

Methods of Service for the Seven Rays

Zachary F. Lansdowne

Summary

Alice Bailey lists six characteristic qualities for each soul ray and gives a symbolic “healing technique” for each ray. As demonstrated in this article, the “healing technique” for each ray depicts a method of service for people with the corresponding soul ray. Each method of service incorporates the six characteristic qualities of its ray and thereby clarifies the meaning of those qualities. The complete set of characteristic qualities may help us to recognize the ray that is our own soul ray.

The Soul Ray

Teachings on the seven rays are contained in both the ancient Hindu *Rig Veda* and modern Theosophy.¹ The purpose of this article is to elucidate and amplify some of the teachings on the seven rays given by Alice Bailey (1880-1949), a modern theosophical writer and the founder of the Arcane School. Before discussing Bailey’s teachings, let us provide some preliminary definitions.

According to Theosophy, every human being has a soul, causal body, and personality. The *soul* could be regarded as “the superconscious self,”² and the *causal body* as the instrument of abstract thought. The *personality* consists of the mental, emotional, and physical bodies. The *mental body*, sometimes called the “mind,” is the instrument of concrete thought. The *emotional body*, sometimes called the “astral body,” generates our longings, appetites, moods, feelings, and cravings. The *physical body* has both vital and dense portions. The *vital body* has been given many other names: “etheric body” in Theosophy; “biofield” in alternative medicine; and

pranamayakosha, a Sanskrit name, in Hinduism. The *dense physical body* contains the muscles, organs, and bones.

The word *chakra* means “wheel” in Sanskrit, and it refers to a subtle wheel of energy in the vital body that vitalizes a portion of the dense physical body. The vital body contains seven major chakras. For each major chakra, Table 1 lists the English name, traditional Sanskrit name, and approximate location.³ A major chakra is sometimes depicted as a lotus consisting of a specific number of petals, and this number is also given in Table 1. Bailey writes, “the word ‘petal’ only symbolizes an expression of force,”⁴ so the number of petals associated with a given chakra indicates the number of different forces that can be expressed by that chakra.

Let us review some of Bailey’s teachings:

A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates. This is a true definition of a ray.⁵

The soul is a unit of energy, vibrating in unison with one of the seven ray Lives, and colored by a particular ray light.⁶

About the Author

Zachary F. Lansdowne, Ph.D., who served as President of the Theosophical Society in Boston, has been a frequent contributor to *The Esoteric Quarterly*. His book *The Revelation of Saint John*, which provides a verse-by-verse analysis of the entire *Revelation*, was reviewed in the Fall 2006 issue. He can be reached at zackl@sprynet.com.

In other words, each human soul has the quality of a particular ray, which is called its “soul ray.” Bailey indicates that each soul ray has seven different subrays, which could be regarded as seven different shades of the same underlying quality.⁷ For example, one person might have a First Ray soul and another person might have a Fifth Ray soul. If

both persons express the Third Ray quality of their souls, then the first person would actually express the third subray of the first soul ray and the second person would express the third subray of the fifth soul ray. There are forty-nine different soul qualities, because there are seven subrays per soul ray and seven different soul rays.

Table 1. The Seven Major Chakras

English Name	Sanskrit Name	Approximate Location	Number of Petals
Crown or Head	Sahasrara	Top of head	Inner circle of 12 major petals surrounded by an outer circle of 960 secondary petals
Brow	Ajna	Between the eyebrows, in front of head	Two primary petals, each of which is divided into 48 petals, resulting in 96 petals altogether
Throat	Vishuddha	Back of neck	16 petals
Heart Anahata		Between shoulder blades	12 petals
Solar Plexus	Manipura	Behind stomach	10 petals
Sacral Svadhsthana		Lower part of lumbar area	6 petals
Basic	Muladhara	Base of spine	4 petals

For each ray, Table 2 lists the ray name plus six characteristic qualities that were previously given by Bailey.⁸ These qualities are characteristics of the soul ray, because Bailey says, “When [the reader] believes himself to be upon a particular ray, they will indicate to him some of the characteristics for which he may look.”⁹ The six listed qualities of each soul ray are expressions of the subrays that correspond to the other six soul rays, because Bailey depicts the seven soul rays as seven Brothers and says that the six qualities of each Brother “were chanted

by His six Brothers.”¹⁰ Each soul ray also has a seventh characteristic quality that is denoted by the ray name and is not specifically stated in the six listed qualities. This seventh quality is the synthesis of the listed qualities, and it represents the subray that corresponds to the soul ray.¹¹ The order of the qualities of each soul ray in Table 2 is the same as the order in which they are discussed in our commentary, but is not necessarily the order that was originally given by Bailey.

Table 2. Characteristic Qualities of the Seven Soul Rays

Ray	Name	Qualities
One	Will or Power	Singleness of purpose; Dynamic power; Clear vision; Detachment; Solitariness; Sense of time

Two	Love-Wisdom	Love divine; Attraction; Radiance; Power to save; Expansion or inclusiveness; Wisdom
Three	Active Intelligence or Adaptability	Mental illumination; Power to manifest; Scientific investigation; Power to evolve; Balance; Power to produce synthesis on the physical plane
Four	Harmony Through Conflict	Power to penetrate the depths of matter; Power to express divinity; The harmony of the spheres; Dual aspects of desire; The synthesis of true beauty; Power to reveal the path
Five	Concrete Knowledge or Science	Emergence into form and out of form; Power to make the Voice of the Silence heard; Manifestation of the great white light; Revelation of the way; Initiating activity; Purification with fire
Six	Devotion or Idealism	Overcoming the waters of the emotional nature; Endurance and fearlessness; Power to kill out desire; Self-immolation; Spurning that which is not desired; Power to detach oneself
Seven	Ceremonial Order or Magic	Power to create; Power to think; Mental power; Power to vivify; Power to cooperate; Revelation of the beauty of God

Bailey, in her book *Esoteric Healing*, presents “seven healing techniques,” one for each of the seven rays, but with very little explanation. Nevertheless, she gives an important clue about them: “They are susceptible of three significances.”¹² Her techniques seem obscure because they are written with symbols, each of which is intended to be interpreted in three different ways. This article presents one of the three possible significances: the “healing technique” for each ray is construed as depicting a method of service by which people with the corresponding soul ray can use their six characteristic qualities. The designation “method of service” is used instead of “method of healing,” because the significance treated in this article is not concerned with physical healing, although the other significances may have such a concern.

Next, for each ray, Bailey’s “healing technique” is given, followed by our commentary that interprets it as a method of service and that illustrates the six associated soul qualities. Our commentary also includes many supporting citations to Bailey’s books.

