

# Rules For Radiatory Healing

*By Zachary F. Lansdowne*

## Introduction

Magic is the ability to produce an outer appearance of an inner reality. In 1925, Alice A. Bailey published fifteen "rules for magic" that purport to describe the process of magic. These rules were written in a symbolic way: their "terminology is in the nature of a blind, which ever carries revelation to those who have the clue, but tends to perplex and to bewilder the student who as yet is unready for the truth" (Bailey, 1925, pp. 996-997). Bailey said that these rules were "in advance of modern thought" when first published and she predicted that they "will only be fully understood towards the end of this century" (Bailey, 1934, p. 453).

Radiatory healing, sometimes called spiritual healing, is the attempt to resolve a problem through the transference of illumination, or spiritual awareness, from one person to another. The problem could be any form of sin, disease, lack, or limitation, and the effect of the transference is to "awaken" the person with the problem, whom we shall call the "patient." The patient's awakening to inner resources and powers manifests as improved health or harmony in outer affairs.

Radiatory healing is an application of magic because its purpose is to produce a tangible appearance of the inner perfection or harmony that is present in the spiritual dimension of life. A facilitator of this process is often called a "practitioner" rather than a "healer." The reason is that a facilitator must practice various disciplines of prayer and meditation, but the actual healing agency is the spiritual illumination that results from those practices.

This article shows that Bailey's "rules for magic" can be interpreted as providing a minute and detailed description of the process

of radiatory healing. Rules one through five give instruction on how to develop a healing consciousness. Rules six through ten tell how

to awaken and empower people. Rules eleven through fifteen describe how to conduct a healing practice. Each rule is given first, followed by its commentary. Some of the commentaries include references to the writings of Joel S. Goldsmith, who was a well known practitioner of radiatory healing.

## Rules for Preparation

*Rule One. "The Solar Angel collects himself; scatters not his force, but in meditation deep communicates with his reflection." (Bailey, 1925, p. 997)*

The meditation of the soul (or higher self) is rhythmic and cyclic, and it guides and impels the process of radiatory healing. The soul collects itself at the beginning of its meditation cycle, pauses at a point of latent tension, and then sends intuitive guidance towards the mind of the practitioner. To receive the communication from the soul, the practitioner must be a reflection of the soul in the sense of also being self-collected and inwardly silent. In other words, the practitioner must bring together the various parts of the lower self and function as an integrated, or coordinated, personality; he or she must work and strive towards holding an inner silence, an inner poise, even while performing outer duties in the physical world.

What message does the soul convey? The nature of this guidance is not indicated by the first rule, but is implied by the content of the next three rules: the practitioner must

eliminate his or her own personality reactions to the patient or problem, before being able to provide any real assistance to the patient. In particular, the practitioner must avoid reacting with doubt, fear, criticism, pity, worry, or a sense of struggle.

*Rule Two.* "When the shadow hath responded, in meditation deep the word proceedeth. The lower light is thrown upward; the greater light illuminates the three, and the work of the four proceedeth." (Bailey, 1925, p. 998)

After responding to the guidance from the soul, the practitioner proceeds by accomplishing three meditation exercises. The first exercise is self-withdrawal, in which the consciousness of the personality is raised to the apex of the mind. In other words, one's forces are gathered into the highest point of mental consciousness, from which one can view one's physical, emotional, and mental worlds in a detached way. This exercise is sometimes called "dis-identification," because it can be accomplished by withdrawing identification from one's sensations, feelings, and thoughts (Assagioli, 1976, pp.

The second exercise is self-observation. After practicing self-withdrawal, the practitioner observes his or her own responses to the patient, without any justification or defensiveness. The light of self-observation, which is actually the light of the mind, illuminates the behavior, feelings, and thoughts of the personality. A compulsion is an irrational repetitive behavior that is difficult to resist, such as a sexual fetish or a strong habit. A glamour is an emotional reaction that prevents clear perception, such as doubt, fear, or criticism. Through self-observation, the practitioner identifies his or her principal compulsion and glamour (Bailey, 1944, pp. 442-445).

The third exercise is self-discovery, which involves tracing the principal compulsion and glamour back to the underlying mental beliefs. Because his or her own perception is distorted, the practitioner invokes the assistance of the

soul in the following manner: asking the question "why" but recognizing that he or she cannot answer that question, having faith that an inner intelligence can reveal the answer, and having patience to wait for that answer. As a result, four parts of the self become engaged in this work: the light of the soul guides the mind, which in turn focuses sequentially on the physical body, emotional body, and then itself, revealing the beliefs that lie behind the compulsion and glamour (Bailey, 1950, pp. 3637).

