

The Way to the Occult School Group

Three years have now passed since the booklet *The Swedish Occult School*¹ was first published. The purpose of the publication was above all to try to reach those individuals who on the soul plane are members of the school group even though they themselves are not aware of it. This awareness can of course in principle be awakened at the first reading through a single instantaneous breakthrough of a soul realization of the clearest and most unequivocal kind. But the most common reaction is a more quiet and recurring intimation that works over time and gradually gets clearer and clearer; an intimation that you as a person are on your way towards the school group, towards integration into it and into the school activity itself, even if you as yet are unable to clearly see how this is going to happen. Another way of expressing what is occurring is to state that among our many internal voices there gradually develops a deep conviction that the statement that a Swedish occult school is at present being established seems to be true enough for other possible alternatives to slowly but surely appear to be less and less interesting even if you yourself do not know, or have been unable to get outer confirmation as to where the school group in question is operating on the physical plane.

When this soul idea that one belongs to the school work begins to take root many reactions arise. In their various ways they are all related to the central question that everyone who is trying to come to grips with his or her relation to the school must ask and find an answer to. And this question has to do with whether you have giving or receiving in view. Those who have receiving in view can for example think about their ambitions concerning spiritual development and start wondering when these are going to be fulfilled by the school, while those who have giving in view instead are thinking about what kind of contribution they could make to the group and its work. Those who have giving in view are consequently beginning to meditate on what their contribution to the establishing of the Swedish occult school could be, and also on how they as individuals can develop their capacity to contribute during the remaining period of preparation until they are at the point of objectively having to take the step of letting themselves be integrated into the school group and its work.

For an individual, the way to the school group does not therefore unfold through intense thinking about and fantasies about what the school may be able to offer and of what personal use this could be, but through thinking about how to contribute as a person to the building and development of the school and how to further develop his or her ability to give while one is waiting for the time when that person's soul contact has become so clear and strong that that person will be able to "find" the school group externally. The way to the school is therefore basically a matter of the individual's capacity and readiness for service.

Since service is a trite and not sufficiently well understood and pondered concept in esoteric circles it is appropriate to make some hopefully clarifying reflections on the nature, role and power of service.

¹ Is available at www.tibetanensbokfond.se/index_e.htm.

Firstly, what must be clarified is that the capacity and readiness for service is consequent upon the degree of soul contact and soul awareness that one, as an individual, is in possession of. The Tibetan expresses himself very clearly on this point: “Service can be briefly defined as the spontaneous effect of soul contact. This contact is so definite and fixed that the life of the soul can pour through into the instrument which the soul must perforce use upon the physical plane. It is the manner whereby the nature of that soul can demonstrate in the world of human affairs.”²

This means consequently that soul contact is the cause, while service is an effect of this cause. And the Tibetan then further clarifies his view on the nature and deepest basis of service in the following manner: “Service is not a quality or a performance; it is not an activity towards which people must strenuously strive, nor is it a method of world salvage. This distinction must be clearly grasped, or else our whole attitude to this momentous demonstration of the success of the evolutionary process in humanity will be at fault. Service is a life demonstration. It is a soul urge, and is as much an evolutionary impetus of the soul as the urge to self-preservation or to the reproduction of the species is a demonstration of the animal soul. This is a statement of importance. It is a soul instinct, if we may use such an inadequate expression and is, therefore, innate and peculiar to soul unfoldment. It is the outstanding characteristic of the soul, just as *desire* is the outstanding characteristic of the lower nature. It is group desire, just as in the lower nature it is personality desire. It is the urge to group good. It cannot, therefore, be taught or imposed upon a person as a desirable evidence of aspiration, functioning from without and based upon a theory of service. It is simply the first real effect, evidenced upon the physical plane, of the fact that the soul is beginning to express itself in outer manifestation.”³

In the public consciousness the concept of service is associated with work for well-intentioned purposes based on different forms of idealism. Most people also have a feeling that from an historical perspective there is some kind of spiritual or religious inspiration behind the desire to do good deeds. And in our modern times there is unquestionably an abundance of more or less idealistic organizations or activities which on the basis of in some cases exclusively spiritually motivated and in other cases purely worldly motivated compassion, seek to meet the needs of people who are suffering and living under distressing circumstances.

In this context there is of course reason to bring up the very rapid development of new NGOs (Non-Governmental Organizations) dedicated to different types of issues of importance for humanity such for instance as human rights, environmental problems, assistance related to food supply, health care and education or in connection with catastrophes etc. This rapid development can of course be interpreted as an indication that humanity’s soul contact and sense of responsibility is gradually growing and leading to different initiatives that can be seen as expressions of the urge of the soul to serve.

² *Esoteric Psychology – II*, 124-125.

³ *Esoteric Psychology – II*, 125.

The Tibetan however points out that it is important to understand the difference between various forms of service from the perspective of which centre is mainly engaged in the concrete realization of the underlying soul energy. In *Esoteric Psychology – II* the Tibetan speaks in no uncertain terms when he states: “the service rendered today is what it is because the response of men (...) is being registered at present in the astral body and is working out through the solar plexus. This accounts for the emotional nature of most of the service rendered in the world at this time; it is responsible for the hatred engendered by those who react sensitively to suffering and who, because of their emotional identification with suffering, lay the blame for the distressing conditions encountered upon a person or a group of persons. It is responsible also for the generally unsatisfactory nature of much of that which is now being done to relieve conditions. It is unsatisfactory from the higher angle of the soul.”⁴

The Tibetan clarifies his position by mentioning different examples of how the service rendered by an individual is influenced by the underlying soul energy being transmitted through the astral body and the solar plexus, i.e. is modified by the personality. He says: “Service is frequently regarded as an endeavour to bring people around to the point of view of the one who serves, because what the would-be server has found to be good and true and useful, must necessarily be good and true and useful for all. Service is viewed as something we render to the poor, the afflicted, the diseased and the unhappy, because we think we want to help them, little realising that primarily this help is offered because we ourselves are made uncomfortable by distressing conditions, and must therefore endeavour to ameliorate those conditions in order ourselves to be comfortable again. The act of thus helping releases us from our misery, even if we fail to release or relieve the sufferers.

Service is frequently an indication of a busy and overactive temperament, or of a self-satisfied disposition, which leads its possessor to a strenuous effort to change situations, and make them what he feels they should be, thus forcing people to conform to that which the server feels should be done.