Ray One

Let the dynamic force which rules the hearts of all within Shamballa come to my aid, for I am worthy of that aid. Let it descend unto the third, pass to the fifth and focus on the seventh. These words mean not what doth at sight appear. The third, the fifth, the seventh lie within the first and come from out the Central Sun of spiritual livingness. The highest then awakens within the one who knows and within the one who must be healed and thus the two are one. This is mystery deep. The blending of the healing force effects the work desired; it may bring death, that great release, and re-establish thus the fifth, the third, the first, but not the seventh.¹³

Singleness of Purpose

Advanced First Ray servers invoke and receive the divine will, which is the force that rules all within the center known as Shamballa (“Let the dynamic force which rules the hearts of all within Shamballa come to my aid”). Bailey makes a similar statement: “Energy from the planetary center, Shamballa, utilizes the head center, the thousand petalled lotus, when the man is adequately developed. This center is the agent of the divine will within the life of the

spiritual man.”¹⁴ Just as the human crown, or head chakra is the receptive, focalizing and distributing agent of the divine will for the human vital body, Shamballa is the corresponding agent for our planet.¹⁵

The servers are able to maintain the divine will as the single purpose within their consciousness because they have removed various hindrances and obstacles (“for I am worthy of that aid”). Bailey makes a related observation:

Hindrances and obstacles abound. Singleness of purpose may occasionally be realized in high moments, but it does not abide with us always. There are the hindrances of physical nature, of heredity and environment, of character, of time and conditions, of world karma, as well as individual karma.¹⁶

Dynamic Power

In the above technique, “the Central Sun of spiritual livingness” symbolizes what is sometimes called “the third eye.” For example, Bailey writes, “The third eye is the director of energy or force, and thus an instrument of the will or Spirit.”¹⁷ This spiritual eye is formed by the synthesis, or vibratory interaction, between the forces of the soul working through the crown chakra and the forces of the personality working through the brow chakra, and it takes the semblance of an eye looking out between the two dense physical eyes.¹⁸

The divine will is transformed into dynamic power—able to affect the mental, emotional, and physical worlds of human evolution—when it descends into the third or throat chakra, passes through each intermediate chakra, and reaches the seventh or basic chakra (“Let it descend unto the third, pass to the fifth and focus on the seventh”). Here, the chakras in Table 1 are enumerated by counting down from the top of the table. Although these words seem to suggest that the divine will is a detached package of force that passes from one chakra to another, that is not the case (“These words mean not what doth at sight appear”). The third eye

brings the lower five chakras under rhythmic control by directing a ray of the divine will into them.¹⁹ In this context, a *ray* is defined as an emanation that is continuous in essence with its source. Accordingly, the lower chakras lie within a steady emanation of the divine will that comes out from the third eye (“The third, the fifth, the seventh lie within the first and come from out the Central Sun of spiritual livingness”).

Clear Vision

After the divine will is imposed upon the lower nature, the highest capacity awakens within each of the personality vehicles. First of all, clear vision awakens within the mental body, which is the instrument for expressing knowledge (“The highest then awakens within the one who knows”). By having clear vision, the servers know when to use the energy of desire and to take the next step in service. Afterwards, seeing that they have fulfilled their part, they know when to relinquish their emotional involvement, enabling them to pass on without experiencing pride over what they have done or depression because of any lack of accomplishment.

Detachment

The emotional body acts in its highest capacity only when it acts without attachment to persons, places, or things. By living in this world, however, people acquire emotional attachments that must be eliminated before they can render effective service.²⁰ After clear vision awakens in the mind, detachment then awakens in the emotional body (“and within the one who must be healed”). The mind brings about this emotional healing by understanding the origin and meaning of attachment rather than by hating or suppressing it. After becoming detached, one is ready to lead and help one’s followers and to learn who those followers are.

Solitariness

When clear vision and detachment are awakened, there is solitariness in the sense that the divine will is united with and ex-

pressed through the personality (“and thus the two are one”). The characteristic of solitariness also has some deeper meanings (“This is mystery deep”). Inner detachment enables one to merge oneself in the consciousness of someone else and thereby ascertain the best way to help and stimulate that person to renewed self-effort.²¹ One can also experience “isolated unity,” which Bailey defines as “that stage of consciousness which sees the whole as one and regards itself, not theoretically but as a realized fact, as identified with that whole.”²² This whole is that complete organism of which one can feel and know oneself to be a part; it is something that is progressively realized and could be a group, a nation, or all humanity.

Sense of Time

The blending of the divine will with the personality accomplishes the desired service (“The blending of the healing force effects the work desired”), which may be death and destruction (“it may bring death”). The word *form* is a general term that can refer to many kinds of structures, such as a religious organization, an educational system, a political party, or a social custom. Eventually the time comes when a form no longer serves the indwelling life, when the structure atrophies and becomes vulnerable.²³ By having clear vision, the servers sense the appropriate time when an outmoded form ought to be destroyed in order for evolutionary growth to occur. They then destroy that form, which releases the door of opportunity for the potential builders of a new and better form (“that great release”).

Afterwards, the potential builders establish a planning process to reconsider and reformulate their response to human needs (“and re-establish thus”). They ideally use the fifth subray of their soul rays for examining their motives, the third subray for devising new plans, and the first subray for developing new goals or governing principles (“the fifth, the third, the first”). They should not use the seventh subray for constructing a new form until they have been patient and

understand clearly what to do (“but not the seventh”).

Ray Two

Let the healing energy descend, carrying its dual lines of life and its magnetic force. Let that magnetic living force withdraw and supplement that which is present in the seventh, opposing four and six to three and seven, but dealing not with five. The circular, inclusive vortex—descending to the point—disturbs, removes and then supplies and thus the work is done.

The heart revolves; two hearts revolve as one; the twelve within the vehicle, the twelve within the head and the twelve upon the plane of soul endeavor, cooperate as one and thus the work is done.

Two energies achieve this consummation and the three whose number is a twelve respond to the greater twelve. The life is known and the years prolonged.²⁴

Love Divine

An advanced Second Ray counselor invokes and receives divine love, carrying both compassion and affection into his or her experience (“Let the healing energy descend, carrying its dual lines of life”). “True compassion,” in Bailey’s words, “is, predominantly, in the nature of an identification with all beings.”²⁵ Affection is a positive feeling of liking or regard. Compassion relates to humanity as a whole, whereas affection relates to another person. Divine love is received first as compassion, which in turn produces affection.²⁶

Attraction

When the counselor receives divine love, its presence can be sensed by other people. The counselor refrains from criticism and off-putting remarks, and has an affirming and supportive nature that is attractive—capable of magnetically drawing in those patients whom he or she can aid (“and its magnetic force”).

