

Methods of Healing for the Seven Rays

Zachary F. Lansdowne

Summary

Alice Bailey (1880-1949), in her book *Esoteric Healing*, presents “seven healing techniques,” one for each of the seven rays, but with virtually no explanation. This article shows that these techniques depict methods of healing that cover a variety of modalities: living a life that is an example to other people, radiatory healing, early childhood education, healing through sounds and music, the new and coming educational methods, homeopathy, and healing with gemstones. Each of these methods embodies the quality of the associated ray, and is practical in the sense that it can be applied by disciples who are not yet initiates.

The Human Constitution

Before interpreting Bailey’s healing techniques, let us review the Theosophical conception of the human constitution, because her techniques are based on that model. The solar system is said to comprise 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 1 gives the names of the planes and enumerates them so that a larger number indicates both a denser and a lower level.¹ The first two planes constitute the unmanifested realm, whereas the lower five planes compose the field of manifestation.

The real self of a human being is the *monad*, which is sometimes called the spirit. The world of the monad is the monadic—or second—plane, but the roots of its life are in the divine—or first—plane. The monad possesses three aspects: will, love-wisdom, and active intelligence.

Table 1. 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 | Intuitionial | Buddhic; Fourth Cosmic Etheric |
| 5 | Mental | Manasic; Cosmic Gaseous |
| 6 | Emotional | Astral; Cosmic Liquid |
| 7 | Physical | Cosmic Dense |

The will of the monad is reflected in the field of manifestation as the *spiritual will* on the spiritual—or third—plane; the love-wisdom of the monad is reflected as *spiritual love* on the intuitionial—or fourth—plane; and the active intelligence is reflected as the *spiritual mind* on the mental—or fifth—plane. The word *reflection* is used when a force existing on a higher plane is passed down to a lower level, where it is conditioned by a grosser

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.

kind of matter, so that some of the effective power is lost in the reflected force. The spiritual will, spiritual love, and spiritual mind, taken together, form what is called the *spiritual triad*.

A human being has three focal points of perception on the mental plane. The *spiritual mind*, also called the universal mind, conveys illumination. The *egoic lotus*, also called the causal body, is the storehouse for the abstracted essence, or principles of wisdom, gained from a person's experiences, so it gradually evolves over time. The *mental body*, also called the concrete mind or simply the mind, is the instrument of concrete thought.

The *emotional body*, sometimes called the astral body, is constructed from the emotional—or sixth—plane. It generates a person's longings, appetites, moods, feelings, and cravings.

The *physical body* consists of both dense and vital portions and is constructed from the physical—or seventh—plane. The *dense physical body* contains the muscles, organs, and bones. The *vital body* is called the etheric body in Theosophy; *pranamayakosha*, a San-

skrit name, in Hinduism; and biofield in alternative western medicine.

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 2 lists the English name, traditional Sanskrit name, and approximate location.² A major chakra is sometimes symbolized as a lotus consisting of a specific number of petals, and this number is also given in Table 2. A petal symbolizes an expression of force, so the number of petals associated with a given chakra indicates the number of different forces that can be expressed by that chakra.³

The *personality* consists of the mental, emotional, and physical bodies, and it is sometimes called the lower self. Many human beings regard themselves as being nothing more than just their personality. Nevertheless, as we have just seen, Theosophy considers a human being to be in essence the monad, reflecting as the spiritual triad in the field of manifestation, demonstrating through the gradually evolving egoic lotus, and utilizing the personality as a means to contact the lower three planes for gaining experience.

Table 2. 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 | Svadhithana | Lower part of lumbar area | 6 petals |
| Basic | Muladhara | Base of spine | 4 petals |

Bailey states that her healing techniques are “in the form of seven ancient symbolic statements or formulas, gathered out of the *Book of Rules for Initiated Disciples*,”⁴ which suggests that they can be completely understood only by initiates. Disciples are people who are freeing themselves from the authority of their threefold personality,⁵ and initiates are people who have attained that freedom.⁶ Her healing techniques appear to have several levels of significance. This article construes them as methods of healing that can be applied by disciples who have not yet become initiates. Each of these methods should be regarded as an example and not as the only or definitive way of instantiating the healing technique for each ray.

Next, for each ray, Bailey’s “healing technique” is given, followed by our commentary that interprets the symbols in the technique and thereby forms a practical method from it.

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.⁷

The First Ray is called “the ray of will or power.” In the First Ray technique, the effort is to live a life that is an influential example to other people. Bailey encourages all of us to live in such a way: “*Live a life which is an example to others.* Is it necessary for me to enlarge upon this? It seems as if it should not be and yet here again is where men fail.

What after all is group service? Simply the life of example.”⁸

“Shamballa” is mentioned in the first sentence. In the Tibetan Buddhist tradition, Shamballa (also spelled Shambala or Shambhala) is a mythical kingdom hidden somewhere in Asia and described in various ancient texts. Chogyam Trungpa, a contemporary Tibetan Buddhist teacher, discusses the meaning of this myth:

Shambhala vision teaches that, in the face of the world’s great problems, we can be heroic and kind at the same time. Shambhala vision is the opposite of selfishness. When we are afraid of ourselves and afraid of the seeming threat the world presents, then we become extremely selfish. We want to build our own little nests, our own cocoons, so that we can live by ourselves in a secure way. But we can be much more brave than that ... We must try to think how we can help this world.⁹

Thus, “all within Shamballa” refers to people who share the Shamballa vision, or ideal, which in Trungpa’s words is being “heroic and kind at the same time.”

As depicted in the first sentence, the will of the monad, which rules everyone sharing the Shamballa ideal, is invoked by the healer (“Let the dynamic force which rules the hearts of all within Shamballa come to my aid”), because he or she attends to the only objective that is worthy: fulfilling the will of the monad (“for I am worthy of that aid”). Bailey mentions the developmental stage in which there is “the expression of the Will of God or of the Monad,”¹⁰ indicating that these two wills are equivalent, and makes a related comment:

Such is the goal for the man who seeks to stand with Christ in the founding of the kingdom, thus fulfilling the will of God. There is no other objective worthy of man’s attention, nor one which will so absorb every power he has, every gift and talent he possesses, and every moment of his being.¹¹

The second sentence of the technique gives the steps needed for fulfilling the will of the monad: it descends to the spiritual—or third—plane where it becomes the spiritual will, passes to the mental—or fifth—plane where it is expressed as principles of wisdom concerned with service, and then focuses on the physical—or seventh—plane in the form of selfless service (“Let it descend unto the third, pass to the fifth and focus on the seventh”).

Let us examine each of these steps in more detail. First, the healer cultivates the attitude of the spiritual will, or right spiritual motive, as Bailey explains: “The attitude of the initiate-in-training should be one of right spiritual motive—the motive being the intelligent fulfillment of the will aspect of divinity, or of the Monad.”¹² The healer may have, however, various glammers, or emotional distortions, concerned with service, such as “the glamour of self-centeredness and personal potency,” “the glamour of selfish personal ambition,” and “the glamour of the superimposed will—upon others and upon groups.”¹³ The healer’s second step is to learn the principles of wisdom that would prevent further indulgence in those glammers. Bailey says that the learning of such principles, which are stored in what she calls “the sacrifice petals” of the egoic lotus, “marks the period wherein the man consciously utilizes all that he has gained or is gaining under the law for the definite benefit of humanity . . . with no thought of return nor any desire for reward for the immense sacrifice involved.”¹⁴ After cultivating the right spiritual motive and learning the principles that would avoid glamour, the healer is ready for the third step. Here, Bailey speaks of “vitalizing the etheric vehicle so that the physical body is galvanized in service and flooded with vitality.”¹⁵

These words may be confusing because they seem to suggest that the lower manifestations are different from the will of the monad (“These words mean not what doth at sight appear”). Nevertheless, the spiritual will, principles of wisdom, and active service are contained latently in this will and come from the monad, which is the real self of a human

being (“The third, the fifth, the seventh lie within the first and come from out the Central Sun of spiritual livingness”).

The crown, or head, chakra, which is the highest center listed in Table 2, then awakens within the healer (“The highest then awakens within the one who knows”), because that chakra is the recipient of the foregoing energies, as Bailey explains, “The sahasrara center (head center) called usually the thousand-petalled lotus, is the embodiment of spiritual energy, demonstrating as Will, as the abstract or spiritual mind, and as the intuition.”¹⁶ Thus, as summarized by Bailey, the will of the monad is transmitted along the following line: “a. The atmic permanent atom or the focus of the spiritual will, the first aspect of the Spiritual Triad. b. The sacrifice petals of the egoic lotus. c. The etheric vehicle in its highest aspects. d. The head center.”¹⁷

The healer’s example enables the voice of conscience to be heard within the crown chakra of each onlooker who has sufficient readiness (“and within the one who must be healed”), so that the latter is motivated to serve in a similar manner (“and thus the two are one”). The voice of conscience is present in everyone, including children, but is often ignored.¹⁸ The onlookers are motivated, because they recognize the healer’s example as an outer confirmation of what they already know deep within themselves but had doubted or ignored (“This is mystery deep”).

