

A METHOD OF COUNSELING BASED ON THE BAILEY MATERIAL

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In a book published in 1953, Alice A. Bailey presented seven symbolic formulas of healing but with virtually no explanation. She provided one formula for each of the seven rays and indicated that these formulas could be interpreted in three different ways. In this article, we shall interpret the second-ray formula as describing a method of counseling. This formula is as follows:

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. '

The name of the second ray is love-wisdom. The second ray formula shows how the qualities of love and wisdom can be expressed through counseling, and it covers four aspects of a counseling session: invocation, content, process, and participants. We shall refer to the healer as the counselor and the recipient as the aspirant.

At the beginning of a session, the counselor invokes greater understanding from the soul and helps the aspirant to make the same invocation ("Let the healing energy descend").

For instance, the counselor might guide the aspirant in practicing a formal exercise of observation, concentration, or meditation. Or the counselor might simply encourage the aspirant to think for oneself, to doubt and question, and to separate truth from illusion. Because both participants make this invocation, there are two lines of inquiry ("carrying its dual lines of life"). There would be only one line if the aspirant passively accepted whatever explanations that the counselor might offer, or if the counselor blindly accepted whatever rationalizations, prejudices, and projections that the aspirant might offer.

During a session, the counselor helps the aspirant to invoke the second-ray quality of the soul ("and its magnetic force"), which includes the aspects of both love and wisdom. The love aspect is gained by having an inclusive point of view, which means considering the needs and concerns of the aspirant's family or group rather than just those of the aspirant. The wisdom aspect is gained by going beyond the outer symptoms of the aspirant's distress, such as depression, hostility, or anxiety, and inquiring into the underlying cause or meaning.

The explanation for the second sentence requires some background information. According to theosophy, the solar system is sevenfold in its construction. Although only the physical world can be perceived with ordinary human senses, it is claimed that there are also six higher worlds of progressively subtler matter that interpenetrate the physical. These worlds are commonly called *planes*. Table 1 gives the number and name for each plane. A human being is said to have a *vehicle of consciousness* or a *body* on all of the planes, and this table also lists the body or bodies within the inner human constitution that are associated with each plane.

Table 1. The Seven Planes

<u>Number</u>	<u>Common Name</u>	<u>Associated Bodies</u>
First	Atmic	Monad
Second	Buddhic	Spiritual will
Third	Mental	Spiritual love
Fourth	Emotional	Spiritual mind, soul, mental body
Fifth	Physical	Emotional body
Sixth		Etheric body, dense physical body
Seventh		

The second sentence describes the topics or content of the counseling sessions and the order in which these topics are generally addressed. The first topic is the aspirant's physical health. The counselor and aspirant invoke understanding about how to withdraw energy from negative habits and how to establish or reinforce positive habits of behavior on the seventh or physical plane ("Let that magnetic living force withdraw and supplement that which is present in the seventh"). For instance, it is important to eliminate any dependencies on tobacco, alcohol, and other types of addictive substances. It is also important to establish or reinforce the habits of personal hygiene, balanced and nutritious diet, adequate sleep, regular physical exercise, and moderate exposure to sunshine.

Feelings of guilt, fear, or resentment imply a separation or division between the higher emotional nature -- which is associated with the fourth or buddhic plane -- and the emotional body -- which is on the sixth or emotional plane. The second topic is how to remove or oppose this inner separation ("opposing four and six"). For instance, by observing oneself in an objective way, one can become sensitive to the various parts of one's personality and appreciate their interrelatedness. By refusing to judge or resent others, one can release oneself from one's own self-judgments and self-condemnations. By giving up attachment or desire for material possessions, one can become free from many forms of fear and suffering. By practicing harmlessness in thoughts and speech, one can become a channel for the love aspect of the soul. And by living as the soul, one can experience peace, compassion, joy, and inner confidence. The key to progress in any of these areas is self-discipline combined with a conscious understanding of the work to be done. When one dominates or intentionally

harms other people, a separation exists between one's inherent altruistic nature that is associated with the third or atmic plane -- and behavior -- which is on the seventh or physical plane. The third topic is how to remove or oppose this second type of separation ("to three and seven"). For instance, one might learn the principles of ethics that have been taught by great philosophers from both the East and the West.