Radiance

According to Theosophy, the solar system comprises seven worlds that are often called “planes.” These planes could be regarded as seven grades of matter, and they are arranged metaphorically in a higher and lower manner. Table 3 gives the names of the planes and enumerates them so that a

larger number indicates both a denser and a lower level.²⁷ In this scheme, the mental, emotional, and physical planes are the fifth, sixth, and seventh planes, respectively, and they constitute the three worlds of human evolution.

Table 3. The Seven Planes of the Solar System

Number	Name	Alternative Names
1	Divine	Adi; Plane of the Logos; First Cosmic Etheric
2	Monadic	Anupadaka; Second Cosmic Etheric
3	Spiritual	Atmic; Third Cosmic Etheric
4	Intuitional	Buddhic; Fourth Cosmic Etheric
5	Mental	Manasic; Cosmic Gaseous
6	Emotional	Astral; Cosmic Liquid
7 Phy	sical	Cosmic Dense

The counselor directs the radiance of divine love so that it replaces and reinforces the rhythms within two chakras of each patient’s vital body, which is part of the seventh or physical plane (“Let that magnetic living force withdraw and supplement that which is present in the seventh”). In particular, the vibration of compassion impacts the patient’s heart chakra, and the vibration of affection impacts the patient’s solar-plexus chakra. Bailey describes the functions of these two centers: “The heart center registers the energy of love”;²⁸ “The Solar Plexus Center ... is the outlet—if such a word can be used—of the astral body into the outer world, and the instrument through which emotional energy flows.”²⁹ These vibrations emanate from the counselor’s chakras and produce, in Bailey’s words, the following effect: “From that appropriate center the stage of synchronization with the corresponding center in the patient’s body is established.”³⁰ The word “synchronization” indicates that the counselor’s and patient’s chakras are vibrating at the same frequency.

Through the counselor’s radiance, the unifying intuition of the fourth or intuitional plane is reflected in the patient’s feelings on the sixth or emotional plane (“opposing four and six”), and the impersonal motivation of the third or spiritual plane is reflected in the patient’s behavior on the seventh or physical plane (“to three and seven”). In Bailey’s words, “the radiation of his [the counselor’s] astral body, controlled and selfless, will impose a rhythm upon the agitation of the patient’s astral body, and so enable the patient to take right action.”³¹ This radiance does not help the patient to clarify his or her mind, which is on the fifth or mental plane (“but dealing not with five”), but the remaining qualities can do so.

Power to Save

Criticism and resentment distort perception and block understanding, whereas divine love allows for precise perception of the underlying thoughts. When the counselor has divine love, his or her mind acts as a searchlight that reveals the point of disturbance

within each patient (“The circular, inclusive vortex—descending to the point—disturbs”). Bailey makes a similar observation:

True love or wisdom sees with perfect clarity the deficiencies of any form, and bends every effort to aid the indwelling life to liberate itself from trammels. It wisely recognizes those that need help, and those that need not its attention. It hears with precision, and sees the thought of the heart.³²

After gaining this clarity, the counselor can speak words that have the power to remove the disturbance and supply harmony (“removes and then supplies”). Nevertheless, the patients must save themselves through understanding the words spoken to them and through their self-initiated application of that understanding to their daily lives. Thus, the work of salvation is accomplished not by the counselor’s words, but by each patient’s reaction and response to those words (“and thus the work is done”).³³

Expansion or inclusiveness

Bailey writes, “*Inclusive Reason*, which is the theme for the initiatory meditation of the Second Ray disciple, produces that inherent divine capacity which enables the detail of the sensed Whole to be grasped in meticulous entirety.”³⁴ This capacity, however, is realized in a progressive way. The first step is to realize that the manifest world is an organized creation that springs from the heart of God (“The heart revolves”). For example, Bailey equates the heart of God with “the center of pure love,”³⁵ “the center of all things,”³⁶ and “the inner point of life in all manifested forms.”³⁷ The next step is to see and grasp the similarity and unity existing between the macrocosm, which is the organism through which the heart of God is working, and the microcosm, which is the organism through which the human soul is working (“two hearts revolve as one”). Bailey suggests such a correspondence by writing, “The soul is the heart of the system of the spiritual man.”³⁸

Inclusive reason requires *heart thinking*, which is thinking as a result of correct feeling, as Bailey explains:

The ability to think in the heart is the result of the process of transmuting desire into love during the task of elevating the forces of the solar plexus into the heart center. Heart thinking is also one of the indications that the higher aspect of the heart center, the twelve-petalled lotus found at the very center of the thousand-petalled lotus, has reached a point of real activity.³⁹

Inclusive reason also requires the activity of the causal body, because that is the instrument of abstract thought. Thus, inclusive reason requires that the heart chakra (“the twelve within the vehicle”), the higher aspect of the heart chakra within the crown chakra (“the twelve within the head”), and the causal body (“and the twelve upon the plane of soul endeavor”) are all aligned with each other (“cooperate as one”). In the technique, the first and second “twelve” symbolize the heart chakra and the higher aspect of the heart chakra, respectively, because Table 1 depicts them as twelve-petalled lotuses, and the third “twelve” symbolizes the causal body, because it is depicted as “the twelve-petalled egoic lotus” on the mental plane.⁴⁰ By establishing this alignment, the counselor can speak words that reveal to each patient the essential oneness of the many lives (“and thus the work is done”).

Wisdom

Bailey writes, “All wisdom is knowledge gained by experience and implemented by love.”⁴¹ “Knowledge gained by experience” refers to idealistic principles that are stored in the causal body, because she also writes, “The content of the causal body is the accumulation by slow and gradual process of the good in each life.”⁴² Thus, wisdom is the expression by love of the content of the causal body (“Two energies achieve this consummation”).

Words of wisdom can be expressed by means of the counselor’s crown, brow, and

heart chakras when those centers respond to his or her causal body (“and the three whose number is a twelve respond to the greater twelve”). The “three whose number is a twelve” symbolize the crown, brow, and heart chakras, because Table 1 shows them to be the only centers in the vital body whose number of petals is a multiple of twelve. The “greater twelve” symbolizes the causal body, because it is depicted as the twelve-petalled egoic lotus and is on a higher, or greater, plane than are the chakras in the vital body. As Bailey explains, “The Head Center ... gathers into itself the energies ... of the threefold egoic lotus”; “The ajna center registers or focuses *the intention* to create.”⁴³ Table 1 also shows that *ajna* is the Sanskrit name for the brow chakra. By understanding the counselor’s words of wisdom, the patients can understand their lives (“The life is known”) and prolong the periods in which they express wisdom in their lives (“and the years prolonged”).