The blending of the healer’s example with the voice of conscience performs the healing work (“The blending of the healing force effects the work desired”). This blending may induce the onlookers to sacrifice the self-centered ambitions of their personality (“it may bring death”), which releases the powers of their spiritual triad (“that great release”). In this case, they use their solar plexus—or fifth—chakra to change their feelings; their throat—or third—chakra to change their thoughts; and their crown—or first—chakra to hear the voice of conscience (“and re-establish thus the fifth, the third, the first”). But the onlookers are unable to transform their basic—or seventh—chakra (“but not the seventh”), because that step requires that they

find their motivating influence from within themselves rather than from another person.

This enumeration of the chakras is obtained by counting down from the top of Table 2. As Bailey explains, “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”;¹⁹ “the throat center as the creative formulator of thought”;²⁰ “the most quiescent center in the body (from the angle of the spiritual man) is the basic center.”²¹

In summary, the First Ray technique describes how to be an influential example to other people. This method can establish right human relations by healing, or eliminating, cleavages between people in their home, community, and nation.²² It can also be regarded as a method of physical healing for both the healer and group of onlookers, as Bailey indicates:

*By the development of goodwill, which is the will of good intention and motive, will come the healing of diseases of the respiratory tract, lungs and throat, the stabilizing of the cells of the brain, the cure of insanities and obsessions, and an attainment of equilibrium and of rhythm.*²³

Bailey also explains why such healing occurs: “This is owing to the fact that the incoming energy ‘expels dynamically’ the very seed or roots of the disease.”²⁴ In particular, goodwill expels selfish purpose, which is the fundamental cause of many physical illnesses.²⁵

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.²⁶

The Second Ray is called “the ray of love-wisdom.” The Second Ray technique depicts the process of radiatory healing and has seven steps. The first paragraph covers the first step, which is the initial purification needed by the healer, and the second paragraph covers the remaining six steps.

As the first step, the healer invokes the love-wisdom of the monad, carrying both the wisdom and love lines of force (“Let the healing energy descend, carrying its dual lines of life and its magnetic force”). These two lines can be distinguished, because Bailey tells a student, “You are more strongly on the wisdom line than on the love line.”²⁷ In the first sentence, “life” is interpreted as symbolizing wisdom, which is justified by Bailey’s definition:

*Wisdom ... has to do with the development of the life within the form, with the progress of the spirit through those ever-changing vehicles, and with the expansions of consciousness that succeed each other from life to life. It deals with the life side of evolution.*²⁸

“Magnetic force” is interpreted as symbolizing love, which is justified by another definition from Bailey: “Love is that inclusive, non-critical, magnetic comprehension and attitude.”²⁹ She also explains how this invocation, which could be called prayer or meditation, can be accomplished: “Concentrate upon ‘holding the mind steady in the light.’ This will involve renewed work in alignment, and in the conscious refocusing of the mind towards reality.”³⁰

The healer brings the two evoked lines of force down through his or her personality so that they remove and supplement the streams of energies in the vital body, which is part of the physical—or seventh—plane (“Let that magnetic living force withdraw and supple-

ment that which is present in the seventh”). Bailey writes, “The vital body is the recipient of the streams of energy, and is in fact composed and formed of such streams.”³¹ In particular, these two lines can work directly on the crown, brow, heart, and solar-plexus chakras, which are the seventh, sixth, fourth, and third centers of the vital body, respectively, but not directly on the throat chakra, which is the fifth center (“opposing four and six to three and seven, but dealing not with five”).

The planes are enumerated in Table 1, and the chakras are enumerated by counting up from the bottom of Table 2. The functions of the crown, throat, and solar chakras were given previously. Bailey writes, “The ajna center registers or focuses *the intention to create*”; “The heart center registers the energy of love.”³² Table 2 shows that *ajna* is the Sanskrit name for the brow chakra.

The love line—descending to the heart and solar plexus chakras—can oppose and remove separative feelings, and then supply an inclusive attitude. The wisdom line—descending to the crown and brow chakras—can oppose and remove separative thoughts, and then supply a synthetic comprehension (“The circular, inclusive vortex—descending to the point—disturbs, removes and then supplies”). Bailey describes the result: “When the heart is full of love and the head is full of wisdom, nothing then is ever done that can cause distress to others in the long run”³³ (“and thus the work is done”).

As the second step in the process, the healer consciously energizes his or her heart chakra (“The heart revolves”), as Bailey explains:

The first center which the aspirant seeks consciously to energize and on which he concentrates during the early stages of his novitiate, is the heart center. He has to learn to be group conscious, to be sensitive to group ideals, and to be inclusive in his plans and concepts; he has to learn to love collectively and purely, and not be actuated by personality attraction, and the motive of reward.³⁴

In particular, she suggests the following exercise: “The concentration of aspiration and of thought in the heart center, imagining it to be just between the shoulder blades. It must be recognized that the concentration of thought energy is definitely there.”³⁵

Third, the healer lifts the energy of the heart chakra to what is called the “heart center in the head” (“two hearts revolve as one”). The “heart center in the head” is depicted in Table 2 as the inner circle of twelve petals in the crown, or head, chakra. Bailey describes this effort: “The task ahead of you in your meditation work is to lift the energy of the heart center into its correspondence in the head and begin to live more in the head than in the heart.”³⁶ In particular, she suggests the following exercise: “The conscious and pictorial (or imaginative) withdrawal of the heart’s aspiration, life and devotion into the center above the head (the thousand-petalled lotus), and its conscious focusing there.”³⁷

Fourth, the healer aligns the heart chakra, heart center in the head, and egoic lotus so that they function together in an integrated way (“the twelve within the vehicle, the twelve within the head and the twelve upon the plane of soul endeavor, cooperate as one”). Here, the “twelve within the vehicle” is the heart chakra, because Table 2 shows that it is the only chakra having exactly twelve petals. The “twelve within the head” is the heart center in the head, because it consists of twelve petals within the head chakra. The “twelve upon the plane of soul endeavor” is “the twelve-petalled egoic lotus” on the mental plane.³⁸ Bailey explains their relationships: “The twelve petalled lotus in the head ... is the higher correspondence of the heart center, and the intermediary between the twelve petalled egoic lotus on its own plane and the head center.”³⁹ To align these three centers, she suggests the following exercise:

Focusing your consciousness as far as may be in the head, midway between the soul and the heart center up the spine—and therefore using as that midway point the heart center in the head. Avoid concentrating upon location. Just imagine the

point of attainment as that of the Diadem.⁴⁰

Bailey mentions “the soul, lodged in the causal body or egoic lotus,”⁴¹ implying that alignment with the soul entails alignment with the egoic lotus. A *diadem* is a crown worn as a sign of royalty, and so, in Bailey’s words, “it also conveys the idea of a more definite and steady use of the head center.”⁴² Aligning these three centers enables them to work together in the steps that follow (“and thus the work is done”).

Fifth, the healer uses the power of thought to direct the radiation of his or her heart chakra (“Two energies achieve this consummation”). Bailey emphasizes “the necessity for grasping and accepting two initial premises: First, that energy follows thought. Second, that the eye, opened by thought, directs that energy.”⁴³ She also writes, “Let the radiation of your heart follow the eye’s direction,”⁴⁴ and speaks of “using the impelling ‘eye of the soul’ as a directing agent; i.e., the ajna center, or the center between the eyebrows.”⁴⁵

Sixth, the patient’s heart chakra responds to the radiation of the healer’s heart chakra, which is directed by the healer’s brow chakra, which in turn is governed by the healer’s consciousness that is focused within the heart center in the head (“the three whose number is a twelve respond to the greater twelve”). Here, “the three whose number is a twelve” denote the patient’s heart chakra, healer’s heart chakra, and healer’s brow chakra, because Table 2 shows that the number of petals in each of these centers is a multiple of twelve; “the greater twelve” denotes the healer’s heart center in the head, because it has a higher, or greater, position in the vital body than the preceding centers have.

The *natural frequency* of an object is the frequency at which it naturally vibrates once it has been set into motion. *Sympathetic vibration* is the vibration of an object, at its natural frequency, in response to that of a neighboring one having that frequency. These concepts are applicable to chakras, because Bailey speaks of the “the natural note of the cen-

ter,”⁴⁶ referring to the natural frequency of a chakra. In particular, the patient’s heart chakra responds through sympathetic vibration to the radiation of the healer’s heart chakra, as Bailey explains: “From that appropriate center the stage of synchronization with the corresponding center in the patient’s body is established.”⁴⁷ The word “synchronization” indicates that the healer’s and patient’s chakras are vibrating at the same frequency.