Or again, service can grow out of a fanatical desire to tread in the footsteps of the Christ, that great Son of God Who ‘went about doing good’, leaving an example that we should follow in His footsteps. People, therefore, serve from a sense of obedience, and not from a spontaneous outgoing towards the needy. The essential quality for service is, therefore, lacking, and from the start they fail to do more than make certain gestures. Service can likewise be rendered from a deep seated desire for spiritual perfection. It is regarded as one of the necessary qualifications for discipleship and, therefore, if one is to be a disciple, one must serve. This theory is correct, but the living substance of service is lacking. The ideal is right and true and meritorious, but the motive behind it all is entirely wrong. Service can also be rendered because it is becoming increasingly the fashion and the custom to be occupied with some form of service. The tide is on. Everybody is actively serving in

⁴ *Esoteric Psychology – II*, 123.

welfare movements, in philanthropic endeavours, in Red Cross work, in educational uplifts, and in the task of ameliorating distressing world conditions. It is fashionable to serve in some way. Service gives a sense of power; service brings one friends; service is a form of group activity, and frequently brings far more to the server (in a worldly sense) than to the served.”⁵

After these not very ingratiating judgements it will perhaps come as no surprise that the Tibetan is of the opinion that “in spite of all this which indicates wrong motives and false aspiration, service of a kind is constantly and readily being rendered. Humanity is on its way to a right understanding of services; it is becoming responsive to this new law (the Law of Service) and is learning to react to the steadily imposing will of that great Life who informs the constellation Aquarius, just as our solar Logos informs our solar system and our planetary Logos informs our earth planet.”⁶

Despite the fact that a large part of the service rendered by humanity is coloured by the solar plexus and controlled by personality motives the Tibetan is in other words of the opinion that a movement in the right direction is going on. And he therefore paints the following vision: “When, however, the service rendered is based upon a mental response to humanity's need, then the whole problem is lifted out of the veil of illusion and out of the valley of the world glamour. Then the impulses to serve are registered in the heart centre and not in the solar plexus, and when this is more generally the case, then we shall have a happier and more successful demonstration of service.”⁷

To begin with what is needed for service to be an expression of the full power of the soul is consequently the awakening of the heart centre, that emotionally polarized humanity focuses itself mentally and that the solar plexus energy is transferred to the heart. The Tibetan calls the development here referred to an unfolding of “the consciousness of the heart” and he describes this as the development of true feeling. He then states that this development “is the first step towards group awareness. This group awareness and this identification with the feeling aspect of all groups is the quality which leads to service—a service to be rendered as the Masters render it, and as the Christ demonstrated it for us in Galilee.”⁸

For service to reach its full power the urge of the soul to serve must consequently be registered not by the astral body and solar plexus but by the mental body and the heart. And when this transferring of the solar plexus energy to the heart begins, then the individual human being also begins that part of his development which means that he or she is following the path of service. The Tibetan says regarding this: “When (...) the natural impetus of the man in incarnation is to be an expression of the soul, and when this rhythm can be established as a natural daily expression, the

⁵ *Esoteric Psychology – II*, 121-122.

⁶ *Esoteric Psychology – II*, 122.

⁷ *Esoteric Psychology – II*, 122.

⁸ *Esoteric Psychology – II*, 122-123.

man begins to 'stand in spiritual being' and the life which pours through him, gently and naturally, will then have an effect upon his environment and his associates. This effect can then be called a 'life of service'."⁹

The fact is, however, that the personality does not give up its ability to obstruct the soul flow straight off. The Tibetan just points out that when the inflow of soul energy is trying to mould the personality into an obedient server of the soul we see the beginning of "a painful process of detachment"¹⁰. This development is characterized by "a long effort to let the life flow through, whilst steadily the personality throws up one barrier and obstruction after another."¹¹

Generally speaking, as soon as the soul has achieved some success in getting the unruly personality under a certain control "then the life of the soul will begin to flow through the man to others, and the effect in a man's immediate family and group will be to demonstrate a real understanding and a true helpfulness. As the flow of life becomes stronger through use, the effect will spread out from the small surrounding family group to the neighbourhood. A wider range of contacts becomes possible, until eventually (if several lives have been thus spent under the influence of the Law of Service) the effect of the outpouring life may become nationwide and worldwide."¹²

Relevant to this matter is also that this development of one's ability to serve "will not be planned, nor will it be fought for, as an end in itself. It will be a natural expression of the soul's life, taking form and direction according to a man's ray and past life expression."¹³

At the same time it must be emphasised that during the first phases of this development of the individual's ability to serve, he or she is basically focussed on expressing his or her personality. At the centre of the attention are *me* and *my* personal spiritual development, *me* and the development of *my* service. The Tibetan describes this in the following way: "When alignment has been effected, when the at-one-ment has been more constantly made, and when the antahkarana (the bridge connecting the higher and the lower) is in definite process of construction, the true nature of service, as practiced by any individual begins to emerge. The first effect of the inflowing force of the soul, which is the major factor leading to demonstrated service, is to integrate the personality, and to bring all the three lower aspects of the man into one serving whole. This is a difficult and elementary stage from the angle of the student in the Hall of Wisdom. The man becomes aware of his power and capacity, and, having pledged himself to service, he begins furiously to serve; he creates this, that and the other channel for the expression of the force which is driving him; he tears down and destroys just as fast as he creates. He temporarily

⁹ *Esoteric Psychology – II*, 127.

¹⁰ *Esoteric Psychology – II*, 127-128.

¹¹ *Esoteric Psychology – II*, 128.

¹² *Esoteric Psychology – II*, 128.

¹³ *Esoteric Psychology – II*, 128.

becomes a serious problem to the other servers with whom he may be associated, for he sees no vision but his own, and the aura of criticism which surrounds him and the strenuous push of the assertive force within him produces the stumbling of the "little ones" and there has to be constant repair work undertaken (on his behalf) by older, more experienced disciples. He becomes the victim, for the time, of his own aspiration to serve, and of the force which is flowing through him. This stage will in some cases fan into flame the latent seeds of ambition."¹⁴

In another context the Tibetan describes what happens to the service rendered "when the personality gets in the way"¹⁵ in the following way: "Then service, as the Teachers on the inner side of life understand it, gets distorted and altered into busyness. It becomes changed into ambition, into an effort to make others serve as we think service should be rendered, and into a love of power which hinders true service instead of into love of our fellow men. There is a point of danger in every life when the theory of service is grasped, and the higher law is recognised; then the imitative quality of the personality, its monkey nature, and the eagerness of a high grade aspiration can easily mistake theory for reality, and the outer gestures of a life of service for the natural, spontaneous flow of soul life through its mechanism of expression."¹⁶

Interestingly enough the Tibetan is also touching upon a pitfall in the development of service that is of special interest for all who are focussed on service in the field of esotericism but who are astrally polarized. The Tibetan describes how the soul force flows through the personality and gives the service-focussed person not only a necessary vision but also the power to cooperate. But this force also finds its way to the astral body. And the Tibetan explains that the soul force "will have a dual effect owing to the condition of the server's astral body and his inner orientation."¹⁷ The first of these effects involves a strengthening of glamour and a deepening of illusion so that the serving individual is lured into what the Tibetan calls "the psychic illusory effects"¹⁸. And when this happens the serving individual will in his conduct on the physical plane be "glamoured by the idea, for instance, of his amazing personal contacts, whereas he has only contacted some group thought-form of the Great Ones. He will be under the illusion that he is a chosen vessel or mouthpiece for the Hierarchy, when the truth is that he is deceived by the many voices, because the Voice of the Silence has been dimmed by the clamour of the astral plane; he will be deluded by the idea that there is no other way but his way. Such an illusion and deception is common among teachers and workers everywhere today, because so many are definitely making a contact with their souls, and are being swept then into the desire for service; they are not yet free, however, from ambition, and their orientation is still basically towards personality expression, and not to the merging of themselves in the Group of World Servers."¹⁹

¹⁴ *Esoteric Psychology – II*, 134.