Ray Three

The healer stands and weaves. He gathers from the three, the five, the seven that which is needed for the heart of life. He brings the energies together and makes them serve the third; he thus creates a vortex into which the one distressed must descend and with him goes the healer, and yet they both remain in peace and calm. Thus must the angel of the Lord descend into the pool and bring the healing life.⁴⁴

Mental Illumination

Advanced Third Ray educators raise their center of consciousness from their mental body to their causal body (“The healer stands”) and then transmit the intuitive ideas of their soul to their waiting mental body (“and weaves”). Bailey makes a similar

statement, using Ego as a synonym for soul:⁴⁵

The student having withdrawn his consciousness on to the mental plane at some point within the brain, let him ... then raise his vibration as high as may be, and aim next at lifting it clear of the mental body into the causal, and so bring in the direct action of the Ego upon the lower three vehicles.⁴⁶

Power to Manifest

By using the third, fifth, and seventh subrays of their soul ray, the educators manifest the new learning envi-

ronments that are needed for unfolding the divine nature of human beings (“He gathers from the three, the five, the seven that which is needed for the heart of life”). They use the third subray to convert their intuitive ideas into concrete plans, the fifth subray to maintain the proper motives, and the seventh subray to direct activities on the physical plane. The learning environments might include primary and secondary education, mental health care facilities, holistic living communities, and schools of philosophy, psychology, and religion. Each environment shows that it has a divine origin by helping its participants to unfold their inner divinity.

Scientific Investigation

The divine plan is the blueprint of the evolutionary development of consciousness; it exists on the level of intuitive ideas and is an expression of the active intelligence, or Third Ray quality, of God.⁴⁷ To ensure that the manifested learning environments are a true downward reflection of the aspects of the divine plan to which they have been assigned, the educators trace the transformation of the energy backward in the upward direction. In other words, they investigate the outer structures, discover the inner patterns that they serve, and then make what-

This article presents one of the three possible significances: the “healing technique” for each ray is construed as depicting a method of service by which people with the corresponding soul ray can use their six characteristic qualities.

ever adjustments are needed so that the environments do in fact serve the divine plan (“He brings the energies together and makes them serve the third”). This process is scientific investigation, because the educators begin by studying the outer structures and then infer the relationships and principles that lie behind them.

Power to Evolve

Through the foregoing efforts, the educators create learning environments into which distressed people enter and thereby grow in self-mastery (“he thus creates a vortex into which the one distressed must descend”). The evolution of the participants occurs when they learn to evoke their own soul, which Bailey calls “the true healer within the form”⁴⁸ (“and with him goes the healer”).

Balance

The educators are able to balance the forces of their own nature, and they design their learning environments so that each participant also acts in a balanced way (“and yet they both remain in peace and calm”). Bailey makes a similar statement:

When the pairs of opposites are discerned, when a man balances the forces of his own nature, when he has found the Path and become the Path, then he can work with the world forces, can preserve the balance and the equilibrium of the energies of the three worlds.⁴⁹

Power to Produce Synthesis on the Physical Plane

The last sentence of the Third Ray technique has a double meaning. First, through the application of the foregoing qualities, the divine plan manifests in the physical world as new learning environments and brings the experiences needed for the collective evolution of humanity (“Thus must the angel of the Lord descend into the pool and bring the healing life”). Second, the divine nature of each participant is evoked in his or her experience and brings the illumination needed for individual evolution. In this way, the

educators have the power to produce synthesis on the physical plane, revealing the unity of the physical world and the divine plan, of the collective and individual, and of the human life and divine life.

Ray Four

The healer knows the place where dissonance is found. He also knows the power of sound and the sound which must be heard. Knowing the note to which the fourth great group reacts and linking it to the great Creative Nine, he sounds the note which brings release, the note which will bring absorption into one. He educates the listening ear of him who must be healed; he likewise trains the listening ear of him who must go forth. He knows the manner of the sound which brings the healing touch; and also that which says: Depart. And thus the work is done.⁵⁰

Power to Penetrate the Depths of Matter

Human evolution proceeds as a series of integrations. A person’s first step is integrating the physical body with the emotional body. Subsequent steps include integrating the emotional body with the mental body, coordinating these three with the personality as a whole, aligning the coordinated personality with the causal body, and integrating the aligned personality and causal body with the soul. Before achieving any of these integrations, a person experiences a period of distress due to sensing the cleavage between the lower integrated parts and the higher part that is next to be integrated. This distress may appear as unrest, frustration, or futility. If this distress is sufficiently severe, then one may seek the understanding help of a competent therapist.⁵¹

When approached by patients who are suffering from inner discomfort and frustration, advanced Fourth Ray therapists have the power to penetrate behind the symptoms of distress and discern the particular cleavage that each patient is encountering. In other words, they are able to recognize the place

in a patient's inner constitution where the previously integrated parts are in conflict with the higher part that is seeking integration ("The healer knows the place where dissonance is found").

Power to Express Divinity

The therapists know that the power to produce the needed integration and to end the sensed duality lies within each patient ("He also knows the power of sound"), as Bailey explains:

His discomfort, lack of coordination, pain and distress are symptoms of aspiration, unrealized perhaps but none the less there. They are the reaction of the integrated aspects to that aspect which is seeking integration. The aspect to be integrated is essentially more powerful than the lower waiting aspects, for they are negative or receptive whilst that which should be realized and accepted is positive and dynamic.⁵²

In addition, the therapists know that the psychological crisis must be faced and understood by each patient before he or she can make any further progress ("and the sound which must be heard"), as Bailey also explains:

The crisis faced indicates progress and opportunity, and that it does not indicate disaster and failure. It must be realized by the patient (can I use that term?) that the race has progressed to its present point in evolution by just such crises. So does the individual human unit progress.⁵³

The Harmony of the Spheres

Consider patients who are facing the cleavage between their aligned personality and causal body on one side and their soul on the other side. These patients are following certain idealistic principles apprehended by their causal body, but they are not yet expressing the divine love of their soul. The therapists have aligned their heart chakra with their causal body and soul ("Knowing the note to which the fourth great group re-

acts and linking it to the great Creative Nine"). Whether counting from the top or the bottom, Table 1 shows that the heart chakra is the fourth chakra, so the "fourth great group" is taken as the heart chakra. Bailey writes, "The causal body ... is also seen as the twelve-petalled Lotus. Of these twelve petals, the innermost three are unrevealed, or are embryonic, and hence the causal body is frequently considered as a nine-petalled Lotus, or as a wheel of fire with only nine spokes or whorls."⁵⁴ Consequently, "Nine" is taken as the causal body, so "great Creative Nine" is taken as the causal body when it is acting as a channel for the divine love of the soul.