*Rule Three.* "The Energy circulates. The point of light, the product of the Labours of the Four, waxeth and groweth. The myriads gather round its glowing warmth until its light recedes. Its fire grows dim. Then shall the second sound go forth." (Bailey, 1925, p. 1000)

An illusion is a false belief that has the power to dominate and distort thinking. Through the application of the preceding rule, the practitioner discovered his or her limiting beliefs, but does not yet recognize that those beliefs are actually false and are therefore illusions. To obtain freedom from the limiting beliefs, the practitioner needs to accomplish three additional meditation exercises, which are described in the third rule.

The first exercise is receptive meditation. Here, the practitioner raises his or her consciousness to the apex of the mind, which involves applying the self-withdrawal exercise discussed previously; asks the soul to reveal the truth about the limiting beliefs; and then listens in quietness and confidence for an answer. A flow of inspiration eventually passes from the soul to the mind of the practitioner, conveying an intuitive idea that reveals the illusory nature of those beliefs (Bailey, 1955, pp. 490, 641-642).

Raja yoga, one of the traditional systems of self-development devised in India, consists of five stages (Bailey, 1932, p. 99). The first stage of raja yoga is called concentration, and it involves one-pointed focusing of the mind. The second exercise in the rule applies the

concentration stage to the imparted idea. Here, the soul provides clarity, the mind focuses on the idea received from the soul, the emotional body provides the desire to understand it, and the physical body supplies the needed vital energy. As a result, the idea becomes stronger and clearer within the practitioner's mind.

The second stage of raja yoga is called meditation, and it is the effort to think creatively about a seed thought while being guided by the soul. The third exercise in the rule applies the meditation stage to the imparted idea. Here, the practitioner composes a purifying affirmation, which is often called "treatment," "argument," or "reinterpretation" by metaphysical healing organizations (Corey, 1950, pp. 168-169; Goldsmith, 1959, p. 73). Because the next rule refers to this affirmation as the "thought-form," that is how it will be referred to in what follows. The thought-form consists of a series of words that embodies as much of the soul's clarity as possible, and it concisely argues against the limiting beliefs discovered in the application of the preceding rule. After being composed, the thought-form can go forth and affect the practitioner's emotional and physical bodies.

As indicated by the first rule, the soul's meditation is rhythmic and cyclic in nature. The ocean tides provide an apt analogy. One needs to adjust oneself to the tides of soul life, realizing that a clarifying and stimulating flowing-in phase is inevitably followed by a flowing-out phase. While the practitioner has the soul's clarity, he or she needs to work diligently with it, applying the concentration and meditation stages of raja yoga. Eventually that clarity fades away as the soul's meditation enters another phase of its cycle (Bailey, 1934, p. 62).

*Rule Four: "Sound, light, vibration, and the form blend and merge, and thus the work is one. It proceedeth under the law, and naught can hinder now the work from going forward. The man breathes deeply. He concentrates his forces, and drives the thought-form from him."* (Bailey, 1925, p. 1002)

A glamour is a mental illusion that has been intensified by desire. During the application of the second rule, the practitioner discovered the glamour that was most significant and pressing. To dissipate this glamour, the practitioner audibly or inaudibly asserts the thought-form, which was composed during the application of the third rule, whenever the glamour arises. Because the thought-form is the embodied idea of the soul, repeating the words of the thought-form evokes the intuitive assent and clarity of the soul (Bailey, 1925, p. 555). Thus the thought-form, evoked clarity, emotional reactions, and emotional body blend and merge enabling the thought-form to integrate with the emotional body.

The Law of Fixation is the governing law of the mental plane. According to this law, one's thoughts mold one's desires and behavior, thereby determining, or fixing, one's future (Bailey, 1925, p. 591). Applying the mental thought-form to emotional reactions proceeds under the Law of Fixation. Although progress may seem to be slow, any real effort must dissipate some of the glamour's power.

A physical compulsion is a glamour that has been intensified by vital energy. During the application of the second rule, the practitioner also discovered the compulsion that was the most significant. To devitalize this compulsion, the practitioner combines the thought-form with a breathing exercise: breathing deeply during each inhalation of a rhythmic breathing cycle; focusing consciousness at the apex of the mind during each retention of the breath, which strengthens the intuitive nature; and reiterating the thought-form during each exhalation, which enables the outgoing breath to drive the thought-form into the etheric (or vital) body. As a result, the thought-form will condition the life of the etheric body and will eventually take form in outer behavior (Bailey, 1950, p.257).