¹⁵ *Esoteric Psychology – II*, 129.

¹⁶ *Esoteric Psychology – II*, 129.

¹⁷ *Esoteric Psychology – II*, 136.

¹⁸ *Esoteric Psychology – II*, 136.

¹⁹ *Esoteric Psychology – II*, 136-137.

The second effect that the soul force can produce demands that the serving individuals “can avoid glamour, and can discriminate between the Real and the unreal”²⁰. If the power to do this is present “then the inflowing force will flood their lives with effective unselfish love and with devotion to the Plan, to those whom the Plan serves, and to Those Who serve the Plan. (...) There will then be no room for self-interest, self-assertiveness, or selfish ambition. All that is considered is the need and the driving necessity to take the next immediate step to meet that need as it demonstrates before the server’s eyes.”²¹

What is happening in this case is consequently that the astral body is not distorting the inflowing soul impulse. And the Tibetan gives the following crystal-clear description of the two alternative reactions to the inflow of soul force and their consequences: “With the heart and mind then functioning together (either in selfish coalition for the presentation of an active personality, or in dedicated selflessness and the attitude which is oriented towards soul guidance) the force, flowing through the server will galvanise his etheric body into activity. Then, automatically, the physical body will respond. There is, consequently, a great need for the server to pause upon the astral plane, and there, in a holy and controlled silence, wait, before permitting the force to pour through into the centres in the etheric body. *This point of silence is one of the mysteries of spiritual unfoldment.* Once the force or energy of the soul—preserved in its purity, or tainted and sidetracked on its way through into physical manifestation—has reached the etheric body, there is nothing more to be done by the average disciple. The result, when it reaches that point, is inevitable and effective. The inner thought and the desire life determine the activity which will be expressed physically. When the force comes through in purity, it brings the centres above the diaphragm steadily into activity; when it comes through, tainted by personality trends, it uses primarily the solar plexus, and then sweeps into manifestation all the astral illusions, the grandiose delusions and the glammers of egoistic phenomena, using the word “egoistic” in its usual worldly, psychological connotation. This can easily be seen today among the leaders of various groups.”²²

To sum up this we can say that the service that the Tibetan describes by the concept “service as practiced by an individual” is characterized by the fact that “the consciousness of the heart” is not strong enough for the awakening of that group consciousness which is needed for group service. To be sure, many of the servers who are focused on the individual or personality-centred, are leaders of different groups, but their leadership is about themselves as individuals and they are consequently working in line with the principles of the Piscean age.

The Tibetan explains the difference concerning the mode of working in the Piscean and in the Aquarian age in the following manner: “The difference between the methods of the old age and that of the new can be seen expressed in the idea of

²⁰ *Esoteric Psychology – II*, 137.

²¹ *Esoteric Psychology – II*, 137.

²² *Esoteric Psychology – II*, 137-138.

leadership by one and leadership by a group. It is the difference between the imposition of an individual's response to an idea upon his fellow men and the reaction of a group to an idea, producing group idealism and focalising it into definite form, carrying forward the emergence of the idea without the dominance of any one individual.”²³

If the personality-centred server is going to make the progress needed to be able to serve in a group formation what is needed is diligent and consistent work so that the soul is able finally to put the personality in its place. According to the terminology of the Tibetan this necessitates the individual disciple coming under the influence of the Law of Repulse.

The Tibetan understands fully that the word “repulse” is not viewed as something positive. Repulsion means driving away, rejecting and is therefore the opposite of attraction. And in his forthright manner he says: “The word ‘repulse’ has an unfortunate connotation in many minds, and this revulsion against the word itself indicates man’s innately spiritual bias. Repulsion, the desire to repudiate, and repulsive attitudes, words and deeds evoke in our minds all that is unpleasant to contemplate. Yet, spiritually considered and scientifically viewed, the word ‘repulse’ indicates simply ‘an attitude towards that which is not desirable’. This, in its turn (as we seek to determine that which is desirable) calls into activity the virtues of discrimination, dispassion and discipline in the disciple’s life, as well as the power to decentralise. These words indicate the urge to devalue the unreal and the undesirable, to discipline the lower nature till those choices are readily and easily made which lead to the discarding of that which imprisons or impedes the soul. The major concepts are the definitely and carefully chosen way or procedure which will free the soul from the world of forms and identify it, first of all, with itself (thus freeing it from the world illusion), and then with the world of souls, which is the consciousness of the Oversoul.”²⁴

Repulsion is consequently a matter of rejecting that which is not desirable. But what makes this problematic for some people is that the idea of a rejection seems difficult to reconcile with the idea of an inclusive love. This problem is, however, due to a personality-centred interpretation of the nature of love. The repulsion that the Tibetan talks about as a consequence of the working of the Law of Repulse, gets its power from the Spiritual Triad. The effects of the Law of Repulse in the life of the individual person are a matter of the will and power of the spirit beginning to make itself felt. And this will and power is in our second ray system of course subordinate to the rule of love.

What is central in this context is that it is only when the Law of Repulse is beginning to have an impact on the individual that the way to group service opens up. Despite the fact that the inflow of soul energy has been strong enough for the individual person to enter the path of discipleship and service the handling of the obstructing

²³ *Esoteric Psychology – II*, 145.

²⁴ *Esoteric Psychology – II*, 161.

influence of the personality has hitherto been far too diffuse. If the soul is going to have full control over the personality that which is not desirable must be rejected. This is how it is, even if the personality is using different sentimental and erroneous interpretations of the nature of love in defence of its continued supremacy.

The Tibetan is describing with extraordinary simplicity and clarity what is needed for the effect of the Law of Repulse to liberate the personality-centred server to that type of group service that will be central for the manifestation of the Aquarian age. He says:

“Two things determine the rapidity with which he can – upon the Path of Discipleship – bring the Law of Repulse into play. One is the quality of his motive. Only the desire to *serve* is adequate to bring about the necessary reorientation and subjection to the new technique of living. The other is his willingness, at all costs, to be *obedient* to the light which is in him and around him. Service and obedience are the great methods of release, and constitute the underlying causes which will bring the Law of Repulse into play, thus aiding the aspirant to attain the longed-for liberation. Service releases him from his own thought life and self-determination. Obedience to his own soul integrates him into the larger whole, wherein his own desires and urges are negated in the interest of the wider life of humanity and of God Himself. God is the Great Server and expresses His divine life through the Love of His heart for humanity.