Because of the foregoing alignment, the therapists radiate compassion from their heart chakra to the heart chakra of their patients, thereby releasing each one from feeling unconnected to other people and establishing harmony among each one's personality, causal body, and soul ("he sounds the note which brings release, the note which will bring absorption into one").

Bailey describes this type of work: "At this stage the man is recognized as one who can speak occultly 'heart to heart.' He becomes a stimulator of the heart center in his brother, and one who arouses men into activity for others."⁵⁵

The Dual Aspects of Desire

Selfish desire is a definite hindrance for some people but an asset for others. The therapists understand these two aspects of desire, so their method of working with desire depends on the needs of each patient. First, consider patients facing the cleavage between their coordinated personality and their causal body. These patients focus on fulfilling the desires of their personal life, yet they dimly glimpse idealistic principles that would limit their behavior or make their primary intent be the welfare of the many. For this case, the therapists educate the patients on how to heal or overcome their self-centered desires, which must be done before their personality can be an instrument

of their causal body (“He educates the listening ear of him who must be healed”).⁵⁶

On the other hand, consider patients facing the cleavage between the elements of their personality and their personality as a whole. They wish to fulfill a desire to achieve influence and power in some field of endeavor but are prevented from doing so by a lack of coordination. Perhaps their mind is unable to subordinate their emotional nature, or their physical body lacks sufficient vitality and endurance. Here, the therapists provide training on how to go forth and fulfill desire, which each patient must do as the next step in his or her evolution (“he likewise trains the listening ear of him who must go forth”).⁵⁷

The Synthesis of True Beauty

Next, consider patients facing the cleavage between their physical and emotional bodies. They pander to the pleasures of their physical body but glimpse the subjective world of their imagination. Children generally integrate this cleavage as part of their natural development, but some may have difficulty in doing so. In this situation, the therapists know the method of treatment that brings each patient’s creative imagination and power of choice into activity, which will then heal the cleavage (“He knows the manner of the sound which brings the healing touch”). The creative imagination engenders the sense of fantasy and perception of beauty. Making choices helps to unfold the innate conscience and involves such considerations as why, wherefore, and to what end. The emotional nature is provided with constructive outlets only when the creative imagination is balanced and motivated by right choices and higher values.⁵⁸

Power to Reveal the Path

And finally, consider patients facing the cleavage between their emotional and mental bodies. They are aware of strong and compelling desires, which keep them dwelling in the realm of longing, hoping, and wishing; but their thoughts bring the conviction that they are unable to satisfy their de-

sires and doubts about whether their goals are even worthwhile. When working with such patients, the therapists know the method of treatment that develops each patient’s own mental power of discrimination, which then reveals the proper path on which to move (“and also that which says: Depart”). Through effective use of the intellect, a patient differentiates between essentials and non-essentials, between right direction and wrong goals, and between practical programs and activities doomed to failure (“And thus the work is done”).⁵⁹

Ray Five

That which has been given must be used; that which emerges from within the given mode will find its place within the healer’s plan. That which is hidden must be seen and from the three, great knowledge will emerge. For these the healer seeks. To these the healer adds the two which are as one, and so the fifth must play its part and the five must play its part and the five must function as if one. The energies descend, pass through and disappear, leaving the one who could respond with karma yet to dissipate and taking with them him who may not thus respond and so must likewise disappear.⁶⁰

Emergence into form and out of form

Raja Yoga, which in Sanskrit means “royal union,” is a system of spiritual development that was first described in the ancient Hindu *Yoga Sutras of Patanjali*. This system has its name because it is principally concerned with cultivating the mind, which is considered to be the king, or ruler, of the personality. Bailey provides this summary: “the Raja Yoga system of Patanjali, of which the five stages of Concentration, Meditation, Contemplation, Illumination, and Inspiration are illustrative.”⁶¹

According to Theosophy, the mental plane comprises seven subplanes that fall into two groups: the lowest four subplanes are the concrete or form levels; the top three subplanes are the abstract or formless levels.

The mental body, which is the instrument of concrete thought, resides on the form levels; but the causal body, which is the instrument of abstract thought, resides on the formless levels of the mental plane.⁶²

An advanced Fifth Ray researcher has mastered the five stages of Raja Yoga. The first stage is called “concentration”: it involves giving oneself a mental boundary, sometimes called a “ring-pass-not,” around a seed thought concerned with some human problem.⁶³ This boundary must then be used to confine one’s concrete thinking (“That which has been given must be used”).

The second stage of Raja Yoga is called “meditation.” The researcher enters this stage when he or she begins to sense the abstract truth, or inner relationship, being veiled by the seed thought. Little by little the abstract truth emerges from within the formless levels and finds its place in the researcher’s thinking and planning within the form levels of the mental plane (“that which emerges from within the given mode will find its place within the healer’s plan”).

Power to Make the Voice of the Silence Heard

The third stage is called “contemplation.” At the beginning of this stage, the center of the researcher’s consciousness moves out of the mental body and shifts into the causal body, which enables the intuitions of the soul, sometimes called the “Voice of the Silence,” to be heard.⁶⁴ As a result, the soul’s intuitions reveal what previously had been hidden (“That which is hidden must be seen”).

Manifestation of the Great White Light

The crisis faced indicates progress and opportunity, and that it does not indicate disaster and failure. It must be realized by the patient (can I use that term?) that the race has progressed to its present point in evolution by just such crises. So does the individual human unit progress.

When the center of the researcher’s consciousness shifts back into the mental body, the contemplation stage ends and the fourth stage, called “illumination,” begins. The mental body becomes active and formulates

concrete knowledge that embodies both the abstract thoughts of the causal body and the intuitions of the soul (“and from the three, great knowledge will emerge”). Bailey mentions the same factors: “You have therefore the light of knowledge, the light of wisdom and the light of the intuition, and these are three definite stages or aspects of the One Light.”⁶⁵

Revelation of the Way

The rest of the Fifth Ray technique depicts the fifth and final stage of Raja Yoga, which Bailey calls “inspiration” and defines as “the result of illumination, as it demonstrates in the life of service.”⁶⁶ After developing a deep understanding regarding some human problem, the researcher has a longing to see this vision brought to earth and resolve that problem. Bailey writes:

Remember this, that the materialization of any aspect of the vision on the physical plane is never the work of one man. Only when it has been sensed by the many, only when they have worked at its material form can their united efforts draw it into outer manifestation.⁶⁷

Accordingly, the researcher seeks the best way of publicizing the new vision to others and attracting their help in return (“For these the healer seeks”).