Seventh, through sympathetic vibration, the healer induces in the patient an inclusive attitude towards life and better physical health (“The life is known and the years prolonged”). Bailey describes related effects of this method of healing:

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.⁴⁸

In summary, the Second Ray technique depicts seven steps of radiatory healing, but places the main emphasis on the initial step of self-purification. The foregoing interpretation is consistent with Bailey’s clue: “If this ancient statement is read in the light of any knowledge you may have (and you probably have more than you realize), particularly knowledge anent the centers, the primary or easiest interpretation will appear.”⁴⁹

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.⁵⁰

The Third Ray is called “the ray of active intelligence or adaptability.” The Third Ray technique is interpreted as describing the

well-known Montessori method of early childhood education.

Maria Montessori (1870-1952) was born in Italy and became the first woman in that country to receive a medical degree. She

began to develop her educational system after becoming the director of an Italian school for disabled and mentally challenged children. She made careful observations of the children, prepared new educational materials, took notes, and reflected on her progress. To her amazement, she found that these children could be taught many things that were previously thought impossible. Montessori opened additional schools, which enrolled students with a variety of backgrounds, and achieved remarkable results. She moved to India in 1939, the year in which World War II began, and opened a school at the international Headquarters of the Theosophical Society. Her philosophy and schools eventually spread to all continents of the world.

Montessori's educational principles are described next. The teacher begins by preparing herself inwardly. This preparation includes examining herself, diminishing egocentric and authoritarian attitudes, and cultivating the mental attitudes of rigorous observation and experimentation. In addition, Montessori says, "It means rising to spiritual heights"⁵¹ ("The healer stands"), and "Such a preparation should generate in her consciousness a conception of life capable of transforming her, of calling forth in her a special 'activity,' and 'aptitude' which shall make her efficient for her task"⁵² ("and weaves").

After preparing herself inwardly, the teacher is ready to prepare the classroom environ-

ment so that it meets the needs of the children. The enumeration in the second sentence refers to the seven planes and symbolizes the various types of learning that should be promoted in the classroom. The spiritual—or

third—plane is the home of spiritual volition and ethical values; the mental—or fifth—plane is the home of intellectual abilities and knowledge; and the physical—or seventh—plane is the home of physical coordination, exercise, and activity. When preparing the classroom environment, the teacher includes the volitional, intellectual, and physical elements needed for developing the inner potential of the children ("He gathers from the three, the five, the seven that which is needed for

the heart of life"). Each of these elements is discussed in the given order.

Montessori considers the development of willpower to be a slow process that evolves through activity in relationship to the environment. The volitional elements of the classroom (those that are gathered "from the three") are appropriate activities through which children can develop their willpower. To achieve physical independence, children have opportunities to take care of their own personal needs, such as washing themselves or cleaning their clothes. They should not be served by others in acts that they can learn to perform for themselves. To develop their independent wills, children have opportunities for choice and constructive work. They need to learn how to make decisions, bringing into motion complex internal processes of comparison and judgment, and to learn how to coordinate their activities toward self-chosen ends. To develop the capacity of independent thought, they are allowed to work without interference and to repeat any exercise until they are satisfied with their own mastery. To

Many human beings regard themselves as being nothing more than just their personality. Nevertheless ... Theosophy considers a human being to be in essence the monad, reflecting as the spiritual triad in the field of manifestation, demonstrating through the gradually evolving egoic lotus, and utilizing the personality as a means to contact the lower three planes for gaining experience.

develop a social concern and helpfulness for others, children have as much freedom as possible in their social relations, being able to speak to each other and initiate activities together whenever they wish.⁵³ Montessori says, however, that the teacher should stop or “check in the child whatever offends or annoys others, or whatever tends toward rough or ill-bred acts.”⁵⁴

The intellectual elements of the Montessori classroom consist of educational materials and fall into two categories: academic and cultural. The academic materials are for teaching reading, writing, mathematics, geography, and science; their purpose is to satisfy the children’s innate desire to develop intellectual abilities and learn about the world. The cultural materials deal with self-expression and the communication of ideas—such as through music, drawing, and sculpture. After a brief introduction on how to use each cultural medium, the children are left free to develop their own creativity.⁵⁵

The physical elements of the Montessori classroom are also educational materials and fall into two categories: practical living and sensorial. The children are initially introduced to the materials of practical living, which provide exercises concerning the physical care of oneself and one’s environment. For instance, they might learn how to shine their shoes or wash a table. Next, they are introduced to some of the sensorial materials, which provide visual, auditory, olfactory, gustatory, thermic, baric, stereognostic, and chromatic experiences.⁵⁶

The Montessori teacher brings the volitional, intellectual, and physical elements together in a classroom environment that is suitable for the children (“He brings the energies together”). Through careful observation and experimentation, the teacher ensures that the classroom evokes the active intelligence—or Third Ray aspect—of each child’s monad (“and makes them serve the third”). Montessori writes, “All the physical or intrinsic qualities of the objects should be determined, not only by the immediate reaction of attention they provoke in the child, but also by their ... power of evoking the effec-

tive collaboration of the highest activities (comparison, judgment).”⁵⁷ Thus, the teacher’s influence on the children is primarily indirect. Rather than directly imparting information and facts, the teacher prepares a special environment into which the children enter, enabling them to learn and grow through their own self-efforts (“he thus creates a vortex into which the one distressed must descend”). As pointed out by Montessori, “however much you speak and speak and speak, you accomplish nothing because the child cannot take directly but only indirectly.”⁵⁸

Nevertheless, the teacher remains present with the children to observe them and to introduce the materials (“and with him goes the healer”). Any item should be presented at the right moment in each child’s development, and its introduction is called “the fundamental lesson.” This lesson not only presents the child with a key to the new material and possibilities, but it enables the teacher to discover more about the child. As Montessori explains, “the lesson corresponds to an experiment.”⁵⁹ Such lessons are generally given on an individual basis, because no two children are likely to be exactly at the same point of development. Choosing the right moment to introduce a lesson requires sensitivity and experience, since the teacher is momentarily taking the initiative away from the child. Montessori writes,

In such a delicate task, a great art must suggest the moment, and limit the intervention, in order that we shall arouse no perturbation, cause no deviation, but rather that we shall help the soul which is coming into the fullness of life, and which shall live from its *own forces*.⁶⁰

Except for stopping offensive behavior and introducing new materials, the teacher is only an observer and avoids all interference with the child (“and yet they both remain in peace and calm”). According to Montessori, “Praise, help, or even a look, may be enough to interrupt him, or destroy the activity. It seems a strange thing to say, but this can happen even if the child merely becomes aware of being watched.”⁶¹ With this free-

dom, the children are able to choose their own activities and set their own pace for working with the educational materials.

Bailey characterizes the nature of children: “First of all, in teaching children up to fourteen years of age, it is necessary to bear in mind that they are emotionally focused. They need to *feel*, and rightly to feel beauty, strength and wisdom.”⁶² Although children are emotionally focused, they are learning to use their mind and are aligning their emotional and physical bodies.⁶³ Bailey also says that “water is the symbol of the emotional nature”⁶⁴ and discusses the meaning of “pool” in the last sentence of the technique:

The “pool of waters” figures here and may cause much questioning as to its significance. Its elementary interpretation relates in reality to the central and major cause of much disease (as we have earlier seen), the emotional nature, which it is the task of the third aspect of divinity to control.⁶⁵

A pool is a depression in the ground that holds water. Accordingly, “pool” is taken as symbolizing a child’s personality, because the latter is emotionally focused.

After the Third Ray aspect is evoked from within children, it descends into their personality as purposeful, intelligent, and coordinated activity (“Thus must the angel of the Lord descend into the pool”) and brings satisfaction and strength of body, mind, and spirit (“and brings the healing life”). Montessori emphasizes “that the joy of the child is in accomplishing things great for his age; that the real satisfaction of the child is to give maximum effort to the task in hand; that happiness consists in well-directed activity of body and mind in the way of excellence; that strength of mind and body and spirit is acquired by exercise and experience.”⁶⁶

How do Montessori students compare with students in other types of schools? A study published in the journal *Science* reports the following results:

On several dimensions, children at a public inner city Montessori school had supe-

rior outcomes relative to a sample of Montessori applicants who, because of a random lottery, attended other schools. By the end of kindergarten, the Montessori children performed better on standardized tests of reading and math, engaged in more positive interaction on the playground, and showed more advanced social cognition and executive control. They also showed more concern for fairness and justice. At the end of elementary school, Montessori children wrote more creative essays with more complex sentence structures, selected more positive responses to social dilemmas, and reported feeling more of a sense of community at their school.⁶⁷

Bailey recommends that education be a method of healing: “Education should be basically concerned with relations and interrelations, with the bridging or the healing of cleavages, and thus with the restoration of unity or synthesis.”⁶⁸ In particular, the Montessori method of education heals the cleavage between the Third Ray aspect of the monad, which is active intelligence, and a child’s personality, which is emotionally focused. As mentioned earlier, Montessori initially developed her method to help disabled and mentally challenged children. More recently, Wendy Fidler, Trustee of Montessori Education for Autism, explains how “a prepared Montessori learning environment can help children with disorders on the autistic spectrum, including autism, Asperger syndrome (AS) and Semantic Pragmatic Disorder (SPD).”⁶⁹

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.⁷⁰

The Fourth Ray is called “the ray of harmony through conflict.” The literal interpretation of the Fourth Ray technique describes the principles of healing through sounds, as shown by the terms “dissonance,” “sound,” and “listening ear.”

