. This interaction can be brought about by participation in different types of courses (for instance in leadership) or by making use of offers of different types of social services (for example care, nursing, rehabilitation and ordinary education) or by making use of offers of other commercial activities which the school-project may have the necessary competence to run. The idea is of course that this interaction with the surrounding society will result in both the theoretical and practical impartation of the meaning of those principles that can serve as a basis for the building of a society where men are the servants of each other. And when this is functioning optimally the encountering of the different activities of the school-project will give the involved persons such clear and profound insights that the foundational values of the school-project will become a vital part of that philosophy of life which henceforth will characterise their conduct and practical contributions to their society.

Expressed more simply the point of the school-project as a whole is to exert a positive influence on individual human beings and the surrounding society through the power of good example.

At the same time all of this is an economic activity. And this economic activity can in principle be said to have three purposes.

1. To offer richly varied opportunities for personal growth through service. This of course concerns all involved in the school-project including the students at the occult school.
2. To give to those actively involved in the school-project opportunities to earn a decent living as well as generate a surplus to be used partly to finance different types of philanthropic activities and partly to finance the occult school that in accordance with the Tibetan's wish is going to be free of charge
3. To try to contribute to profound changes in the approach to the economy and economic activities. And this to be done with the purpose of supporting the changes needed to give room for the human form of life and society within the limits set by ecological realities.

How far on the path to realisation of its vision has the school-project then come? Two answers to this question can be given. On a concrete level the answer is that the school-project is still at the beginning of its build-up. Quite a lot of facilities are already in place, such for example as are needed for coming educational activities, and a relatively comprehensive operation is going on. But large building schemes are necessary and planned. In relation to the ultimate goal it is actually only the first foundation stones that are being laid.

On the subjective level the work has progressed much further. The vision of the school-project has been realized to the extent that there is a seed group on the chosen location that functions according to the principles that the Tibetan describes in *The Rays and the Initiations*. During the recruitment and group-training (that so strongly accentuates service) the group has already shown its strength, since the group members have themselves financed and by their own efforts built and now also are running the existing establishment. There is also reason to believe that the strength of the group is sufficient for it to preserve and develop its depth of insight into the applicable principles so that it can slowly but surely expand its hardworking circle during the imminent phase of expansion and enlargement. In other words the group stands ready to take its full responsibility for the development of the entire future-creating power of the project.

How can then those interested support the school-project?

The subjective basis for this support must be an intuitive perception or inner disclosure of a sense of belonging and responsibility related to the project. The idea behind this statement is that many who belong to the group that is going to realise the project are not yet clearly aware of this fact. Those who subjectively so to say had the first places in the queue have already gathered and do constitute the presently existing seed group; others are on the periphery of this group and are gravitating towards the centre as the activities of the school-project develop, and still others are slowly beginning to ponder upon their relationship to the school-project as they are becoming aware of its existence and far-reaching purpose.

This process where different people are recruited for various duties in the work in order to realise the vision of the school-project must and can only function according to the principles of the intuition. The speed of this recruitment will of course be determined by the speed of the enlargement and at what rate new activities can be started up. And that rate is determined by the supply of money.

Consequently there are in principle two main types of support for the school-project: work and money, i.e. contributions to the financing. The overshadowing problem is, however, that the present economic activities of the school-project are not strong enough to generate the surplus needed for the planned expansion in accordance with the vision. Therefore economic contributions to the project are at present undoubtedly the most important form of support.

Since the school-project is consistently based on the foundation that is evident from this account specific demands must be met concerning what type of financing is possible and acceptable. To clarify the meaning of this statement it is now necessary to look a little closer into the subject of money.

Since money as a phenomenon is so very involved in all kinds of strong human desires it is a large and difficult subject. Money is actually involved in everything that has to do with strong human desires since money in our money-governed world is enabling now this and now that which can be regarded as desirable with an intensity varying from completely decisive to “well it would perhaps be OK anyway”.

Money is furthermore almost as agony-generating as air. We feel that we need money for our survival and well-being, and every threat to that assured supply that we have decided is our need arouses the feeling that our whole existence is at stake. It is experienced as a threatening suffocation. And the most desperate things can therefore take place in relation to money. Murder, robbery and fraud are one thing, but there is in all likelihood also desperation, maybe with higher status, even style and finesse, in demands for salaries and pensions in the multimillion even the billion bracket.

The money endowed with the most dubious emotions and concepts is the money usually called “black”. This black money can be divided into money that is blacker than black and money that is just black. The money blacker than black is then generated in connection with heavy, large-scale, organised crime, for instance smuggling of drugs and weapons, trafficking etc. etc. while ordinary black money is generated by everyday shady dealings on a small scale in order for instance to evade some taxes.