Initiating Activity

To initiate the activities in his or her plan, the researcher adds the energies of his or her vital and dense physical bodies, which are the two parts of his or her physical vehicle (“To these the healer adds the two which are as one”). If the plan is successfully implemented, then the lights of knowledge, ab-

stract thought, and intuition, which are the lights of the mental plane, will play their part in the evolution of human consciousness (“and so the fifth must play its part”). Table 3 shows that the mental plane is counted as the fifth plane. For the plan to be successfully implemented, the lower five elements of the researcher’s inner constitution must play their parts (“and the five must play its part”). In particular, the understanding of the causal body must guide the mind, the mind must preserve the details of the plan and control the lower nature, the emotional body must preserve the desire to implement the plan and provide the capacity to cooperate with other people, the vital body must give the power to act and be energetic, and the dense physical body must manipulate and function within the tangible world.

The researcher might have a tendency to implement the plan in an unbalanced manner. For instance, one might be obsessed with one’s own ideas on the mental level, be a fanatic on the emotional level, or exhaust oneself on the physical level. To avoid the various possibilities of undue emphasis, the lower five elements of the researcher’s constitution must work together in an integrated and balanced way (“and the five must function as if one”).⁶⁸

Purification with Fire

So that the new vision can do its work, the researcher transforms it, or steps it down, into new books, articles, demonstrations, or audio-visual presentations, which are then communicated to and understood by various recipients (“The energies descend, pass through and disappear”). Fire is a symbol of the intellect.⁶⁹ Through the explanations, the fiery force of the new vision purifies the thinking of each recipient, leaving any belief or attitude that is still consistent with the new vision and taking away any belief or attitude that is not consistent and so has been understood as being false (“leaving the one who could respond with karma yet to dissipate and taking with them him who may not thus respond and so must likewise disappear”).

Ray Six

Cleaving the waters, let the power descend, the healer cries. He minds not how the waters may respond; they oft bring stormy waves and dire and dreadful happenings. The end is good. The trouble will be ended when the storm subsides and energy has fulfilled its charted destiny. Straight to the heart the power is forced to penetrate, and into every channel, nadi, nerve and spleen the power must seek a passage and a way and thus confront the enemy who has elected entrance and settled down to live. Ejection—ruthless, sudden and complete—is undertaken by the one who sees naught else but perfect functioning and brooks no interference. This perfect functioning opens thus the door to life eternal or to life on earth for yet a little while.⁷⁰

Overcoming the Waters of the Emotional Nature

Before engaging in some form of service, advanced Sixth Ray workers pause and analyze their feelings (“Cleaving the waters”). Here, water is a symbol of the emotional nature.⁷¹ After focusing their consciousness into their mental body, the workers let the light of their mind descend into their emotional body (“let the power descend”).

Bailey describes the same approach:

The emotional body should be controlled from the mental plane, and when the polarization has been transferred into the mental body through forms of meditation and intensity of purpose and of will, then the emotional becomes quiescent and receptive.⁷²

In this way, they recognize the most apparent glamour, or emotional reaction, that is distorting their perception, which is a painful discovery (“the healer cries”). Bailey alludes to the emotional pain of this discovery by writing, “Few people care to face the actual truth, for it involves eventually the abandonment of the beloved glamour.”⁷³

Endurance and Fearlessness

By using their quality of fearlessness, the workers observe their recognized glamour without caring about how their emotional nature might respond (“He minds not how the waters may respond”). Such observation often brings awareness of false pride and admissions of mistakes (“they oft bring stormy waves and dire and dreadful happenings”).⁷⁴ By using their quality of endurance, they persevere to the end and learn that the actual elimination of their glamour is satisfying (“The end is good”). Bailey makes a similar statement: “Dissipate the glamour—a satisfying experience.”⁷⁵

Power to Kill Out Desire

Bailey writes, “*The Problem of Glamour* is found when the mental illusion is intensified by desire.”⁷⁶ Accordingly, a glamour is eliminated when its associated desire subsides and its underlying illusion is recognized as being unreal (“The trouble will be ended when the storm subsides and energy has fulfilled its charted destiny”).

Self-Immolation

For a recognized glamour to disappear, the light of the mind must be forced to penetrate straight to the underlying illusion, which is the heart of the glamour (“Straight to the heart the power is forced to penetrate”). Here, “heart” has the dictionary meaning that denotes “the most important or essential part.” In addition, one must seek out every concept, attitude, opinion, and self-statement that activates, energizes, conditions, or preserves the glamour (“and into every channel, nadi, nerve and spleen the power must seek a passage and a way”). The next step is to confront those beliefs—which means to inquire about their truth or falsehood—because they have power only as long as they are accepted and allowed to live inside one’s consciousness (“and thus confront the enemy who has elected entrance and settled down to live”). This confrontation results in the sacrifice or immolation of a false part of the self.

Spurning That which is not Desired

Any glamour is caused by identification with the objects of desire, with the personality, or with what is material. Spurning this identification—in an abrupt, sudden, and complete way—is undertaken when the workers recognize that they are nothing else but perfect spiritual reality and when they are not willing to accept any lesser concept about themselves (“Ejection—ruthless, sudden and complete—is undertaken by the one who sees naught else but perfect functioning and brooks no interference”). Bailey also says, “The entire problem can be solved if the shift of the consciousness is away from identification with the lower forms of experience into that of identification with the real and true man.”⁷⁷

Power to Detach Oneself

Through the recognition of their spiritual identity, the workers gain the power to detach themselves from the material world and enter the eternal world of the soul (“This perfect functioning opens thus the door to life eternal”). Bailey writes, “It takes the soul itself to reveal to the poised and peaceful mind the next step to be taken in the work of world evolution.”⁷⁸ After receiving that revelation and using their preceding qualities to avoid glamour, the workers are motivated to return to the material world and meet the needs of their fellow human beings (“or to life on earth”). This entering and returning is a cyclic process, so each of its phases lasts for only a brief amount of time (“for yet a little while”) and then the cycle is repeated. As expressed in Bailey’s *Esoteric Catechism*, “I look above, I help below.”⁷⁹

Ray Seven

Energy and force must meet each other and thus the work is done. Color and sound in ordered sequence must meet and blend and thus the work of magic can proceed. Substance and spirit must evoke each other and, passing through the center of the one who seeks to aid, produce the new and good. The healer energizes thus with life the failing life, driving it forth or anchoring it yet

more deeply in the place of destiny. All seven must be used and through the seven there must pass the energies the need requires, creating the new man who has for ever been and will for ever be, and either here or there.⁸⁰

Power to Create

To have an effective organization, such as a corporation, society, or association, collective ideals must be manifested within it (“Energy and force must meet each other”), which is the work of an advanced Seventh-Ray manager (“and thus the work is done”). Collective ideals are sometimes called “organizational ideals,” “corporate ideals,” or “managerial ideals”; they are based on the nature of their organization and may involve customer service, employee satisfaction, production efficiency, and educational programs. Bailey uses the term “energy” to represent an energizing power, and the term “force” to represent a power that acts or assumes form under the impact of energy. For example, she speaks of “energy and the result of its impact upon forces.”⁸¹ In the case of the foregoing technique, “energy” symbolizes collective ideals, and “force” symbolizes the various aspects of an organization that can be shaped by such ideals.