Writing more than 60 years ago, Bailey predicts, “Healing by the means of sound will be one of the first healing unfoldments to be noted at the close of the next century.”⁷¹ Here, “close of the next century” could be taken as the present time, namely, the close of the twentieth century and the beginning of the twenty-first century. She also gives the following clue regarding the Fourth Ray technique: “In the early stages when this technique comes into demonstration, music will be largely used by the healer to bring about a cure or to facilitate the process of death or departure.”⁷² Bailey, however, does not explicitly say much about sound and music therapies.

In the technique, the phrase “fourth great group” is taken as the human—or fourth—kingdom of nature. The first, second, and third kingdoms are the mineral, vegetable, and animal kingdoms, respectively.⁷³ The phrase “great Creative Nine” is taken as referring to the spiritual—or fifth—kingdom of nature, because of the following statements from Bailey:

Groups will be formed which will be outstandingly of a particular ray type but which will work in all the nine major fields of human expression. These I outlined when indicating the work of the nine groups planned by me.⁷⁴

Each group has its inner counterpart. This inner counterpart is a completed whole. The outer results are still only partial.⁷⁵

Accordingly, there are nine major fields of human expression, and all outer human groups that work in the same major field can be inspired by the same inner group, or counterpart, within the spiritual kingdom. The notion of inspiring inner groups is related to

the legendary Muses, who were a band of goddesses bringing inspiration to human beings. In Greek mythology, “The Muses were nine in number.”⁷⁶ Each of the nine Muses had her own special field, such as history, astronomy, or lyric poetry. Thus, “the great Creative Nine” is taken as the nine inspiring inner groups within the spiritual kingdom, corresponding to the nine Muses and to the nine major fields of human expression.

Let us consider how the Fourth Ray technique can be interpreted as describing the principles of healing through sounds. According to the first and second sentences, the healer diagnoses the discordant condition, identifying the specific needs and area of distress (“The healer knows the place where dissonance is found”). The healer ascertains the specific sounds that have the power to alleviate the distress and determines how to apply those sounds so that they can affect the recipients (“He also knows the power of sound and the sound which must be heard”).

The rest of the technique depicts five areas of application:

1. Knowing the sounds to which human beings respond and that can link them to the nine inspiring groups within the spiritual kingdom, the healer applies those sounds to release the members of a particular human group from their self-centered ambitions, and to absorb them in their group objective (“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”).
2. By using appropriate sounds, the healer prepares the consciousness of a patient who must be healed by some other means (“He educates the listening ear of him who must be healed”).
3. The healer uses sounds to prepare the consciousness of someone who is dying and must go forth into the after-death experience (“he likewise trains the listening ear of him who must go forth”).

4. The healer knows the type of sound that brings healing directly to a patient (“He knows the manner of the sound which brings the healing touch”).
5. The healer knows the type of sound that causes the departure of diseased tissue, which is an alternative approach to surgery (“and also that which says: Depart”).

The final step is to complete the work in one of these five areas (“And thus the work is done”).

What are the modern practices in each of these five areas? The first area uses sounds as part of a group ritual that enables the members of a particular group to achieve the two key alignments that Bailey describes: “1. Keep en rapport with the inner source of power. 2. Never lose sight of the group objective.”⁷⁷ Roberto Assagioli, the Italian psychologist who founded the psychological movement known as psychosynthesis, calls this area “inter-individual psychosynthesis.” He states that “such inter-individual psychosynthesis is promoted by all music which expresses collective emotions and aspirations” and that “the highest and most effective expression of the psychosynthesis of humanity is Beethoven’s Ninth Symphony.”⁷⁸ Twenty-four years after Assagioli first published that assessment, journalists reported that Beethoven’s Ninth Symphony was the primary unifying music used by the Chinese democracy movement in 1989, by the East and West Germans at the fall of the Berlin Wall in 1989, and by the Lithuanian independence movement in 1990.

The second area uses sounds as a complementary therapy, such as for patients undergoing dental treatment or surgical operations. As shown by research studies, music reduces anxiety in patients before, during, and after surgery, and it improves their tolerance to pain. Music also enables anesthetized patients to require less anesthesia during surgery and less analgesia during recovery.⁷⁹

The third area, called “music-thanatology,” uses sounds to facilitate the dying process for terminal patients. The clinician-musician

carefully observes the physiological changes, cues, and breathing patterns in a patient, and thereby synchronizes the music, which is usually harp and/or voice, to support the latter’s condition. As shown by research studies, music-thanatology enables dying patients to experience decreased levels of agitation while also breathing more slowly and deeply with less effort.⁸⁰ There is even a professional association, Music-Thanatology Association International, that is the certifying body for this area and that publishes its own journal.⁸¹

The fourth area, called “music therapy,” uses sounds as the primary treatment, and it includes choral singing, voice exercise, rhythmic and free body movements. As shown by research studies, music therapy enables patients with Parkinson’s Disease to regain some ability to organize and perform movements that were lost due to their disease.⁸² Music therapy also has been shown to be effective in other cases: developmental and learning disabilities, rehabilitation of traumatic brain injury, substance abuse, stroke rehabilitation, and dementia care. Music therapy has become a recognized profession. According to the American Music Therapy Association, graduates from more than 70 approved degree programs in the United States are eligible to take a national certification examination in music therapy.⁸³

The fifth and final area uses sounds for surgery. Ultrasonic waves are sound waves with frequencies above the higher limit of human hearing. During the 1950s, William Fry and his colleagues applied focused ultrasound as a method of selective brain tissue destruction.⁸⁴ Their technique, however, was not used outside the research setting because of its complexity and difficulty. More recently, magnetic resonance imaging (MRI) has been used to guide focused ultrasound surgery, resulting in the development of a commercial device that is in routine clinical use in many medical centers around the world. The Focused Ultrasound Surgery Foundation describes the following applications of this MRI-guided surgical technique: prostate,

breast, and other tumors, uterine fibroids, facet joint pain, and blood clots.⁸⁵

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.⁸⁶

The Fifth Ray is called "the ray of concrete knowledge or science." As shown next, the Fifth Ray technique depicts the principles of what Bailey calls "the new and coming educational methods."⁸⁷

The new educational methods include two kinds of efforts. The first kind is giving knowledge to students in the form of facts and information ("That which has been given"). The second kind is encouraging them to use their accumulated knowledge so that they have practical experience ("must be used"). Bailey describes similar kinds of efforts:

Education ... is, first of all, a process of acquiring facts—past and present—and of then learning to infer and gather from this mass of information, gradually accumulated, that which can be of practical use in any given situation.⁸⁸

The new methods seek to raise each student's consciousness, which is polarized somewhere within his or her constitution. When the center of a student's consciousness emerges from within the next higher vehicle, then he or she is ready to receive the next segment within the teacher's curriculum ("that which emerges from within the given mode will find its place within the healer's plan").

Bailey clarifies this approach:

This problem is to gauge rightly the center or the focus of a man's attention and to note where the consciousness is primarily centered. Then he must be trained in such a way that a shift of that focus into a higher vehicle becomes possible. We can also express this idea in an equally true manner by saying that the vehicle which seems of paramount importance can become and should become of secondary importance as it becomes simply the instrument of that which is higher than itself.⁸⁹

For instance, if the emotional body is the center of a student's life, then the objective of the education process is to make the mind the dominating factor. If the mental nature is the center, then the egoic lotus must be brought into fuller expression. Thus, progress is made from step to step until the top of the ladder is reached.

When students have mastered a segment within the curriculum—which means that they have shifted the focus of their attention into their next higher vehicle—that mastery must be apparent in their physical behavior ("That which is hidden must be seen"). As Bailey explains, "Fifth ray methods carry through to the physical plane; there they engender conflict and eventually produce a physical precipitation of the desired nature."⁹⁰ Thus, the matriculation of students need not be based on competitive examinations, which generally test only whether they have memorized imparted knowledge. Their own lives will demonstrate whether they are ready to pass on to a higher grade.