The money blacker than black is usually in need of so-called laundering, while the money blackened by everyday shady dealings shifts through tones of grey with the result that it does not differ that much from the so-called white money that constitutes the ordinary economy.

This white money is consequently not soiled with what is dubious from the perspective of the law, but that does not mean that it is not soiled at all, because it is

charged with that whole battery of desire and anxiety that we have already briefly touched upon. So the difference between white money and the money blackened by everyday shady dealings is actually not that great. In a way it is all about black and white money with shades of grey.

The reason for this categorisation of money is that it makes it easier to analyse how different sorts of money are spent. The spending of the really black money does of course reflect the crudest egotism and the lowest morality. This money is in the service of self-interest in a manner most destructive for the rest of the society.

The white money and to a certain extent also the black money with a shade of grey is spent within the scope of socially accepted self-interest. And the money that is not spent on goods and services needed for daily survival or well-being is transferred to different systems for investment as for instance banks, insurance companies and stock exchanges. The essential aspect of the handling of this “surplus money” is the adjustment between risks and the level of return.

But in addition to this handling of “surplus money” focussed on survival, or on well-being and self-interested returns there is a sector of the economy where the motives of self-interest strictly speaking do not exist at all. This is the sector of the economy that is based on donations to what is usually called charitable causes. Lately for instance in connection with the catastrophic tsunami this sector of the economy demonstrated a tremendous power thanks to many persons and companies donating money to organisations with the purpose of helping people in distress.

This action, i.e. the lifting of money out of the sector of the economy that is governed by self-interest, does mean that this money in a certain sense is laundered irrespective of its original colour. Of course it can and does probably occur that black money is given to charitable causes, but white money is most commonly used in this connection. And by the donation itself this money will become whiter than white. So from being charged by self-interest this money is instead charged with good will. A good will that the recipient, irrespective of whether it is an individual person or organisation, takes part in and is influenced by.

Donations given with a pure heart have tremendous power. Especially if they are given not from a surplus but from the money intended for one's own immediate needs. Quite recently this was powerfully illustrated in a news report on TV about Swedes hit by the tsunami who had in Thailand received help that shook them deeply. “If a Thai has two shirts he gives you both” said for instance a man with tears in his eyes. An experience like that can be a turning point in the life of a human being.

With these different categories of money as a background it is now possible to clearly describe what kind of financing of the school-project that is possible, conceivable and desirable.

Generally speaking there are four ways in which money can be left at the disposal of others. In addition to donations we are talking about investments, loans and sponsoring.

The nature and power of donations have been already sufficiently analysed, but the three other categories must be somewhat enlarged upon.

Investments are something that both individuals and companies can devote themselves to. And both white and black money is used in this connection. This is an activity that to a very large extent has to do with returns for self-interest. It is true that so called ethical investments are gaining ground, but that does not change the fundamental state of the matter that economic self-interest is essential when it comes to investments. And this is so even if the organisation receiving the investment is running an operation which can be honourable and even deserving of support.

Concerning loans the picture is more complicated. When financial institutions active within the white sector like banks grant them this is of course a commercial activity with monetary yields in view. The motives will then be related to those that generally dominate in the field of investments. With reference to private loans the scope increases from usury perhaps backed with threats of brutal violence to an activity bordering on a donation.

Sponsoring is a form of support used by companies not for direct financial returns but to exert a positive influence on the image of themselves. This is of course motivated by a combination of a genuine wish to be of support (of greatly varying strength) and a secret hope that it all will promptly be a paying concern, i.e. function as exceptional advertisement.

Of these possibilities of financing the school-project, investments and loans in an ordinary commercial sense are ruled out. This would be to use the wrong kind of money, i.e. money charged with motives that are not in harmony with the vision of the school-project. Furthermore it is impossible according to Swedish law to invest in that type of trust that has been chosen as the appropriate organisational structure for the school-project.

Loans where the lender is explicitly in tune with the purpose of the project and where the conditions are as favourable as the tax legislation allows is, however, an acceptable form of financing.

Sponsoring is also a conceivable form of financing if there exists a sufficient affinity between the sponsor and the school-project.

Donations are of course the best form of financing, not least because this is the right kind of money. The important thing is the power of the donation to liberate and strengthen the good will of both the giver and the receiver.