Yet, when these simple truths are enunciated and we are urged to serve our brother and to obey our soul, it seems to us so familiar and so uninteresting that it can evoke but little response. If we were told that the following of a prescribed form of meditation, the practicing of a definite formula of breathing, and regular concentration upon a specific centre would release us from the wheel of life and identify us with the spiritual self and its world of being, gladly and willingly and joyously would we follow out instructions. But when, in the terms of the occult science, we are told to serve and obey, we are not interested. Yet service is the mode, *par excellence*, for awakening the heart centre, and obedience is equally potent in evoking the response of the two head centres to the impact of soul force, and unifying them into one field of soul recognition. So little do men understand the potency of their urges! *If the urge to satisfy desire is the basic urge of the form life of man, the urge to serve is an equally basic urge of the soul in man.* This is one of the most important statements in this section. It is as yet seldom satisfied. Indications of its presence are ever to be found, nevertheless, even in the most undesirable types of human beings; it is evolved in moments of high destiny or immediate urgency, and of supreme difficulty. The heart of man is sound, but oft asleep.

Serve and obey! These are the watchwords of the disciple's life. They have been distorted into terms of fanatical propaganda and have thus produced the formulas of philosophy and of religious theology; but these formulas do, at the same time, veil a truth. They have been presented to the consideration of man in terms of personality devotions and of obedience to Masters and leaders, instead of service of, and obedience to, the soul in all. The truth is, however, steadily emerging, and must

inevitably triumph. Once the aspirant upon the Probationary Path has a vision of this (no matter how slight it may be), then the law of desire which has governed him for ages will slowly and surely give place to the Law of Repulse, which will, in time, free him from the thralldom of not-self. It will lead him to those discriminations and that dispassionate attitude which is the hallmark of the man who is on his way to liberation. Let us remember, however, that a discrimination which is based upon a determination to be free, and a dispassion which is the indication of a hard heart, will land the aspirant in the prison of a crystallized shell, which is far harder to break than the normal prison of the life of the average selfish man. This selfish spiritual desire is oft the major sin of so-called esotericists and must be carefully avoided. Therefore, he who is wise will apply himself to serve and obey.”²⁵

Serve and obey and by doing so let the Law of Repulse gain power to finally completely reject the different treacherous ways of the personality to limit the power of the spirit and the soul. And when the effects of the Law of Repulse have reached a certain level it will begin to become possible for the individual person to more or less clearly leave the personality-centred service for that service which is rendered by the new type of groups by which the Aquarian age will grow.

As has already been made clear the theme of this reflection is to elucidate how the way to the school group looks. And it is now obvious that the task of finding the school group only can be solved by those who have been submitted to the workings of the Law of Repulse to the extent necessary for the consciousness of the heart to be adequately expanded and sensitive for the school group to become “visible” on the inner radar screen.

Quite a few persons who have read the booklet *The Swedish Occult School* have shown obvious indications of curiosity. But curiosity does not open the door to the school group. Quite simply the spiritually unprepared has absolutely no use in knowing where the school group is to be found in a superficial and geographical sense. The door to the group is always situated in one’s own inner reality. External information about the group does not open the door. The fact is that the spiritually unprepared person is unable to determine if external and true information really is true. This type of information therefore only gives the individual further possibilities to strengthen, through his thinking and feeling, those glammers and illusions that surround the theme of *me* and *my* development, *me* and *my* service.

What is needed is a sufficiently strong intention to “serve and obey” in the sense that the Tibetan has given to these concepts. Then one’s own subjective insight of one’s own belonging to the school group can be strong enough for the portal to open up. Until this happens the individual is reduced to his own critical or maybe yearning speculations.

From a somewhat different perspective you can say that an individual’s insight into his own belonging to the school group is connected with the fact that the Law of

²⁵ *Esoteric Psychology – II*, 157-159.

Repulse has exerted an influence on this person to the extent that he has begun to be influenced by the Law of Group Progress.

On this Law of Group Progress the Tibetan says: “This law begins to function and to be registered in the personal consciousness when the aspirant has achieved certain definite realisations, and knows certain ideals as facts in his experience. These might be listed in a very simple way and would then connote to the superficial student the simplest achievement of the Probationary Path. It would, however, be well if we could grasp this fact with clarity, that this simple formulation of requirements and their achievement within the aspirant's consciousness, demonstrate as the outer and veiled reactions of his mind to some deeply esoteric cosmic truths. This statement contains the very essence of the esoteric knowledge. The quite ordinary formulations of loving living and of daily instinctive self-sacrifice suffer from being so vitally familiar and yet—if we could only realise it—they are only on the outer fringe of the deepest world truths. They are the A.B.C. of esotericism and through them, and only through them, shall we arrive at the words and sentences which are, in their turn, the essential key to the highest knowledge.”²⁶

The Tibetan is here trying to say that there is a deeper dimension to the common and trite descriptions of what constitutes indications of a spiritual life, a deeper dimension that even makes it justified to describe it as “the very essence of the esoteric knowledge”. And he also says that the Law of Group Progress can begin its work only when the individual person has begun to make a reality of that deeper dimension that is hidden behind words that appear to be empty platitudes at least for those who with reference to their claimed level of development fancy that they need something more sophisticated.

To further explain his standpoint the Tibetan gives examples by taking a closer look at one of the qualities that is usually considered as belonging to the central spiritual qualities. And the quality he chooses to look into is the faculty of discrimination. He says: “The disciple in training for these higher realisations is urged to practice the faculty of *discrimination*. You have been so urged. The initial and normal interpretation and the immediate effect of the practice is to teach the disciple to distinguish between the pairs of opposites. Yet just as the disciple in his early training discovers that the discriminating process has naught to do with the choice between recognised evil (so-called) and recognised good, but concerns the more subtle pairs of opposites such as right and wrong silences, right and wrong speech, right understanding and right indifference and their opposites, so the man who is reacting to these higher laws discovers that the discrimination to be shown is again still more subtle and is—for the bulk of the aspirants in the world today—still a meaningless objective. This type of discrimination is not even being evoked. It is that which must be shown in relation to the following subtle contacts:

1. The vibration of the soul itself.

²⁶ *Esoteric Psychology – II*, 157-159.

2. The vibration of the inner group with which he is, even if unconsciously, affiliated.
3. The vibration of the Master as the focal point of the group.
4. His ray vibration, as sensed via his soul and the Master.
5. The vibration resulting from the interplay between his soul and his personality.
6. The three different vibrations of his vital body, his emotional body and the mind.
7. The vibration of the groups or the group with which he must work upon the outer plane.
8. The soul vibration of other people whom he contacts.
9. The vibration of such a group as the New Group of World Servers.