The new methods enable both wisdom and understanding to emerge from imparted knowledge of the mental, emotional, and physical worlds ("and from the three, great knowledge will emerge"). Bailey defines these terms and describes their place in education:

Wisdom concerns the one Self, knowledge deals with the not-self, whilst the understanding is the point of view of the

Ego, or Thinker, or his relation between them.⁹¹

Education should be ... a process of learning wisdom as an outgrowth of knowledge and of grasping understandingly the meaning which lies behind the outer imparted facts. It is the power to apply knowledge in such a manner that sane living and an understanding point of view, plus an intelligent technique of conduct, are the natural results.⁹²

How can wisdom, which concerns the one Self, emerge from imparted knowledge, which deals with the not-self? Such emergence indicates that the imparted knowledge is concerned with *illusion*, which exists on the mental level as a false belief; *glamour*, which is found on the emotional level when a mental illusion is intensified by desire;⁹³ and *maya*, which is found on the physical level when glamour is intensified by vital energy.⁹⁴ In particular, this imparted knowledge of the three worlds consists of information about the three foregoing types of illusion, their nature and distinctions, how they affect people, and how they can be resolved. When this imparted knowledge enables a student to recognize an illusion of any type to be what it is, and to learn the lesson, or principle of wisdom, that is pointed to by it, then he or she is no longer controlled by that illusion. Bailey makes a similar statement: "Learn the meaning of illusion, and in its midst locate the golden thread of truth."⁹⁵ Here, the principle of wisdom, or "golden thread of truth," expresses the truth about the one Self that is denied by the recognized illusion. In other words, the application of this imparted knowledge transforms illusion into wisdom.

The teachers seek to demonstrate wisdom and understanding in their own lives, which enables their teaching on illusion to be effective ("For these the healer seeks"). Bailey also speaks of the progress that can be made "if parents and teachers demonstrate in their own lives what they teach."⁹⁶

In addition, the teachers foster the development of abstract thought and intuition in their students, which are the two facets of abstract

consciousness ("To these the healer adds the two which are as one"). Bailey also says that these facets should be part of the curriculum:

In what is equivalent to the high schools or the secondary schools, the intellectual unfoldment and control of the mental processes will be emphasized; whilst in the colleges and universities the unfoldment of the intuition, the importance of ideas and ideals and the development of abstract thinking and perception will be fostered; this latter phase will be soundly based upon the previous sound intellectual foundation.⁹⁷

Thus, all focal points of perception on the mental—or fifth—plane must play their parts in the curriculum ("and so the fifth must play its part"): the mind for concrete knowledge; the egoic lotus, or abstract mind, for abstract thoughts; and the spiritual, or universal, mind for intuitions. Bailey explains the roles of these focal points:

The concrete mind is the form building faculty. Thoughts are things. The abstract mind is the pattern building faculty, or the mind which works with the blue prints upon which the forms are modeled. The intuition or pure reason is the faculty which enables man to enter into contact with the Universal Mind and grasp the plan synthetically, to seize upon divine Ideas or isolate some fundamental and pure truth.⁹⁸

Furthermore, the curriculum must be concerned with coordinating the lower five elements of a student's constitution—the spiritual mind, egoic lotus, mental body, emotional body, and physical body ("and the five must play its part")—so that they work together in an integrated way ("and the five must function as if one"). Bailey makes a similar statement:

The new education will primarily be concerned with the scientific and conscious bridging between the various aspects of the human being, thus producing coordination and synthesis and an increased expansion of consciousness through the establishing of right lines of energy.⁹⁹

When the students complete a segment of the curriculum, that segment has descended through their intelligence, emotional nature, and physical behavior, and passes through them as knowledge that is disseminated to other people (“The energies descend, pass through and disappear”). Bailey also mentions those steps:

You can—if you so desire—help construct the thought form of the New Age teaching. You do this, above all, by your thought; by your practical application of any truth, which you may have understood, to your personal life at any cost; by your sacrifice and your service to your fellow men and by the constant dissemination of any knowledge which you may possess.¹⁰⁰

The continuing students are the ones who have the ability to respond to the instruction of a higher grade, while the departing students lack such an ability (“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”). Bailey also says:

Not all can pass into the higher grades, and this must be appreciated. The gauging of ability will be based upon an understanding of the ray types (the science of esoteric psychology), on a comprehension of the condition of the glandular and physiological equipment, upon certain specific tests.¹⁰¹

In summary, the Fifth Ray technique depicts educational methods that are said to be part of the coming civilization and culture. These methods, however, can be applied to promote physical healing in a present-day patient, as Bailey explains:

The relation of healer and patient is basically an educational one; it must be an education tempered by the physical condition of the sick person. You will find, as you work along these lines, that it will be necessary to have short expositions of the work to be done, of the restitutions which the patient must be prepared to make in order to facilitate the inflow of the healing

force. He must be induced to “clean the slate” (if I may use such a symbolic phrase) if the work of healing is to be successful under the Law of Karma.¹⁰²

Here, *restitution* concerns “the high art of restoring to the patient that which he needs in order correctly to face life.”¹⁰³ The patient accomplishes the needed restitutions by understanding and then applying the healer’s expositions, starting with appropriate physical care and passing on to subtler modes of healing that may include: righting a wrong, restoring the will-to-live, rejecting fear, maintaining an affirmative attitude in all circumstances, establishing harmonious relations with family and friends, raising a spirit of love, and eliminating deep-seated habits of wrong thinking.¹⁰⁴

Ray Six

Leaving 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 chartered 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.¹⁰⁵

The Sixth Ray is called “the ray of devotion or idealism.” In the case of the Sixth Ray technique, the ideal is self-healing, and devotion to that ideal is expressed through an alternative system of medical treatment known as homeopathy. Bailey writes, “The homeopathic schools ... have done much good and constructive work,”¹⁰⁶ but she does not explicitly say much else about this form of medicine.

Samuel Hahnemann (1755–1843), a German physician, coined the word *homeopathy*

(*homoios* in Greek means “similar” and *pathos* means “suffering”) and was the founder of this approach to medicine. At the time he practiced, quinine was the standard remedy for treating malaria. By experimenting on himself, Hahnemann discovered that quinine caused him to

have the prime symptoms of malaria including intermittent fevers. In other words, he discovered that the treatment for malaria induces the symptoms of malaria in a healthy person. As a result, Hahnemann came to the following conclusion: quinine is able to cure malaria because it creates an artificial illness within the body, similar to malaria, that stimulates the body’s own defense mechanisms

into action. After experimenting with other remedies, he formulated the principle that “like cures like,” which means that a disorder is cured by a remedy that produces effects in the body similar to the disorder.

As shown next, the Sixth Ray technique can be interpreted as describing the principles of homeopathy. The original medicinal substance is subjected to a process of serial dilution in the following manner. One part by volume of the original substance is diluted with 99 parts of distilled water or alcohol, which then is vigorously shaken. One part of this solution is diluted further with 99 parts of distilled water or alcohol and then shaken again. Through additional dilutions (“Clearing the waters”), the original substance still present in the solution can be reduced to any desired level (“let the power descend”). The homeopathic healer experiments with differing numbers of dilutions until he or she dis-

covers the proper dose of the medicine (“the healer cries”), as authors Michael Weiner and Kathleen Goss explain:

It came to be an accepted principle of homeopathy that the proper dose of a medicine is the minimum amount that is required to effect a cure ... In practical terms, the proper dose could be defined as the minimum amount needed to produce a slight aggravation of the symptoms.¹⁰⁷

The healer is not anxious about how the patient’s bodily fluids may respond to the medicine, even though they often respond by increasing the severity of various unpleasant symptoms (“He minds not how the waters may respond; they oft bring stormy waves and dire and dreadful happenings”). This increase in severity is called the “homeopathic aggravation.”¹⁰⁸ In fact, the medicinal substance and dosage are chosen so

that an increase in the severity of the patient’s symptoms is expected to occur.

Each symptom is actually an adaptive effort of the physical body to defend itself. For instance, fever usually accompanies bacterial or viral infection, and it helps to fight the infection by increasing the mobility and activity of white blood cells. Inflammation occurs when the body seeks to wall off, heat up, and burn out infective agents or foreign matter. Coughs help to clear breathing passages. Diarrhea is a defensive effort of the body to remove pathogens or irritants more quickly from the colon. And mucus discharges are another way that the body gets rid of diseased material.¹⁰⁹

Although the medicine may temporarily increase the severity of the patient’s symptoms, it also evokes into activity the self-curative vital force that lies within the patient (“The

The relation of healer and patient is basically an educational one; it must be an education tempered by the physical condition of the sick person. You will find, as you work along these lines, that it will be necessary to have short expositions of the work to be done, of the restitutions which the patient must be prepared to make in order to facilitate the inflow of the healing force.

end is good”). Dana Ullman, a writer and instructor on homeopathy, states,

“Homeopaths conceptualize a ‘life force’ or ‘vital force,’ which they describe as the inherent, underlying, interconnective, self-healing process of the organism.”¹¹⁰ The illness will be over when the symptoms are no longer needed for defending the body and when the evoked vital force has fulfilled its instinctive purpose (“The trouble will be ended when the storm subsides and energy has fulfilled its chartered destiny”).