As an Eastern example, consider the system of raja yoga that was originally formulated by the sage Patanjali. The Sanskrit word *raja* means *kingly* and the word *yoga* means *union*. Raja yoga is a traditional Eastern method of integrating the personality (or lower self) with the soul (or higher self), and it requires controlling and disciplining the mind. In his *Yoga Sutras*, Patanjali indicated that moral discipline was a fundamental prerequisite and that it must be achieved before mental discipline can become possible. The needed moral discipline consists of voluntary obedience to five precepts: act harmlessly, speak truthfully, do not steal, abstain from incontinence or sexual impurity, and do not covet. Similar precepts can be found in Buddhism and Christianity. 2

As a Western example, consider the ethical philosophy of Immanuel Kant. In his effort to seek out and establish the *supreme principle of morality*, Kant described several versions of what he called a *categorical imperative*. Here, the word *imperative* means a directive to act in a certain way and *categorical* means unqualified or unconditional. According to the best known version of the imperative, "Act as if the maxim of your action were to become through your will a universal law of nature." In other words, one ought to avoid behavior that, if adopted by all human beings, would make social life impossible. For instance, one should not lie or steal because social life would be impossible if everyone lied or stole. 3

After learning the principles associated with each of the foregoing topics, the aspirant can apply those principles by using the mind to direct the activities of the emotional and physical bodies. The aspirant's next step is learning how the soul can take the dominating position and direct the mind. This step requires listening for the intuitive voice of the soul and then following that voice. To take this

more advanced step, the aspirant must give up all external guides -- such as any teacher or organized teaching -- and replace them with the inner guidance of the soul. Counseling cannot deal with this more advanced step, which involves integrating the abstract and concrete levels of the fifth or mental plane ("but dealing not with five"), because the counselor acts as an external guide during a counseling session. The point is that the aspirant must eventually become his or her own guide and find the way *alone*. Out of this aloneness, which is the lot of every true disciple, are born the self-knowledge and self-reliance needed for spiritual development.⁴ The last sentence in the first paragraph indicates the process or method of addressing a topic. There are seven steps, and each step expresses the quality of the corresponding ray. In the first step, the counselor imposes a mental boundary around some chosen topic, which is a particular physical, emotional, or ethical problem that the aspirant is confronting. In other words, the counselor helps the aspirant to keep the inquiry focused within a predetermined confining circle that excludes all extraneous and irrelevant thoughts ("The circular"). In the second step, the counselor helps the aspirant to shift from a self-centered point of view to an inclusive one, which is the vantage point of the soul ("inclusive"). These two steps essentially guide and assist the aspirant in practicing raja yoga. The first step corresponds to the concentration stage of raja yoga, and it aligns the physical brain and the mind. The second step corresponds to the meditation stage, and it aligns the mind and the soul. When both the counselor and aspirant accomplish these stages together, there is a temporary blending and focusing of the lights of their brains, minds, and souls, thereby creating one unified light -- a searchlight of great brilliance and strength ("vortex").

The third step is maintaining the mental searchlight for a sufficiently long time so that it descends to the underlying cause or meaning of the aspirant's problem ("descending to the point"). Because this cause is generally something that the aspirant wishes to repress or not acknowledge as being true, the fourth step is a period in which the aspirant reacts in a disturbed, defensive, and resentful manner

("disturbs"). The aspirant should be helped to realize that such reactions are not a sign of failure but are expected in the healing process. In fact, the fifth step in the process is making the aspirant's disturbance the temporary topic of investigation. The counselor and aspirant need to examine those reactions until their joint inquiry clarifies and removes them ("removes").