These are only some instances of the type of discriminations which are required. These he will learn to distinguish instinctively when he is further developed. I would like to remind you that it is when we try to discriminate entirely mentally that the problem seems insuperable. When the rule of the soul and the recognition of the soul have been firmly established, these different recognitions become instinctual reactions. *Intuitionial response* is the name we give to the instinctual life of the soul—the higher correspondence to the instinctual life of the human body. In the above paragraphs we have a simple summary of some of the deeper significances of the simple injunction: “Learn to discriminate.” How much have we truly understood this injunction? Intellectually, the mind may give assent. Practically, the words frequently mean nothing. Do they signify to us the power of the soul to separate vibrations into differing categories? Yet we are told that the soul knows naught of separation! Such are some of the paradoxes of esotericism to the uninitiate.”²⁷

These comments on some of the deeper dimensions of the faculty of discrimination will hopefully give a certain view on what happens inwardly in the individual when the effects of the Law of Repulse result in a rejection of the stereotyped and superficial interpretations of spiritual realities that the personality cunningly uses to defend its supremacy against the claims of the soul. And when this deeper insight into the real meaning of the spiritual life is starting to grow then the Law of Group Progress is beginning to influence the individual.

To be able to even better explain the significance of the Law of Group Progress the Tibetan starts from the following clear description of how groups were formed during the Piscean age and how they still are formed by individuals who respond in a personality-centred manner to the soul’s urge to service: “In the past, groups have been formed for mutual benefit, for mutual interest and study, for mutual strengthening. This has been their glory, and also their curse, for great and good though their motives may have been, yet these groups have been basically and primarily selfish, with a form of spiritual selfishness most difficult to overcome, and calling for the expression of the true discrimination to which I have earlier referred. Such groups have ever been battlegrounds wherein the least able and the least integrated have been absorbed and standardised or regimented, and the most powerful have dominated eventually, and the indefinite ones have been eliminated

²⁷ *Esoteric Psychology – II*, 175-177.

and rendered totally quiescent. The successful group has eventually turned out to be one composed of kindred souls who are all thinking alike, because no one thinks with intuition, but who are governed by some school of thought, or because some central figure in the group dominates all the rest, hypnotising them into an instinctual, quiescent, static condition. This may be to the glory of the teacher and of the group, but it certainly is not to the glory of God.”²⁸

The Tibetan says about these new groups that since they are ruled by soul laws like for instance the Law of Service, the Law of Repulse and the Law of Group Progress they will “strike a different note and produce groups which are welded together by a united aspiration and objective. Yet they will be constituted of free souls, individual and developed, who recognise no authority but that of their own souls, and submerge their interests to the soul purpose of the group as a whole. Just as the achievement of an individual has, down the ages, served to raise the race, so a paralleling achievement in group formation will tend to raise humanity still more rapidly. Hence this law is called that of Elevation.”²⁹

And he then explains that “the time has now come when this method of raising the race can begin to be tried. Those who have entered upon the Path of Probation have attempted to raise humanity and have failed. Those who have passed upon the Path of Discipleship have also tried and failed. Those who have themselves mastered circumstance and the illusion of death, and have consequently been raised unto life, can now attempt the task in united formation. They will succeed. The word has gone forth with the request for this united activity, and the urge to bend every effort to raise the dead body of humanity. A great and possible achievement of the Lodge of Masters is now imminent and all aspirants and all disciples can be swung into a synthetic recognition of power and of opportunity.”³⁰

What is in store is consequently not just anything. The Tibetan is actually using the dramatic expression “to raise the dead body of humanity”. An expression that among other things refers to what the Master Jesus once said to one of his disciples who wished for permission to attend the burial of his father. The answer was: “follow me; and let the dead bury their dead.”³¹ That which is alluded to by the reference to this symbolic statement is of course that the seventh ray, the ray of magic, will through the agency of the new groups totally revolutionize the human way of life during the Aquarian age. Life will be infused in “the dead body of humanity”.

The Tibetan then continues his reflections by touching upon in rough outline the way in which those groups that come into existence in accordance with the Law of Group Progress will function. He says: “As one considers these coming new groups, they are primarily an experiment in *Group Activity*, and are not formed for the purpose of perfecting the individual member in any group. This is a fundamental and essential

²⁸ *Esoteric Psychology – II*, 178-179.

²⁹ *Esoteric Psychology – II*, 179.

³⁰ *Esoteric Psychology – II*, 179-180.

³¹ St. Matthew 8:22.

statement, if the objectives are rightly to be understood. In these groups the members supplement and fortify each other, and, in the aggregate of their qualities and capacities, they should eventually provide groups capable of useful spiritual expression, and through which spiritual energy can flow, unimpeded, for the helping of humanity. The work to be done is very largely upon mental levels. The spheres of daily service of the individual members of the new groups remain as their destiny and inner urge indicates upon the physical plane; but—to the differing fields of individual effort — there will be added (and this is the point of importance) a group activity which will be a joint and united service. Each person in such groups has to learn to work in a close mental and spiritual cooperation with all the others, and this takes time, given the present point of evolutionary development of the world aspirants. Each has to pour forth love on all, and this is not easy. Each has to learn to subordinate his own personality ideas and his personal growth to the group requirements, for at present some will have to hasten their progress in certain directions, and some must slow it down as a service to the others. This process will take place automatically as the group identity and integration becomes the dominant thought in the group consciousness, and the desire for personal growth and spiritual satisfaction is relegated to a secondary place.

This contemplated group unity will have its roots in group meditation, or in the contemplative life (in which the soul knows itself to be one with all souls). This in its turn will work out in some form of group activity which will constitute the distinguishing contribution of any particular group to the raising of the human race esoterically. Within the group life, the individual will not be dealt with as such by those who seek to train, teach and weld the group into an instrument for service. Each person will be regarded as a transmitter of the type of energy which is the predominant energy in any ray type, either egoic or personality rays. Each can in time learn to transmit the quality of his soul ray to the group, stimulating his brothers to greater courage, clearer vision, finer purity of motive, and deeper love, and yet avoid the danger of vitalising his personality characteristics. This is the major difficulty. To do this effectively and correctly, we must all learn to think of each other as souls, and not as human beings.”³²

Here it is appropriate to point out that the New Age groups do not have their focus on the personality and personal development. We are so used to both spiritual and psychological development being described in individual terms. But the New Age groups do not consist of self-assertive individuals who through one meagre compromise after another try to do things in group formation because they were told that this is the New Age way of working. As is evident from the arguments in this reflection the members in these new groups have reached such a position on the way of service that the Law of Repulse have powerfully rejected many of the lower sides of the personality so that it finally can – under the influence of the Law of Group Progress – reasonably well put up with the process of solely becoming an instrument for the group conscious soul. And this is consequently the reason why the Tibetan says that “the individual as such” will not be dealt with “by those who seek to train,

³² *Esoteric Psychology – II*, 180-181.

teach and weld the group into an instrument for service". Those individuals who need to be dealt with individually to be able to respond to the Law of Group Progress have simply no part to play in the group, and will in all probability not even find it. If a group is going to succeed in establishing itself as a group functioning in accordance with the principles of the New Age the group members must consequently be mature enough "to think of each other as souls, and not as human beings", and "human beings" does in this connection mean "personalities".