Homeopathic medicine is administered in such a way that it is readily absorbed by the blood system and forced to move through the veins directly into the heart (“Straight to the heart the power is forced to penetrate”). In practice, the medicine is often given on lactose or sugar tablets, which may be taken dry on the tongue or dissolved in distilled water.¹¹¹ After reaching the heart, the medicine is carried by the blood into every artery, capillary, nervous system, and organ (“and into every channel, nadi, nerve and spleen the power must seek a passage and a way”). Rati Ram Sharma, a professor of biophysics in India, gives a similar explanation for the therapeutic power of the low doses used in homeopathy: “These medicinally active alcohol molecules can easily cross the water and lipid channels in biological barriers like blood-brain barrier, placenta membrane, cell and nuclear membranes to produce profound therapeutic effects.”¹¹² By reaching all parts of the body, the medicine confronts the illness wherever the latter has entered and is feeding on the body’s vitality (“and thus confront the enemy who has elected entrance and settled down to live”).

Ejection of the illness, in a sudden and complete way, is undertaken by the evoked vital force that allows nothing else but the proper operations of the body and tolerates no interference with those operations (“Ejection—ruthless, sudden and complete—is undertaken by the one who sees naught else but perfect functioning and brooks no interference”). Hahnemann describes how the vital force is evoked and then acts in the body:

When a homoeopathic cure of the vital force deranged by natural disease is accomplished by the administration of a medicinal agent selected on account of an accurate similarity of symptoms, a somewhat stronger, similar, artificial morbid affection is brought into contact with and, as it were, pushed into the place of the weaker, similar, natural morbid irritation, against which the instinctive vital force, now merely (though in a stronger degree) medicinally diseased, is then compelled to direct an increased amount of energy, but, on account of the shorter duration of the action of the medicinal agent that now morbidly affects it, the vital force soon overcomes this, and as it was in the first instance relieved from the natural morbid affection, so it is now at last freed from the substituted artificial (medicinal) one, and hence is enabled again to carry on healthily the vital operations of the organism.¹¹³

The proper bodily operations facilitate the process of death for a dying patient (“This perfect functioning opens thus the door to life eternal”). George Vithoulkas, a teacher and practitioner of homeopathy, writes, “It is often said in homeopathic circles that giving palliative remedies in terminal cases may well mercifully shorten the final days of the patient.”¹¹⁴ For a non-terminal patient, those operations restore physical health for a while longer (“or to life on earth for yet a little while”).

Historically, homeopathy has been contending with *allopathy*, which is the orthodox medical practice that induces effects different from those produced by the disease under treatment. Helena Blavatsky (1831-1891), co-founder of the Theosophical Society, makes the following observation:

To an impartial observer it becomes evident that both sides have to be taken to task. The homeopaths, for their entire rejection of the allopathic methods; and their opponents, for shutting their eyes before facts, and their unpardonable *a priori* negation of what they are pleased to regard

without verification as a quackery and an imposition. It becomes self-evident that the two methods will find themselves happily combined at no distant future in the practice of medicine.¹¹⁵

Bailey gives a similar assessment of many present-day healers who employ the Sixth Ray technique: “their work is not good; it is well-intentioned, but the technique is ignorantly applied and the end justifies not the assurance of the healer, leading to frequent deception of the patient.”¹¹⁶ In other words, many contemporary homeopathic healers fanatically reject all allopathic methods, so they frequently deceive their patients.

What is the current status of homeopathy in the United States? According to the 2007 National Health Interview Survey, an estimated 3.9 million U.S. adults and approximately 900,000 children used homeopathy during the preceding year. These people used homeopathy to treat many diseases and conditions, including allergies, asthma, chronic fatigue syndrome, depression, digestive disorders, ear infections, headaches, and skin rashes.¹¹⁷ Nevertheless, homeopathy is considerably more popular abroad than in the United States, especially in Great Britain, France, and India.

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.¹¹⁸

The Seventh Ray is called “the ray of ceremonial order or magic.” Bailey writes, “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*.”¹¹⁹ The seventh and final technique depicts how to work with a gemstone, which is part of the mineral kingdom, so that it conveys the radiation of one’s inner wholeness to a patient having a physical illness.

In the therapeutic application of gemstones, the first step is to identify the chakra in the patient’s etheric body that governs the area of physical illness. When the identified chakra is impacted by etheric energy having its natural frequency and sufficient potency, the chakra shifts from its initial rhythm and begins to resonate at its natural frequency (“Energy and force must meet each other and thus the work is done”). Benjamin Crowell, author of a series of textbooks on physics, describes the underlying principle:

A vibrating system resonates at its own natural frequency. That is, the amplitude of the steady-state response is greatest in proportion to the amount of driving force when the driving force matches the natural frequency of vibration.¹²⁰

Although “energy” and “force” are often used as synonyms, Bailey makes this distinction: “An energy is subtler and more potent than the force upon which it makes impact or establishes contact; the force is less potent but *is anchored*.”¹²¹ Accordingly, in the technique, “energy” symbolizes the vibratory power that impacts the identified chakra, and “force” symbolizes the vibratory activity of that chakra.

For instance, if the patient’s disease is related to the stomach or liver, then the solar plexus chakra is treated. If the patient is suffering from difficulty with the heart or lungs, then the heart chakra is treated. If the patient is suffering from diseases of the bronchial tract, the throat, the mouth, or the ears, then the throat chakra is treated.¹²²

A crystal is a homogenous structure with a regular lattice of atoms, and most gemstones are crystals. According to the science of crys-

tallography, the crystalline form for any mineral falls into one of seven basic categories.¹²³ Each category is defined by the number of its axes and the angles at which these axes intersect. The various faces, or planes, of a crystal reflect the orderly geometric arrangements of the individual atoms. Because of the orderly structure, all atoms of a crystal can vibrate together in unison.

The second step is to select a gemstone that can enhance the etheric energy that needs to be applied. When this gemstone is struck by the etheric energy, the stone must vibrate at the same frequency as the energy and augment it (“Color and sound in ordered sequence must meet and blend”). Here, “color” symbolizes a gemstone, because color is its most obvious and attractive feature; and “sound” symbolizes vibrating energy, because sound is a vibration of air molecules. Crowell describes the underlying principle: “The steady-state response to a sinusoidal driving force occurs at the frequency of the force, not at the system’s own natural frequency of vibration.”¹²⁴

Bailey gives this definition: “Magic is a mode of working on the physical plane relating substance and matter, energy and force in order to create forms through which life can express itself.”¹²⁵ Her distinction between “energy” and “force” has already been considered, and her distinction between the other two terms is as follows:

The word “substance” itself means that which “stands under,” or which lies back of things ... Substance is the ether in one of its many grades, and is that which lies back of matter itself.¹²⁶

Accordingly, “substance” refers to the etheric body, and “matter” to the dense physical body. After selecting an appropriate gemstone, the healer can proceed with the magical work of using that stone for conveying his or her etheric energy to the patient’s etheric and dense physical bodies, as explained next (“and thus the work of magic can proceed”).

A *resonant system* is formed by two objects having the same natural frequency when both

are vibrating at that frequency and are exchanging energy between them. As an example, suppose that two tuning forks with the same pitch (that is, designed to vibrate at the same frequency) are located in a room. If we strike one tuning fork, then acoustic energy from that fork moves to the second fork and causes it to sound. Next, acoustic energy from the second fork moves back and reinforces the vibrations of the first one. Thus, energy passes between the two forks in both directions.

The third step is to form a resonant system. The patient’s identified chakra and the corresponding chakra of the healer have the same natural frequency. The potency of the healer’s chakra must be sufficient to evoke a response from the patient’s chakra, which then reinforces the vibrations in the healer’s chakra (“Substance and spirit must evoke each other”). Here, “substance” and “spirit” symbolize the forces within the patient’s and healer’s chakras, respectively, indicating that the patient’s vibratory activity is initially grosser than the healer’s. As Bailey describes the process, “The potency of the healer’s center evokes response from that of the patient; it acts like a magnet, drawing forth a definite radiation from the patient.”¹²⁷

Bailey also writes,

The radiation of the healer has to permeate and overcome the resistance of the patient’s disease—not of the patient, who may be mentally and emotionally negative to the healer, and therefore in a position to be helped. This is done through the more powerful radiation of the healer.¹²⁸

The healer can make his or her radiation more powerful by mentally directing it through the selected gemstone to the patient (“and, passing through the center of the one who seeks to aid”). Regarding this procedure, Bailey predicts, “The power of directing definitely the magnetic currents radiating from a source outside the physical body is not yet realized, but it will embody one of the new modes of healing.”¹²⁹ When the resonant system is established, it produces a new and bet-

ter vibrational pattern within the patient's chakra ("produce the new and good").