The sixth step is returning to the original problem of investigation. Because the aspirant can now examine the underlying cause without being disturbed or defensive, the joint inquiry next supplies a solution to the problem ("and then supplies"). This solution is generally a deep understanding and appreciation of some physical, emotional, or ethical principle of living. In the seventh and final step, the counselor assists the aspirant in demonstrating the truth of that principle in daily life ("and thus the work is done"). To explain the rest of the formula, it is necessary to jump back and forth between additional background information and our commentary. According to theosophy, the spiritual path consists of several distinct segments. The first segment is called the path of probation. We start to travel on this segment when we are aware of an inner conflict between personality and soul, and we become willing to be taught by the soul. The path of probation ends with an expansion of consciousness called the first spiritual initiation. The second segment is the path of discipleship, and it extends from the first initiation to an expansion of consciousness called the third initiation. The third segment is the path of initiation, and it extends from the third initiation to even higher initiations. The word *chakra* means *wheel* in Sanskrit, and it refers to a subtle wheel of energy in the etheric body that vitalizes a portion of the dense physical body. The etheric body contains seven major chakras and twenty-one minor chakras. For each major chakra, Table 2 lists the English name, traditional Sanskrit name, and approximate location. 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. Because each petal represents a particular type of force, the number of petals associated with a given chakra indicates the number of different forces that can be expressed by that chakra

Table 2. The Major Etheric Chakras

<i>English Name</i>	<i>Sanskrit Name</i>	<i>Approximate Location</i>	<i>Number of Petals</i>
Head or Crown	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	2 primary petals, each of which is divided into 48 smaller 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

Sources: A. A. Bailey, *The Soul and Its Mechanism* (1930; reprint; New York: Lucis Publishing Company, 1976), pp. 111, 120; A. A. Bailey, *Letters on Occult Meditation* (1922; reprint; New York: Lucis Publishing Company, 1974), pp. 77-78; and A. A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1974), pp. 190, 199.

The final paragraph in the formula describes the participants of a counseling session, both visible and invisible. The first participant is the aspirant. The type of inner conflict being faced by the aspirant determines the counseling approach that is appropriate. The approach described in this article is suitable only when the aspirant is on the path of probation and therefore is facing an inner conflict between personality and soul. Before the path of probation, the activity of the heart chakra is almost negligible. As progress is made on this path, the heart chakra gradually becomes active. Bailey's formula symbolizes the aspirant with a heart chakra that has started to become active ("The heart revolves").⁵

The counselor is the second participant. Ideally, he or she has already worked through the same types of problems that the aspirant is now confronting, mastered the stages of raja yoga, and attained the first initiation, which is equivalent to completing the path of probation. In any case, the counselor and aspirant ought to have sufficient openness and rapport so that their inquiries are a synergistic collaboration ("two hearts revolve as one"). They need to take the journey together, seeking to understand the inner causes that lie behind the aspirant's outer symptoms.

While traveling on the path of probation, the aspirant has an incorporeal teacher who resides on the inner planes of consciousness. This incorporeal teacher is called the *spirit guide* in spiritualism and is referred to by Bailey as the *senior disciple who has the neophyte in charge*. When communicating guidance, the spirit guide instills the needed intuitive message within the aspirant's soul. If the aspirant has sufficient alignment or integration between personality and soul, the message quickly finds its way into the consciousness of the personality, perhaps at the time of communication or later during the same day. But if the aspirant is at an early stage and lacks alignment, the message from the spirit guide often requires a long period, perhaps many years, to bring through an adequate recognition within the mind and brain. In either case, the aspirant might receive intuitive instruction on how to learn about personal weaknesses and correct them. Or the aspirant might receive suggestions that

lead to books or needed assistance ("cooperate as one and thus the work is done").