The Tibetan then continues his reflections by bringing up the basic objectives which the groups must achieve before it will become possible to undertake more esoteric objectives. And these basic objectives are three in number.

"1. *Group Unity*. This must be achieved through the practice of love, which is part of the practice of the Presence of God, through the subordination of the personality life to the group life, and constant, loving, living service.

2. *Group Meditation*. These groups will eventually be grounded in the kingdom of souls, and the work done will be motivated and carried forward from the higher mental levels in the demonstration of the contemplative life. This involves the dual activity of the life of the disciple, wherein he functions consciously both as a personality and as a soul. The life of the personality should be that of intelligent activity; that of the soul is loving contemplation.

3. *Group Activity*. Each group will have some distinguishing characteristic and this will be dedicated to some specific form of service.

When the groups are properly established (and the time is imminent³³) and after they have worked together subjectively for a certain necessary period of time (to be determined by the quality of the life of the individuals composing it, and their selflessness and service) then they will begin to function outwardly and their life aspect will begin to make its presence felt. The various lines of activity will emerge when the group vibration is strong enough to make a definite impact on the consciousness of the race. Therefore, it will be apparent that the first and foremost requirements are group integrity and group cohesion. Nothing can be accomplished without these. The subjective linking of each group member with each, and the emergence of a group consciousness is a vital objective for the next few decades. Thus there will emerge a group circulation or transmission of energy which will be of real value in world salvage."³⁴

This description of how the New Age groups are formed seems maybe rather undramatic so far. When the group unity is sufficiently strong and the group

³³ This was not written later than 1942. And it is obvious that the development here mentioned by the Tibetan has made some progress during those close to 70 years since then. Among other things the Tibetan has himself given an account of his own radical group experiment in the two volumes of *Discipleship in the New Age*.

³⁴ *Esoteric Psychology – II*, 182-183.

meditation deep enough and clearly rooted in the soul they will begin with activities that are directed outwards. And this may perhaps seem to refer to any group dedicated to some well-meaning activity or other. But the Tibetan lets us know otherwise, and he says: “Through these groups it may be possible to restore some of the ancient Mysteries, and some of the groups mentioned previously in *Letters on Occult Meditation*, will be found among the emerging New Age groups.”³⁵

In plain language this means that if humanity’s ability to serve develops to the extent that quite enough human beings are responding adequately to those soul laws that the Tibetan calls the Law of Sacrifice, the Law of Magnetic Impulse, the Law of Service and the Law of Repulse for them to come under the influence of the Law of Group Progress the urge of the soul to serve will then be managed by groups which if they are sufficiently well integrated can become directly receptive to ashram impulses that ultimately emanate from Shamballa.

Groups capable of being sensitive to and functioning according to the Law of Group Progress, and as this development continues, also according to those even higher laws that the Tibetan calls the Law of Expansive Response and the Law of the Lower Four, are consequently of central importance for the manifestation of the Aquarian age. And among these groups are included those that like the Swedish school group have as their sphere of responsibility to contribute to the restoration of the ancient mysteries.

When we have now come this far in this account, a general view has hopefully been created of how the human ability to serve has developed from the personality-centred individual’s first impulses to kind deeds in his most intimate circle to group service where the individuals have made such progress in their spiritual development that they in pure self-forgetfulness can form groups that can make an objective fact of the deepest and most pure urge of the soul to serve. An urge which under the influence of among other things the spiritual will in Shamballa transferred through the Hierarchy and strongly stimulated by the inflow of the seventh ray will lead to the manifestation of the Aquarian age.

It is in this overall perspective that the Swedish occult school must be understood and therefore also the statement on page 1 in this account that “the way to the school is basically a matter of the individual’s capacity and readiness for service”. That which opens the door to the school group is and remains the individual’s capacity and readiness for service. But it is not sufficient with that type of service – however powerful it may be – which belongs to the category that the Tibetan calls “service as practiced by an individual”. This individual and personality-centred service can as has already been mentioned also be carried on by a group, but if so it is by groups that function according to the Piscean principles of leadership. And this is the case even if the groups and their more or less charismatic leaders offer education in esotericism and occultism.

³⁵ *Esoteric Psychology – II*, 183.

The simple fact is that it is only when the Law of Repulse has influenced the individual powerfully enough so that he or she has therefore begun to be influenced by the Law of Group Progress that it is possible to find the door to the school.

In this context it may be of interest that the Tibetan has in plain language commented upon the demands made on the individual who has won entrance to groups of the same type as the Swedish school group. He says: "One practical point should be made clear. These groups will for some time be what might be called 'pattern-groups' and, therefore, must be formed very slowly and with much care. Each person forming part of the new groups will be tested and tried and subjected to much pressure. This will be necessary if the groups are to stand through this transition period of the present. It will not be easy for disciples to form these groups. The methods and techniques will be so different to those of the past. People may evince real desire to participate in the group life and to form part of the group activity, but their real difficulty will consist in bringing their personal life and vibration into conformity with the group life and rhythm. The narrow path which all disciples have to tread (and in the early stages these groups will consist primarily of those on the Probationary Path or the Path of Discipleship) requires obedience to certain instructions which have been handed down to us from the ancient past. These are followed willingly and with the eyes open, but no rigid adherence to the letter of the law is ever asked or expected. Flexibility within certain self-imposed limits is always needed, yet that flexibility must not be set in motion by any personality inertia or mental questioning."³⁶

When we now have pursued the arguments this far there should hardly exist any need to further elucidate the fact that it is the path of service that leads to the door of the school and the school group. But since to judge from the reactions to *The Swedish Occult School* there can still remain a wonder at why service was given such a strong emphasis in this booklet that it was possible to interpret it as if the Swedish occult school would almost not be expected to offer any esoteric education at all, it might be appropriate to provide a further angle of approach to the importance of service in the spiritual life.

What is most striking in this context is, however, that the feeling of surprise or even questioning in relation to the strong emphasis on service in the booklet *The Swedish Occult School* does not seem to have been influenced by the fact that the Tibetan very clearly stated that "the preparatory school above all things concentrates on the development of the threefold lower man, and his training in service"³⁷. The preparatory school will therefore "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."³⁸

³⁶ *Esoteric Psychology – II*, 186-187.

³⁷ *Letters on Occult Meditation*, p. 312.

³⁸ *Letters on Occult Meditation*, p. 312.

But in spite of this, the Tibetan has in another theoretical context stressed the central importance of service by designating it as one of “the three great sciences which will come to the fore in the New Age, and which will lead humanity from the unreal to the real, and from aspiration to realisation”³⁹. These three sciences are:

- “1. The science of Meditation, the coming science of the mind.
2. The science of Antahkarana, or the science of the bridging which must take place between higher and lower mind.
3. The science of Service, which is a definite technique of at-one-ment”⁴⁰

According to the Tibetan service is actually as important on the path of spiritual development as meditation and the building of the antahkarana. And the reason for this high evaluation of service is simple. The Tibetan describes it as follows: “The result of all contact achieved in meditation and the measure of our success, will be determined by the ensuing service to the race. If there is right understanding, there will necessarily be right action.”⁴¹ In plain language this means that if the soul contact established in meditation is not implemented in appropriate service continued development will come to a standstill. Simply put, the energy reservoir of the soul will only open itself up for a person that shows that he or she directly uses the energy in service.