The selected gemstone could be held by the healer. It could also be placed near the patient's chakra being treated, because the etheric body extends outside the dense physical body, and each major chakra is part of the portion of the etheric body that lies outside. Bailey states that the crown chakra is "just above the top of the head"; the brow chakra is "just in front of the eyes and forehead"; and the five spinal chakras (throat, heart, solar plexus, sacral, and basic) are "found in the etheric counterpart of the spinal column," which lies behind the dense physical spine.¹³⁰ In particular, these spinal centers are at least two inches away from the dense physical spine for an undeveloped person and even further away for an average person.¹³¹

Through accomplishing these steps, the healer uses the vital forces in his or her etheric body to harmonize the failing forces in the patient's etheric body ("The healer energizes thus with life the failing life"). As Bailey explains, "An interplay is now established between the healer and the patient and upon etheric levels. The energy of their two synchronized centers is now en rapport."¹³² During this period, the resonant system drives out surplus energy from the patient's chakra if that chakra was overstimulated; or it augments the energy if that chakra was depleted ("driving it forth or anchoring it yet more deeply in the place of destiny"). As a result, steady and normal activity occurs in the patient's chakra that controls the area of disease.

The last sentence of the technique describes three prerequisites that the healer ought to meet before practicing this type of healing. The first prerequisite is having adequate technical knowledge regarding the chakras. The diagnosis of any given patient involves determining the chakra or chakras that need to be treated. A working knowledge about all seven major chakras must be used to obtain valid diagnoses for the full range of possible illnesses ("All seven must be used").

Second, the healer possesses at least one gemstone that is appropriate for treating each chakra. Seven stones, one for each major chakra, are sufficient for transmitting all healing currents that any patient might require ("and through the seven there must pass the energies the need requires").

Third, the healer has the realization of being an immortal existence ("creating the new man who has for ever been and will for ever be"),¹³³ which arises from becoming aligned with his or her egoic lotus, and then transmits that realization of inner wholeness to both the crown and appropriate lower chakra within his or her etheric body ("and either here or there").¹³⁴ This prerequisite is comparable to the step in the Second Ray technique of achieving alignment between the heart chakra, heart center in the head, and egoic lotus.

In the foregoing interpretation of the Seventh Ray technique, the main omissions are the associations between gemstones and chakras. Bailey does not provide any information of that type in her books, but several writers of more recent books do offer such associations. For instance, Wallace Richardson and Lenora Huett relate each of the seven crystal classes to one of the seven chakras.¹³⁵ Other writers relate one or more gemstones to each major chakra.¹³⁶ Unfortunately, those writers often contradict each other because none of them obtained their information through scientific or empirical investigations. Instead, they received their data through psychic mediumship, or what is sometimes called "channeling," which is often unreliable.

If there is any practical value in using a particular gemstone as part of a healing method, then it must be possible to demonstrate that value through a controlled scientific experiment. Double-blind trials would lessen the influence of prejudices and unintentional physical cues on the results, and they could be conducted so that neither the patient nor the healer would know whether a covered item that is placed near the patient's treated chakra is a gemstone or a noncrystalline object. With such trials, empirical research could either confirm or deny the therapeutic claims that have been made for the various

gemstones. In fact, Bailey makes the following prediction regarding the Seventh Ray technique: “It is this technique of attraction and substitution which will be brought to a fine point of scientific expression in the coming new age wherein the seventh ray will dominate our planet, producing that which is new and needed and determining the coming culture, civilization and science.”¹³⁷

Conclusions

As demonstrated in this article, Bailey’s “healing technique” for each ray can be construed as depicting a method of healing:

1. Living a life that is an example to other people,
2. Radiatory healing through the heart chakra,
3. Montessori method of early childhood education,
4. Healing through sounds and music,
5. New and coming educational methods,
6. Homeopathy,
7. Healing with Gemstones,

Each of these methods embodies the quality of the associated ray, and is practical in the sense that it can be applied by disciples who are not yet initiates.

Regarding her symbolic techniques, Bailey says, “They are susceptible of three significances, the lowest of which the modern student may succeed in interpreting for himself if he reflects adequately and lives spiritually.”¹³⁸ These techniques seem obscure because they are written with symbols, each of which is intended to be interpreted in three different ways. According to our point of view, this article provides the “lowest” significance in the sense of requiring the least attainment, or development, in the practitioner. Many disciples are using the healing methods described in this article, but without recognizing that those methods are depicted by Bailey’s symbolic techniques.

A previous article presented another of the possible significances: the “healing tech-

nique” for each ray was construed as depicting a method of service by which people with the corresponding soul ray can use their six characteristic soul qualities.¹³⁹ This alternative significance arose from assigning an interpretation to each symbol that is different from what is used in the present article.

The third and final significance of these techniques is characterized by Bailey’s comments: “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.”¹⁴⁰ This third significance, which we regard as the highest one in the sense of requiring the most attainment in the practitioner, has not yet been explained.

¹ Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 117.

² Alice A. Bailey, *The Soul and Its Mechanism* (1930; reprint; New York: Lucis Publishing Company, 1976), 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.

³ Bailey, *A Treatise on White Magic*, 199.

⁴ Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 705.

⁵ Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 686.

⁶ The term “initiate” is used to denote someone who has taken what Theosophy calls the “third initiation,” as Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 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.”

- ⁷ Bailey, *Esoteric Healing*, 706-707.
- ⁸ Bailey, *A Treatise on White Magic*, 586.
- ⁹ Chögyam Trungpa and Carolyn Rose Gimian, *Shambhala: the Sacred Path of the Warrior* (Boulder, CO: Shambhala Publications, 1984), 28-29.
- ¹⁰ Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 333.
- ¹¹ Alice A. Bailey, *From Bethlehem to Calvary* (1937; reprint; New York: Lucis Publishing Company, 1989), 270.
- ¹² Bailey, *The Rays and the Initiations*, 33.
- ¹³ Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 121.
- ¹⁴ Bailey, *A Treatise on Cosmic Fire*, 541-542.
- ¹⁵ Bailey, *Discipleship in the New Age*, vol. I, 495.
- ¹⁶ Bailey, *The Soul and Its Mechanism*, 115.
- ¹⁷ Bailey, *Discipleship in the New Age*, vol. I, 756.
- ¹⁸ Alice A. Bailey, *Education in the New Age* (1954; reprint; New York: Lucis Publishing Company, 1974), 78.
- ¹⁹ Bailey, *Esoteric Healing*, 169-170.
- ²⁰ Alice A. Bailey, *Telepathy and the Etheric Vehicle* (1950; reprint; New York: Lucis Publishing Company, 1975), 19.
- ²¹ Bailey, *Esoteric Healing*, 169.
- ²² Bailey, *The Rays and the Initiations*, 751-752.
- ²³ Bailey, *Esoteric Healing*, 108.
- ²⁴ *Ibid.*, 707.
- ²⁵ *Ibid.*, 663.
- ²⁶ *Ibid.*, 707-708.
- ²⁷ Bailey, *Discipleship in the New Age*, vol. I, 201.
- ²⁸ Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 11.
- ²⁹ Bailey, *Discipleship in the New Age*, vol. I, 59.
- ³⁰ *Ibid.*, 298.
- ³¹ Bailey, *Esoteric Healing*, 34.
- ³² *Ibid.*, 148, 158.
- ³³ Bailey, *Discipleship in the New Age*, vol. I, 143-144.
- ³⁴ Bailey, *A Treatise on White Magic*, 197.
- ³⁵ Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 116.
- ³⁶ *Ibid.*, 476.
- ³⁷ *Ibid.*, 116-117.
- ³⁸ Bailey, *A Treatise on Cosmic Fire*, 538.
- ³⁹ Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 293.
- ⁴⁰ Bailey, *Discipleship in the New Age*, vol. II, 478.
- ⁴¹ Bailey, *The Light of the Soul*, 212.
- ⁴² Bailey, *Discipleship in the New Age*, vol. II, 476.
- ⁴³ *Ibid.*, 286.
- ⁴⁴ *Ibid.*, 475.
- ⁴⁵ *Ibid.*, 478.
- ⁴⁶ Bailey, *A Treatise on Cosmic Fire*, 625.
- ⁴⁷ Bailey, *Esoteric Healing*, 604.
- ⁴⁸ Bailey, *A Treatise on Cosmic Fire*, 863.
- ⁴⁹ Bailey, *Esoteric Healing*, 708.
- ⁵⁰ *Ibid.*
- ⁵¹ Maria Montessori, *The Absorbent Mind* (1949; reprint; New York: Dell, 1984), 274.
- ⁵² Maria Montessori, *The Advanced Montessori Method*, vol. I (1916; reprint; New York: Schocken Books, 1965), 139.
- ⁵³ Montessori, *The Absorbent Mind*, 275.
- ⁵⁴ Maria Montessori, *The Montessori Method* (1909; reprint; New York: Schocken Books, 1964), 87.
- ⁵⁵ Paula P. Lillard, *Montessori: A Modern Approach* (New York: Schocken Books, 1972), 71-72.
- ⁵⁶ *Ibid.*, 70-71.
- ⁵⁷ Montessori, *The Advanced Montessori Method*, vol. I, 75.
- ⁵⁸ Maria Montessori, *Reconstruction in Education* (1948; reprint; Wheaton, IL: Theosophical Press, 1964), 10.
- ⁵⁹ Montessori, *The Montessori Method*, 107.
- ⁶⁰ *Ibid.*, 115.
- ⁶¹ Montessori, *The Absorbent Mind*, 273-274.
- ⁶² Bailey, *Education in the New Age*, 13-14.
- ⁶³ Bailey, *Letters on Occult Meditation*, 24-25.
- ⁶⁴ Bailey, *A Treatise on White Magic*, 250.
- ⁶⁵ Bailey, *Esoteric Healing*, 708-709.
- ⁶⁶ Maria Montessori, *What You Should Know About Your Child* (1948; reprint; Wheaton, IL: Theosophical Press, 1963), 131.
- ⁶⁷ Angeline Lillard and Nicole Else-Quest, "The Early Years: Evaluating Montessori Education," *Science*, vol. 313, no. 5795, 1893-1894 (2006).
- ⁶⁸ Bailey, *Education in the New Age*, 94.
- ⁶⁹ Wendy Fidler, "The Autistic Spectrum: Autism, Asperger syndrome (AS) and Semantic Pragmatic Disorder (SPD) - a practical Montessori Response," The National Autistic Society, <http://www.praxiseducationcenter.com/pdf/M>