Four kingdoms of nature are present in the physical world. The first kingdom is the mineral, the second is the vegetable, the third is the animal, and the fourth is the human. In addition, there is the fifth or spiritual kingdom -- which is called the *kingdom of God* by Christians and the *spiritual Hierarchy of our planet* by theosophists. This spiritual kingdom exists on the inner planes and is starting to externalize on the physical plane. Members of the fifth kingdom are called *Masters of the Wisdom*. These Masters were once members of the human kingdom. But by learning the needed lessons in the fourth kingdom, they attained what in theosophy is called the fifth initiation and thereby passed into the fifth kingdom.

The spiritual kingdom is organized into various inner ashrams or schools, each of which is directed by a Master of the Wisdom. Because the aspirant is assumed to be on the path of probation, he or she has reached the periphery of one of the inner ashrams. As a result, the Master of that ashram has assigned a senior member of the ashram, the spirit guide, to watch over the aspirant and provide appropriate assistance. The spirit guide is not yet a Master but is more advanced than the aspirant. When a person achieves the first initiation, he or she is admitted into the ashram and thereby earns the privilege of receiving intuitive instruction and guidance directly from the Master. But while still on the path of probation, the aspirant is under the tutelage of the spirit guide, who in turn reports to and receives instruction from the Master.¹⁰

The fourth participant in a counseling session is the Master of the ashram that is being approached by the aspirant. Although not participating directly in a session, the Master participates indirectly by sending a steady flow of teaching toward the inner spirit guide and another flow of teaching toward the outer counselor, provided that the latter has attained the first initiation and is a member of the same ashram ("Two energies achieve this consummation"). Each flow of teaching helps the recipient to become detached from the form side of life, become impersonal when dealing with others, cooperate with those engaged in similar work, and become prepared for greater

expansions of consciousness in the future. Through the influence of these two flows of teaching, the aspirant, counselor, and spirit guide ("and the three whose number is a twelve") respond to the purpose and plan of the Master ("respond to the greater twelve"). Because the Master can be considered as the heart of the inner ashram, the formula represents this last participant as the "greater twelve."¹¹

In conclusion, the second-ray formula presents several precepts for counseling someone on the path of probation. When these precepts are applied, the aspirant discovers the underlying meaning of the problems in his or her life ("The life is known") and spends more time displaying the wisdom of the soul ("and the years prolonged").

*Zachary Lansdowne, Ph.D. has written several books on the Alice A. Bailey material. His latest book, **Ray Methods of Healing**, gives three different interpretations for each of Bailey's formula of healing.*

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Notes

1. A. A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), pp. 707-708.
2. C. Johnston, *The Yoga Sutras of Patanjali* (London: Stuart & Watkins, 1968), p. 43.
3. I. Kant, *Ethical Philosophy* (1785; reprint; Indianapolis, Indiana: Hackett Publishing Company, 1988), pp. 5, 30.
4. A. A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1974), pp. 583-584.
5. A. A. Bailey, *Esoteric Psychology*, vol. 2 (1942; reprint; New York: Lucis Publishing Company, 1981), pp. 524-525.
6. A. A. Bailey, *Discipleship in the New Age*, vol. 1 (1944; reprint; New York: Lucis Publishing Company, 1976), pp. 723-724;

M. Bailey, *A Learning Experience* ~New York: Lucis Publishing Company, 1990), pp. 17-26.

7. A. A. Bailey, *The Light of the Soul* (1955; reprint; New York: Lucis Publishing Company, 1978), p. 293; Bailey, *Esoteric Healing*, pp. 157, 160, 170.
8. A. A. Bailey, *Discipleship in the New Age*, vol. 2 (1955; reprint; New York: Lucis Publishing Company, 1972), p. 289.
9. A. A. Bailey, *A Treatise on Cosmic Fire* (1925 reprint; New York: Lucis Publishing Company, 1977), p. 538.
10. Bailey, *Discipleship in the New Age*, vol. 1, pp. 723-724.
11. Bailey, *Discipleship in the New Age*, vol. I, pp. 737-738.