*Rule Five. "Three things engage the solar Angel before the sheath created passes downward: the condition of the waters, the safety of the one*

*who thus creates, and steady contemplation. Thus are the heart, the throat, and the eye, allied for triple service."* (Bailey, 1925, p. 1004)

The triple light of the intuition is a blend of the light of the mind, light of the soul, and light of the intuition. The light of the mind reveals the world of form, of matter, of instinct, of desire, and of the mind. The light of the soul reveals how to resolve the conflict between these forms of life and the formless world. The light of the intuition reveals the nature of God and the unity of the divine Whole (Bailey, 1950, pp. 181-210).

The buddhic plane contains intuitive ideas that have been created by the Mind of God. When contacted, these ideas become the light of the intuition. If the practitioner contacts a buddhic idea, that idea can pass downward, acquire matter belonging to the mental, emotional, and physical planes, and then appear as new health or harmony for the patient. Bailey's rules use the four traditional elements of ancient Greek philosophy to symbolize these four planes: air for buddhic, fire for mental, water for emotional, and earth for physical (Bailey, 1934, pp. 248-250).

Before a buddhic idea can pass downward, the soul must help the practitioner to accomplish a more advanced type of meditation involving three additional steps. The first step is to examine one's motives for entering meditation, and to transform those motives into the aspiration of realizing the presence of God. As the Bible says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (St. Matthew 6:33). The practitioner prepared for this step by applying the fourth rule, which dissipated his or her personality reactions. Now the practitioner must make an additional effort and cultivate spiritual aspiration.

The second step is to preserve inviolate and constant the point of tension established by the self-withdrawal exercise (in the second rule). This type of tension enables one to work creatively and efficiently in any field of service, because it brings a flow of inspiration from the

soul (Bailey, 1944, p. 734). Transforming one's feelings into aspiration, performed in the preceding step, reorients the will of the personality. The practitioner must now exercise this reoriented will to keep the point of tension safe.

The third step is to permit thoughts consistent only with the way the soul contemplates the world. For example, there is no supplication of any kind. There is no effort to change or modify what is being perceived. There is no judging or labeling. The practitioner becomes focused in the present moment, examines the world as it is, functions as if he or she were the soul, and then eventually merges with the soul (Bailey, 1955, pp.556-557).

The Sanskrit word chakra means "wheel," and it refers to a wheel of energy in the etheric body that vitalizes and controls a portion of the dense physical body. By accomplishing the above steps, the practitioner completes the needed preparation and activates the inner sensing mechanism formed by the heart, throat, and brow (or third eye) chakras (Bailey, 1942, pp. 525-526). The practitioner will use this inner mechanism for conveying the triple light of the intuition to his or her own physical brain: the heart chakra for the light of the intuition, the throat chakra for the light of the mind, and the brow chakra for the light of the soul.

### **Rules for Empowerment**

*Rule Six. "The devas of the lower four feel the force when the eye opens; they are driven forth and Lose their master:"* (Bailey, 1925, p. 1008)

The Sanskrit word deva means "celestial being," and denotes the living elemental essence of a form. For example, devas of one grade are the living substance of thoughts, devas of another grade are the living substance of feelings, and devas of a third grade are the living substance of trees, stones, or drops of water. Devas, who are the energy of substance itself, do not care what forms they build; their

task is simply to respond, with constructive activity, to the words and sounds that are directing and controlling them (Bailey, 1925, p. 667). The third, sixth, eighth, and eleventh rules, in their symbolic statements, refer to devas.

The third stage of raja yoga is called contemplation; it begins when one's consciousness slips out of the personality and merges with the soul. By accomplishing the steps of the preceding rule, the practitioner enters this stage. The devas of the lower four bodies (mental, emotional, etheric, and dense physical) immediately feel the effects. The eye of the soul opens, which means that the personality receives and records the perceptions of the soul (Bailey, 1955, pp. 289, 291). The lower four bodies are transformed by the will, love, and intuitions that pour in from the soul.

The will of the personality, which had previously been the directing agent for the lower bodies, disappears. The entire lower self is held at the point of tension by the soul and not by an effort of the personality. Although the previous rule required the will of the personality to do its utmost to achieve and hold the desired tension, the soul now undertakes this holding (Bailey, 1950, p. 179).

*Rule Seven. "The dual forces on the plane whereon the vital power must be sought, are seen; the two paths face the Solar Angel; the poles vibrate. A choice confronts the one who meditates."*(Bailey, 1925, p. 1013)

During the contemplation stage of raja yoga, the soul has a series of perceptions that are recorded by the mind. First, the soul traces the patient's problem from its appearance on the physical plane to its source on the mental plane, perceiving that its ultimate cause is the patient's acceptance of illusory beliefs in two powers, in the power of good and the power of evil. In the Biblical story about the Garden of Eden, the cause of Adam's fall was that he ate the fruit of "the tree of the knowledge of good and evil" (Genesis 2:9). The patient can be said

to have eaten from the same tree, which simply means that he or she has accepted the illusory beliefs that good and evil conditions, or powers, are present in the world. The soul also perceives the futility of dealing with the patient's illusions by either accepting them or fighting against them. Both approaches would strengthen the illusions by treating them as though they were a real condition with which to contend.