- [ontessori-aSpecialEdBBC5B.pdf](#) (accessed October 26, 2010).
- ⁷⁰ Bailey, *Esoteric Healing*, 709.
- ⁷¹ *Ibid.*, 709-710.
- ⁷² *Ibid.*, 709.
- ⁷³ Bailey, *Letters on Occult Meditation*, 229.
- ⁷⁴ Alice A. Bailey, *The Externalization of the Hierarchy* (New York: Lucis Publishing Company, 1957), 94.
- ⁷⁵ Bailey, *Discipleship in the New Age*, vol. I, 42.
- ⁷⁶ Edith Hamilton, *Mythology* (Boston: Little, Brown and Company, 1942), 39.
- ⁷⁷ Bailey, *Discipleship in the New Age*, vol. I, 40.
- ⁷⁸ Roberto Assagioli, *Psychosynthesis* (New York: Viking Press, 1965), 250.
- ⁷⁹ J. F. Thompson, "Music in the operating theater," *British Journal of Surgery*, vol. 82, no. 12, 1586-1587 (1995).
- ⁸⁰ Lindsay Freeman, et al., "Music thanatology: Prescriptive harp music as palliative care for the dying patient," *American Journal of Hospice and Palliative Medicine*, vol. 23, no. 2, 100-104 (2006).
- ⁸¹ Website for Music-Thanatology Association International, <http://www.mtai.org/> (accessed July 11, 2010).
- ⁸² Claudio Pacchetti, et al., "Active Music Therapy in Parkinson's Disease: An Integrative Method for Motor and Emotional Rehabilitation," *Psychosomatic Medicine*, vol. 62, 386-393 (2000).
- ⁸³ Website for American Music Therapy Association, www.musictherapy.org (accessed July 11, 2010).
- ⁸⁴ William J. Fry, et al., "Production of Focal Destructive Lesions in the Central Nervous System with Ultrasound," *Journal of Neurosurgery*, vol. 11, 471-478 (1954).
- ⁸⁵ Website for Focused Ultrasound Surgery Foundation, <http://www.fusfoundation.org/> (accessed Oct. 17, 2010).
- ⁸⁶ Bailey, *Esoteric Healing*, 710.
- ⁸⁷ Bailey, *Education in the New Age*, 1.
- ⁸⁸ *Ibid.*, 82.
- ⁸⁹ *Ibid.*, 6.
- ⁹⁰ Bailey, *Esoteric Healing*, 711.
- ⁹¹ Bailey, *Initiation, Human and Solar*, 12.
- ⁹² Bailey, *Education in the New Age*, 82.
- ⁹³ Bailey, *Glamour*, 21.
- ⁹⁴ *Ibid.*, 22.
- ⁹⁵ Bailey, *A Treatise on White Magic*, 473.
- ⁹⁶ Bailey, *Education in the New Age*, 89.
- ⁹⁷ *Ibid.*, 83.
- ⁹⁸ Bailey, *A Treatise on White Magic*, 365.
- ⁹⁹ Bailey, *Education in the New Age*, 34-35.
- ¹⁰⁰ Bailey, *Esoteric Psychology*, vol. II, 712.
- ¹⁰¹ Bailey, *Education in the New Age*, 51.
- ¹⁰² Bailey, *Esoteric Healing*, 388-389.
- ¹⁰³ *Ibid.*, 388.
- ¹⁰⁴ *Ibid.*, 388, 710.
- ¹⁰⁵ *Ibid.*, 711.
- ¹⁰⁶ *Ibid.*, 16.
- ¹⁰⁷ Michael Weiner and Kathleen Goss, *The Complete Book of Homeopathy* (Garden City, NY: Avery Publishing Group, 1989), 49.
- ¹⁰⁸ *Ibid.*, 63.
- ¹⁰⁹ Dana Ullman, *Homeopathy: Medicine for the 21st Century* (Berkeley, CA: North Atlantic Books, 1988), 4-5.
- ¹¹⁰ *Ibid.*, 15.
- ¹¹¹ Weiner and Goss, *The Complete Book of Homeopathy*, 57.
- ¹¹² Rati R. Sharma, "Science of Homoeopathy," <http://physicsrevolution.com/ScienceofHomeopathy.aspx> (accessed July 11, 2010).
- ¹¹³ Samuel Hahnemann, *Organon of Medicine* (1833; fifth edition; translated by R. E. Dudgeon; Philadelphia: Boerick and Tafel, 1906), 60-61.
- ¹¹⁴ George Vithoulkas, *The Science of Homeopathy* (New York: Grove Press, 1980), 259.
- ¹¹⁵ Helena P. Blavatsky, *Collected Writings*, vol. IV (Wheaton, IL: Theosophical Society in America, 2002), 319.
- ¹¹⁶ Bailey, *Esoteric Healing*, 712.
- ¹¹⁷ National Center for Complementary and Alternative Medicine, National Institutes of Health, "Homeopathy: An Introduction," <http://nccam.nih.gov/health/homeopathy/> (accessed July 11, 2010).
- ¹¹⁸ Bailey, *Esoteric Healing*, 712.
- ¹¹⁹ Alice A. Bailey, *The Destiny of the Nations* (1949; reprint; New York: Lucis Publishing Company, 1974), 123.
- ¹²⁰ Benjamin Crowell, *Vibrations and Waves* (Fullerton, CA: Light and Matter, 2010), 33.
- ¹²¹ Bailey, *Esoteric Healing*, 584.
- ¹²² *Ibid.*, 602.
- ¹²³ Walter Schumann, *Gemstones of the World* (1977; reprint; New York: Sterling, 1986), 18-19.
- ¹²⁴ Crowell, *Vibrations and Waves*, 32.
- ¹²⁵ Alice A. Bailey, *The Unfinished Autobiography* (1951; reprint; New York: Lucis Publishing Company, 1987), 213.
- ¹²⁶ Alice A. Bailey, *The Consciousness of the Atom* (1922; reprint; New York: Lucis Publishing Company, 1973), 37.

¹²⁷ Bailey, *Esoteric Healing*, 604.

¹²⁸ *Ibid.*, 370.

¹²⁹ *Ibid.*

¹³⁰ Bailey, *Telepathy*, 146.

¹³¹ Bailey, *Esoteric Healing*, 461.

¹³² *Ibid.*, 605.

¹³³ Bailey, *Initiation, Human and Solar*, 113.

¹³⁴ Bailey, *Esoteric Healing*, 604.

¹³⁵ Wallace G. Richardson and Lenora Huett, *Spiritual Value of Gem Stones* (Marina del Rey, CA: DeVorss, 1980), 20-23.

¹³⁶ Diane Maerz and David Maerz, "Crystal Spectrum," in John V. Mileski and Virginia L.

Harford (eds.), *The Crystal Sourcebook* (Santa Fe, NM: Mystic Crystal Publications, 1988), 297-303; Pamela L. Chase and Jonathan Pawlik, *The Newcastle Guide to Healing with Gemstones* (North Hollywood, CA: Newcastle Publishing Company, 1989), 57-155.

¹³⁷ Bailey, *Esoteric Healing*, 713.

¹³⁸ *Ibid.*, 706.

¹³⁹ Zachary F. Lansdowne, "Methods of Service for the Seven Rays," *Esoteric Quarterly*, Fall 2010.

¹⁴⁰ Bailey, *Esoteric Healing*, 705.