Power to Think

To introduce new principles into an organization, the manager must manifest his or her abstract thoughts as a sequential mental plan (“Color and sound in ordered sequence must meet and blend”), which in turn can be manifested outwardly (“and thus the work of magic can proceed”). Here, “color” is taken as symbolizing abstract thoughts, because Bailey describes their instrument, which is the causal body, as “palpitating with every color in the rainbow.”⁸² “Sound” is taken as symbolizing concrete thoughts, because each concrete thought is experienced as an inaudible sound.

Mental Power

To work out the divine plan through an organization, the manager’s causal body and soul must evoke each other (“Substance and

spirit must evoke each other”): the causal body must evoke intuitive ideas from the soul that convey the immediate aspect of the divine plan; and the soul must evoke from the causal body an understanding of the part that the manager’s organization may play in manifesting that blueprint of evolution. Here, “substance” is taken as symbolizing the causal body, or egoic lotus, because Bailey writes, “It should here be remembered that, subtle though the material may be, the egoic lotus is as truly substance of a particular vibration as is the physical body.”⁸³ “Spirit” is taken as symbolizing the soul, because Bailey also writes, “soul is the vehicle for the manifestation of spirit.”⁸⁴ These evoked responses pass through the manager’s mind, which in turn produces a new and better mental plan (“passing through the center of the one who seeks to aid, produce the new and good”).

Power to Vivify

By applying the three preceding qualities, the manager has the power to vivify a dying organization that has fallen into crystallized, sectarian, or materialistic attitudes (“The healer energizes thus with life the failing life”). By bringing in new ideals, principles, or ideas, he or she drives out obsolete methods or increases the potency and effectiveness of those methods that have not yet fulfilled their true destiny (“driving it forth or anchoring it yet more deeply in the place of destiny”).

Power to Cooperate

To work out the divine plan through humanity, representatives from all seven rays must be used (“All seven must be used”). Bailey makes a similar statement: “None of these ray participants in the hierarchical crusade today can really work without each other.”⁸⁵ Moreover, those representatives must have sufficient autonomy to promote the new emerging ideas in their distinctive ways (“and through the seven there must pass the energies the need requires”). Bailey also speaks of “carrying forward the emergence of the idea without the dominance of any one individual.”⁸⁶ For instance, First Ray

workers can make a powerful impact on the minds of their listeners by emphasizing governing principles that break up old forms of truth so as to make room for the emerging ideas. Second Ray workers can select and train those who can carry the new ideas deeper into the mass of humanity. Third Ray workers can make the new ideas more comprehensible to intelligent men and women whose intuition is not yet awakened. Fourth Ray workers can harmonize the new ideas with the old so that there is no dangerous break. Fifth Ray workers can test hypotheses that embody the new ideas, proving them either true or false. Sixth Ray workers can train people to recognize the truth and to desire those ideals whose time has come to be manifested on earth. Meanwhile, Seventh Ray managers help by blending the activities of their co-workers into an organized movement.⁸⁷

Revelation of the Beauty of God

Bailey describes the ultimate role of Seventh Ray managers: “They can organize the evoked ideal which will embody as much of the idea of God as the period and humanity can evidence and produce in form upon the earth.”⁸⁸ After receiving this revelation, humanity will manifest more of its divine nature, which has always existed and will always exist (“creating the new man who has for ever been and will for ever be”), in several fields of activity (“and either here or there”). For instance in the religious field, people will understand the inner significance of their own faiths and the essential unity of all faiths. In the political field, they will develop an international consciousness and will gradually establish a brotherhood of nations based on mutual need, mutual understanding, and mutual helpfulness. And in the scientific field, they will unfold their latent powers and learn more about the hidden wonders of the universe.⁸⁹

Conclusions

As demonstrated in the preceding sections, Bailey’s “healing technique” for each ray can be construed as depicting a

method of service by which people with the corresponding soul ray can use their six characteristic qualities listed in Table 2. This demonstration clarifies the meaning of each quality by showing how it can be applied in practice. The actual qualities that we display, however, depend on our point of evolution. The qualities discussed in this article are characteristics of the soul, so we can display them only if we are starting to become integrated with our soul and live as our soul. But if we are still focused in our personality and living as our personality, then our characteristics could be the direct opposite of the ones listed.

If we study with care the six qualities listed in Table 2 for each ray, we may find an indication as to which ray is our own soul ray. Do the various qualities for a particular ray evoke our intuitive understanding so that we recognize ourselves? Does Bailey’s “healing technique” for a particular ray describe our approach to service? Perhaps we can see our life tendencies and purpose, or our latent and deeply desired spiritual nature. If we believe that a particular ray is our soul ray, the associated qualities show what we have to do, what we have to express, and what we have to overcome. Thus, if we apply these qualities in the right way, they could be profitable and useful in our experience.⁹⁰

As quoted earlier, Bailey states that her techniques are capable of supporting three significances. The present article provides only one significance, but clues are available that point to other meanings, as discussed next.

Bailey states that her techniques were “gathered out of the *Book of Rules for Initiated Disciples*,”⁹¹ which suggests a significance in which the practitioners are assumed to be initiates. Disciples are people who are freeing themselves from the authority of their threefold personality,⁹² and initiates are people who have attained that freedom.⁹³ The significance described in the present article, however, assumes that the people who practice its methods are, in Bailey’s words, “endeavoring to live as souls,”⁹⁴ indicating that

they have achieved advanced positions along the path trodden by disciples but are not necessarily initiates.

Bailey says that one of the three significances is dangerous: “I dare not yet give the simple physical application of these ray techniques, as it would be too dangerous. When rightly used and understood they carry terrific force and—in the wrong hands—could work real damage.”⁹⁵ The significance described in the present article is not the dangerous one, because the seven methods of service that it yields could not cause any real damage even if those methods were to fall into the wrong hands.