Interestingly enough the Tibetan discusses the question of money very thoroughly in some of his books, and he also recommends a meditation with the sole purpose to attracting money to projects in line with the purposes of the Hierarchy.²⁵ The reason is of course the difficulties to get enough resources for projects not aimed at personal economic gain. And the Tibetan introduces his meditation with the following powerful appeal:

“Millions are needed to spread the required knowledge of the hierarchical Plan; millions are needed to further the work of men of goodwill; millions are needed to educate the masses in the fact that He for Whom all men wait is on His way back to ordinary visibility. The billions which are spent at present on luxuries, on expensive and unnecessary objects of desire, the billions (and, my brother, it is billions, as world statistics show) which go towards the purchase of candy, liquor, tobacco, jewellery and expensive furs, the millions which go in the violent search for excitement and for ceaseless nightly pleasure and, finally, the billions which go the way of armed conflict in all nations must be deflected towards those expenditures which will make the plans of the Hierarchy possible, which will aid humanity in its search for the new, spiritual and free way, and which will therefore bring into being the new civilisation. Billions are required to overcome the materialism which has dominated mankind for untold aeons; billions are also needed to bring about the reconstruction of human affairs and thus purify and beautify our modern world to such an extent that the Christ can appear among men.”²⁶

The Tibetan is of course also clearly aware of the difficulties associated with the breaking of the power that materialism and the thinking of personal gain have over money. He discusses this in detail in *The Reappearance of the Christ* and there his conclusion is:

“There are two groups who can do much: those already using the financial resources of the world, if they will catch the new vision and also see the handwriting on the wall which is bringing the old order down in destruction, and, secondly, the mass of the good, kindly, people in all classes and spheres of influence.

Men of goodwill and of spiritual inclination must reject the thought of their relative uselessness, insignificance and futility, and realise that now (in the critical and crucial moment that has come) they *can* work potently. The Forces of Evil *are* defeated, though not yet ‘sealed’ behind the door where humanity can put them and which *The New Testament* foretold would happen. Evil is seeking every avenue available for a new approach but – and this we can say with confidence and insistence – the little people of the world, enlightened and selfless in their viewpoint, *exist in sufficient numbers to make their power felt* – if they will. There are millions of spiritually-minded men and women in every country who, when they come to the point of

²⁵ In *Discipleship in the New Age – II*, pp. 228-231.

²⁶ *Discipleship in the New Age – II*, pp. 225-226.

approaching in mass formation this question of money, can *permanently re-channel it*. ”²⁷

The next building project in the plans for enlargement is a building designed to house on the one hand a medical spa as a first step towards a coming centre of complementary medicine and on the other hand first-rate accommodation for participants in coming educational programmes. The strategic reason for this project is that the activities planned to take place in this building have excellent prospects of becoming the economic motor in the school-project that in contrast to the present economic activities is big enough to generate resources for at least a first phase in the continued expansion in accordance with the vision behind the school-project.

The executive team of the Swedish school-project do as a conclusion hope that this presentation will have given a sufficiently clear and inspiring picture of what is going on and is therefore addressing an appeal to both the Swedish and the international esoteric group²⁸ about generous economic support.

Since the project is, as has already been mentioned, surrounded by “a wall of silence” no direct contacts can at present be established between the interested individuals and the school-project itself. But an indirect channel of contact has been established. This means that all those who in their innermost being experience a strong intuitive prompting to support the project are called upon to contact Stiftelsen Tibetanens Bokfond.

The Tibetan is here given the last word:

“I make no further appeal for your help. I have been endeavouring to educate you in the new ideals and in the work of the New Group of World Servers. The responsibility for right action and for the effort to reach the public rests upon the aspirants and disciples of the world who read my words. There is nothing that I, personally can do. It is your time (and all of you, without exception, can give some) for which Christ and humanity are today calling. It is your activity and skill in reaching those you can reach for which we make demand. It is your money that is needed to enable us to reach the interested public. It is your meditation and intense inner cooperation which will construct that channel through which the spirit of peace can work and the forces of Light enter. The Hierarchy waits. It has done all that is possible from the angle of Its opportunity. The Christ stands in patient silence, attentive to the effort that will make His work materialise on earth and enable Him to consummate the effort He made 2000 years ago in Palestine. The Buddha hovers over the planet, ready to play His part if the opportunity is offered to Him by mankind. I beg you to note what I here have said. Everything now depends upon the right action of the men of good will.”²⁹

²⁷ *The Reappearance of the Christ*, pp. 176-177.

²⁸ The Swedish version of this text has been widely distributed in Sweden and is also published at the website of Stiftelsen Tibetanens Bokfond www.tibetanensbokfond.se.

²⁹ *Esoteric Psychology – II*, pp. 750-751.