Here is a central dividing line between mysticism and occultism and between the ages of Pisces and Aquarius. The mystic enjoys his meditation in otherworldly ecstasy. And during the Piscean age this was of great and constructive importance since it contributed to the formation of concepts concerning the nature and conditions of the human path of spiritual development. But as the sixth ray withdraws in connection with the ongoing shift between the ages, and the seventh ray is entering, the disadvantages of holding on to a mystical approach for too long become more and more obvious.

The mystical approach is natural and necessary in an early phase of spiritual development because the question that then seeks an answer is whether a spiritual dimension can at all exist. And this question gets a convincing answer in the mystical experience. But when the seventh ray is dominant – as it will be in the Aquarian age – it is not constructive to stay on in this level of experience. The simple fact is that the mystic must as quickly as possible move on to an occult and consequently serving approach, because if this does not happen his continued meditation will result in him losing contact not only with physical reality but with the reality of the soul. A kind of glamour-creating closed circuit will arise and in the end what finally remains of his meditative efforts are inflated astral fantasies about spirituality with no relevance in concrete human existence to speak of.

³⁹ *Esoteric Psychology – II*, 118.

⁴⁰ *Esoteric Psychology – II*, 118.

⁴¹ *Esoteric Psychology – II*, 118.

The Aquarian age, ruled as it is by the seventh ray, is about the manifestation and expression of the fifth kingdom, the kingdom of souls or the kingdom of God in those forms that constitute the fourth kingdom, i.e. our human, worldly existence. This will come about through those acts that the soul's urge to service calls upon us to perform. In plain language this means that the decisive matter in the realization of the Aquarian age is that the mystical approach is replaced by the occult approach. The occultist is a serving mystic. And consequently, it is from this perspective that service is an aspect of the path of spiritual development as indispensable as meditation and the building of the antahkarana. A radical way of expressing this matter is to say that "without service there will be no Aquarian age".

Another somewhat contentious issue that has been brought to the fore by the publishing of *The Swedish Occult School* is the question of how to manifest such a school correctly. Here it is possible to discern a reaction that is clearly based on the sixth ray devotion to large idealistic theoretical systems. The simple fact of the matter is that a group of esotericists is so impressed by the great amount of profound and abstruse esoteric knowledge that has been made known to the world not least by the Tibetan's two trusted co-workers Helena Petrovna Blavatsky and Alice A. Bailey, that they tend to get stuck in a state of devoted admiration and undisguised intellectual amazement. This state is at the same time connected with the idea that esotericism will find its obvious and true role in the world if its proponents succeeds in absorbing themselves enough in different complicated – and to theological endeavours related – expositions of different aspects of the esoteric teachings. It is as if these groups believe that if they continue to dwell on details pertaining to different interpretations of what the texts may mean and connect this sophisticated and often very knowledgeable enterprise to yearning dreams about a coming miraculous moment, this moment will also become reality. The moment when the Master appears and declares that the dedicated theoretical preparatory work that the group has done is as if through a miracle proving itself to be the solid foundation for an occult school.

With this attitude you do not need to bother yourself appreciably with thoughts on such concrete matters as finding a location, gathering a group ready to work and financing the building up of the school. It will suffice to long for devotedly and dream and in the meantime perhaps offer more or less sophisticated education in esoteric matters.⁴²

The manifestation of the Aquarian age is however a matter of successively replacing the working methods and attitudes of the sixth ray with the method of working that is characteristic for the seventh ray, the ray of ceremonial magic. The Tibetan describes the situation in the following way: "Upon one thing all disciples and aspirants can rely and this is the basic and enduring effect of all the sixth ray potencies which have been established during the past two thousand years. These must be counted upon,

⁴² Despite these apparently critical remarks the Swedish school group is however of the opinion that there are ample and natural opportunities for future cooperation between the Swedish school and these more theoretically and abstractly focussed initiatives.

offset and understood and the newer influence must then be studied, the newer methods investigated and mastered, and the new ideas and idealisms must be brought through into objectivity and so expressed in a new way. Only thus can the new civilisation and culture be wisely and sanely produced and the foundations laid for the development of the human family along right lines during the coming era.”⁴³

The sixth ray has of course had its constructive role in the Divine Plan during the Piscean age. The Tibetan explains simply and concisely that “the outstanding characteristic of the disciple and the aspirant under the old regime was *devotion*. The race had, of necessity, to achieve a different and right orientation to the world of spiritual values, and hence the effort of the Hierarchy during the past twenty centuries was to lay the emphasis upon the realm of religious values. The world religions have held the centre of the stage for several thousand years in an effort to make humanity seek one-pointedly for the soul and thus prepare itself for the emergence of the fifth kingdom in nature. This is slated (if I might use such a specialised word) to come into manifestation during the imminent Aquarian age.”⁴⁴

This period of preparation for the emergence of the fifth kingdom in nature is now approaching its end and the period of emergence is initiated. And this emergence is a concrete emergence. It is not a matter of an emergence in the world of ideals and astral fantasies but emergence in physical form. This is at the centre of the Aquarian age. It is something entirely revolutionizing for a humanity that has accustomed itself to the view that the spiritual reality is something intangible that all of us are reduced to imagine at one’s own discretion. It is obvious that a ray with such fundamentally abstract focus as the sixth ray cannot be the main influence at this manifestation. What is needed is a ray that works effectively and forcefully on the physical plane, or more precisely on the etheric plane which is the lowest causally effective plane.

As some kind of token of the ability of the seventh ray to influence the form from a vibrational point of view lowest forms in manifestation stands the fact that it rules the mineral kingdom. And the Tibetan explains in a very interesting passage in *The Destiny of the Nations* what this means for white magic: “White magic – as I would have you remember – is concerned with the unfoldment of the soul in form and its gaining needed experience thereby. It is not concerned with direct work upon the form but with the indirect influence of the soul, functioning in any form in every kingdom in nature as it brings the form under its control, thereby effecting needed and developing changes in the apparatus of contact. The white magician knows that when the proper and correct ray stimulation is applied to the centre which we call the soul in any form but not to the form itself, that then the soul, thus stimulated, will do its own work of destruction, of attraction, of rebuilding and of a consequent renewed life manifestation. This is true of the soul of man, of the soul of a nation and of the soul of humanity itself. Bear this in mind, for I have here stated a basic and fundamental rule by which all white magic is agelessly governed.

⁴³ *The Destiny of the Nations*, 110.