Bailey gives another clue: “In the light of future scientific happenings, these ancient techniques will become much clearer, and in the meantime any explanation of their true ‘energetic import’ would be meaningless.”⁹⁶ The significance described in the present article can be fully explained by citing Bailey’s own books, which is what we have done, so this significance must not be the one that can be understood only through citing scientific happenings.

In summary, this article uses Bailey’s “seven healing techniques” to elucidate her teachings on soul qualities, but these techniques have two additional significances that have not yet been explained.

¹ Zachary F. Lansdowne, “Vedic Teachings on the Seven Rays,” *Esoteric Quarterly*, Spring 2010.

² Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 439.

³ Alice A. Bailey, *The Soul and Its Mechanism*, 111; *Letters on Occult Meditation* (New York: Lucis Publishing, 1922), 77-78; *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 190, 199.

⁴ Bailey, *A Treatise on White Magic*, 199.

⁵ Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 316.

⁶ *Ibid.*, 42.

⁷ Bailey, *Esoteric Psychology*, vol. II, 358.

⁸ Bailey, *Esoteric Psychology*, vol. I, 63-87.

⁹ *Ibid.*, 78.

¹⁰ *Ibid.*, 77.

¹¹ *Ibid.*, 69.

¹² Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 706.

¹³ *Ibid.*, 706-707.

¹⁴ Alice A. Bailey, *Telepathy and the Etheric Vehicle* (1950; reprint; New York: Lucis Publishing Company, 1975), 190.

¹⁵ *Ibid.*, 125, 183.

¹⁶ Bailey, *A Treatise on White Magic*, 559.

¹⁷ Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 1010

¹⁸ Bailey, *A Treatise on White Magic*, 212-214.

¹⁹ Bailey, *Esoteric Healing*, 604.

²⁰ Bailey, *Esoteric Psychology*, vol. II, 120.

²¹ Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 416-417.

²² Bailey, *Esoteric Psychology*, vol. II, 391-392.

²³ Bailey, *A Treatise on White Magic*, 371.

²⁴ Bailey, *Esoteric Healing*, 707-708.

²⁵ Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 3.

²⁶ *Ibid.*, 4-5.

²⁷ Bailey, *A Treatise on Cosmic Fire*, 117.

²⁸ Bailey, *Esoteric Healing*, 158.

²⁹ *Ibid.*, 169-170.

³⁰ Bailey, *Esoteric Healing*, 604.

³¹ *Ibid.*, 7.

³² Bailey, *Letters on Occult Meditation*, 285-286.

³³ Alice A. Bailey, *The Externalisation of the Hierarchy* (1957; reprint; New York: Lucis Publishing Company, 1976), 635.

³⁴ Bailey, *Esoteric Psychology*, vol. II, 393.

³⁵ Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 399.

³⁶ Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 351.

³⁷ Bailey, *Esoteric Psychology*, vol. II, 396.

³⁸ Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 289.

³⁹ *Esoteric Healing*, 157.

⁴⁰ Bailey, *A Treatise on Cosmic Fire*, 538.

⁴¹ Bailey, *The Rays and the Initiations*, 591.

⁴² Bailey, *Letters on Occult Meditation*, 32.

-
- 43 Bailey, *Esoteric Healing*, 144, 145, 148.
44 Ibid., 708.
45 Bailey, *A Treatise on Cosmic Fire*, 48.
46 Bailey, *Letters on Occult Meditation*, 96.
47 Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 456; Bailey, *Telepathy*, 46.
48 Bailey, *Esoteric Healing*, 572.
49 Bailey, *A Treatise on White Magic*, 225.
50 Bailey, *Esoteric Healing*, 709.
51 Bailey, *Esoteric Psychology*, vol. II, 426-427.
52 Ibid., 428.
53 Ibid., 427.
54 Bailey, *A Treatise on Cosmic Fire*, 538.
55 Ibid., 863.
56 Bailey, *A Treatise on White Magic*, 118-119.
57 Ibid., 394.
58 Bailey, *Esoteric Psychology*, vol. II, 428-429.
59 Ibid., 421-422.
60 Bailey, *Esoteric Healing*, 710.
61 Bailey, *Glamour*, 195.
62 Bailey, *A Treatise on Cosmic Fire*, 192, 923, 1126.
63 Alice A. Bailey, *From Intellect to Intuition* (1932; reprint; New York: Lucis Publishing Company, 1960), 108-109.
64 Bailey, *Discipleship in the New Age*, vol. I, 14.
65 Bailey, *Glamour*, 192.
66 Bailey, *From Intellect to Intuition*, 99.
67 Bailey, *A Treatise on White Magic*, 368.
68 Bailey, *Esoteric Psychology*, vol. II, 369-370.
69 Bailey, *A Treatise on White Magic*, 250.
70 Bailey, *Esoteric Healing*, 711.
71 Bailey, *A Treatise on White Magic*, 250.
72 Bailey, *Letters on Occult Meditation*, 98.
73 Bailey, *Glamour*, 145.
74 Ibid., 145.
75 Ibid., 204.
76 Ibid., 21.
77 Ibid., 102.
78 Bailey, *Esoteric Psychology*, vol. II, 136.
79 Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 213.
80 Bailey, *Esoteric Healing*, 712.
81 Bailey, *The Externalisation of the Hierarchy*, 104.
82 Bailey, *A Treatise on Cosmic Fire*, 763.
83 Ibid., 816.
84 Bailey, *Letters on Occult Meditation*, 357.
85 Bailey, *Esoteric Psychology*, vol. II, 145.
86 Ibid.
87 Ibid., 140-145.
88 Ibid., 145.
89 Bailey, *Esoteric Psychology*, vol. I, 172-179.
90 Ibid., 68.
91 Bailey, *Esoteric Healing*, 705.
92 Bailey, *The Rays and the Initiations*, 686.
93 The term “initiate” is used to denote someone who has taken what Theosophy calls the “third initiation,” as Bailey, *Discipleship in the New Age*, vol. I, 728, explains: “Disciples who have taken the second initiation are regarded as ‘probationary initiates,’ and only when they have taken the third initiation are they truly initiate from the standpoint of the Hierarchy. The first initiation is sometimes spoken of as the ‘Lemurian Initiation’ and the second as the ‘Atlantean Initiation,’ but the third initiation—that of our Aryan race—is technically regarded by Them as the first initiation.”
94 Bailey, *Discipleship in the New Age*, vol. II, 643.
95 Bailey, *Esoteric Healing*, 705.
96 Ibid., 713.