⁴⁴ *The Destiny of the Nations*, 110-111.

It is for this reason that the seventh ray is spoken of as governing the mineral kingdom and also as manifesting through its mediumship that significant soul characteristic and quality which we call *radiation*. That word effectively describes the result of soul stimulation upon and within every form. The life of the soul eventually radiates beyond the form and this radiation produces definite and calculated effects.”⁴⁵

The influence of the seventh ray bores itself down so to say to “the bottom”, to the concrete building stones of existence so that the influence of the soul can pervade and shine through the manifestation not in some kind of abstract and metaphorical meaning as you may believe after an epoch of sixth ray influence but quite concretely. And the Tibetan further elucidates his standpoint when he states: “One of the inevitable effects of seventh ray energy will be to relate and weld into a closer synthesis the four kingdoms in nature. This must be done as preparatory to the long fore-ordained work of humanity which is to be the distributing agency for spiritual energy to the three subhuman kingdoms. This is the major task of service which the fourth kingdom, through its incarnating souls, has undertaken. The radiation from the fourth kingdom will some day be so potent and far-reaching that its effects will permeate down into the very depths of the created phenomenal world, even into the mineral kingdom. Then we shall see the results to which the great initiate, Paul, refers when he speaks of the whole creation waiting for the manifestation of the Sons of God. That manifestation is that of radiating glory and power and love.”⁴⁶

It is consequently by virtue of this seventh ray impelled task of humanity that the Aquarian age also can be described as the age of magic. But for us who live in a world strongly formed by the sixth ray the understanding of the power of magic is low. For most people magic seems like some kind of untrustworthy stories about all sorts of miracles from a prescientific and superstitious era that by now has been rightfully banished to the world of cabaret entertainment where rabbits are pulled from hats by men in tuxedos.

But magic is the basic principle of creation itself. And the Tibetan elucidates this by the following extraordinarily interesting reflection on the seventh ray disciple: “By his knowledge of ritual (which is the ancient codified means whereby the attractive and expressive nature of the energies to be employed are organised and related), by his understanding of the ‘Words of Power’ (which he discovers by experiment) and by using the potency of sound, the disciple of the future will work and build the new world with its culture and civilisation. A curious indication of the effect of the seventh ray magical work upon the mass consciousness is the growing use of slogans and of ‘catch phrases’ (is that not the term used?) which are employed to bring about results and to sweep human beings into certain forms of mass action. This is the embryonic use of the Words of Power, and from a study of their tonal values, their numerological indications and their inherent potency, men will eventually arrive at vast magical achievements and creations, producing group activity and the

⁴⁵ *The Destiny of the Nations*, 122-123.

⁴⁶ *The Destiny of the Nations*, 124.

appearance of certain forms of expression upon the outer plane. After all, scientific formulas have reduced the most intricate and abstruse discoveries to a few signs and symbols. The next step is to embody these signs and symbols into a word or words, thus imparting to them what is esoterically called 'the power of embodiment.' If I might express it this way, the ancient statement that 'God spoke and the world were made' simply means that God's formula for creation was reduced to a great Word which He sounded forth and the inevitable results followed. Something of this process on a tiny human scale will be seen happening in the coming age. At present, what I have said above may sound fanciful and fantastic to the average student."⁴⁷

It is through the creative power of magic that our presently badly managed human world will be so fundamentally transformed that it will constitute a worthy form of manifestation for the fifth kingdom of nature, the kingdom of souls or of God. And it is of course among other things the seventh ray that makes this development possible.

This deeply transforming seventh ray magical force is not only affecting the world and the human way of life in some kind of general sense but of course more particularly individual human beings, and the Tibetan is discussing this question in rough outline when, after having explained that the seventh ray works on the etheric plane, he observes that "the etheric levels are also the field of expression for the soul, whether it is the human soul or the soul as an expression of the higher triad, the monadic life. I wonder whether any of you have the faintest idea what will happen to humanity when the inner subjective reality, functioning through the etheric and pouring its forces unimpeded through the centres in that body, will have made its major controlling integration with the dense physical apparatus, reducing it to complete submission as a result of the higher integration, consummated between the soul and the personality."⁴⁸

At least a part of an answer to the Tibetan's question is that then man takes possession of his magical power of creation. And through the agency of this magical force of creation a New Age will come into being where spiritual realities that earlier had been the subject of yearning fantasies and guesses becomes a concrete reality.

This mighty transformation of the human form of life will start through and radiate from those different pioneering groups functioning according to the principles of group service that has earlier been elucidated in this account. It is these groups that will gradually 'colonize' (if this word is allowed in this context) our at present Pisces-coloured world for the principles and values of the seventh ray and Aquarius. And among these groups are of course those different school groups – including the Swedish group – that have as its task to manifest a global structure for esoteric education with the clarity and power that is needed for the mysteries to be restored.

⁴⁷ *The Destiny of the Nations*, 130-131.

⁴⁸ *The Destiny of the Nations*, 119.

The Tibetan has a very interesting comment on this in *The Destiny of the Nations* where he states: “The seventh ray influence is that which will produce in a peculiar and unexpected sense the Western School of Occultism just as the sixth ray impulse has produced the Eastern School of Occultism — the latter bringing the light down on to the astral plane and the new incoming influence carrying it down on to the physical. The Eastern teaching affected Christianity and indicated and determined the lines of its development and Christianity is definitely a bridging religion. The roles will eventually be reversed and the shift of the “light in the East” will be over Europe and America. This will inevitably bring about the needed and desired synthesis of the mystical way and the occult path. It will lead later to the formulation of the *higher way*.”⁴⁹

It hardly needs to be said more clearly that the building up of the Swedish school, as an aspect of those processes of manifestation that will lead to the development of the Aquarian age, will and must come about in accordance with the working methods of the seventh ray. The building work does consequently start from the bottom up. Certainly there is an ashram-anchored, guiding and living vision, but it is never allowed to fly away in sixth ray abstract and idealistic ideas and speculations cherished with both warm devotion and a fundamentalistic and critical mentality watching for the absolutely correct details. The location has been found and the work with the group and its integration is proceeding just as the work with concrete forms such as buildings and the necessary income-generating activities.

In the field of esotericism there are many distinctions to guard and emphasize and consequently much doubt to foster and a lot of criticism to express for those who are unable to leave this attitude behind. There is however a passage in *The Swedish Occult School* that leads one’s thoughts in a more constructive direction. It reads as follows: “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.”⁵⁰

And this means that the purpose of the thoughts taken up in this publication is to call upon all members in the esoteric group to start in real earnest, i.e. concretely and seventh ray coloured, to reflect on their own personal attitude to the Swedish school project and on how to gather the powers of the group so that the development of the school will be strengthened and hastened.

The opportunity is now.

⁴⁹ *The Destiny of the Nations*, 132.

⁵⁰ *The Swedish Occult School*

(www.tibetanensbokfond.se/The%20Swedish%20Occult%20School%20-1.pdf), 11.