Next, the soul chooses to evoke the particular buddhic idea that would best empower the patient. In general, the chosen idea is that God is present within the patient and that this inherent divine nature provides the very thing that the patient believes he or she lacks, such as health, supply, security, wisdom, joy, or love. The practitioner's mind records this idea while it is being received intuitively by the soul, resulting in a momentary blending of the lights of the intuition, soul, and mind (Bailey, 1934, pp. 456-457).

*Rule Eight. "The Agnisuryans respond to the sound. The waters ebb and flow. Let the magician guard himself from drowning at the point where land and water meet. The midway spot which is neither dry nor wet must provide the standing place whereon his feet are set. When water, land and air meet there is the place for magic to be wrought."*(Bailey, 1925, p. 1014)

The fourth stage of raja yoga is called illumination, and it begins when one's consciousness shifts from the soul back into the personality. The Agnisuryans are the devas of the ~ emotional body, and they form a two-way bridge between the F soul and heart chakra (Bailey, 1925, pp. 678-679). Immediately after the practitioner enters the illumination stage, the Agnisuryans respond to the buddhic idea that was received by the soul. These devas provide a sheath for that idea and carry it to the heart chakra, which in turn conveys it to the physical brain. As a result, the practitioner can both intuitively grasp and

feel the idea.

The solar plexus chakra is the point where feelings pass from the emotional body to the physical nervous system (Bailey, 1953, pp. 45, 170). The feelings focused within the solar plexus chakra may oscillate between inner peace, which reflects the essential harmony of the buddhic plane, and various egotistical reactions (such as pride or arrogance) due to contacting the buddhic plane (Bailey, 1942, pp. 136-137). The practitioner must not allow any emotional reaction to pull his or her consciousness down into the emotional body.

The apex of the mind is the midway spot through which energies of the soul can pass to the personality; rules two, three, four, five, eight, and twelve refer to this spot in different ways. The spiritual will, when evoked, ends desire and becomes an immanent, driving, stabilizing, clarifying, and destroying force (Bailey, 1951, p. 584). To consistently maintain the feeling of inner peace, the practitioner must remain focused at the apex of the mind, evoke the spiritual will from the soul, and then express that will through the personality.

The aura consists of vibratory waves of energy that emanate from the chakras within the etheric body. If an energy wave of one frequency strikes a body that can vibrate at the same frequency, the vibration of the body is called a sympathetic vibration. When the buddhic idea is embodied within emotional energy that vibrates within either the practitioner's heart or solar plexus chakra, that idea radiates outwardly via the aura and passes to the patient via sympathetic vibration.

*Rule Nine. "Condensation next ensues. The fire and waters meet, the form swells and grows. Let the magician set his form upon the proper path." (Bailey, 1925, p. 1017)*

The fifth and final stage of raja yoga is called inspiration, and expresses the illumination of the preceding stage through service to others. As part of this stage, the practitioner radiates the buddhic idea, via his or her heart chakra,

to the patient (Bailey, 1925, p. 863). The patient's heart chakra responds to the radiation, bringing the patient into alignment with the patient's own soul. As a result, the patient awakens in a spiritual sense, rising out of the whirlpool of thoughts, feelings, and imagination in which he or she had been lost.

An intuitive answer suddenly dawns within the patient's mind, enabling the patient to see how he or she contributed to the problem. This answer has previously been present on the abstract, nebulous level of the soul, but now it condenses into a more substantial form, namely, a thought within the mind. The patient reflects on the intuition, begins to think of a way of resolving the problem, adds imagination and desire, and then constructs a detailed plan that will guide future activities.

Before the practitioner's buddhic idea can appear as tangible health or harmony for the patient, it must traverse the path of manifestation, during which it gathers mental, emotional, and physical substance. The practitioner needs to repeat the effort of radiating the buddhic idea until the patient has finished building a detailed mental plan, which is the first step along the path of manifestation.

*Rule Ten. "As the waters bathe the form created, they are absorbed and used. The form increases in its strength; let the magician thus continue until the work suffices. Let the outer builders cease their labors then, and let the inner workers enter on their cycle." (Bailey, 1925, p. 1017)*

Also as part of the inspiration stage of raja yoga, the practitioner radiates the feeling of inner peace, via his or her solar plexus chakra, to the patient (Bailey, 1953, p. 554). With this assistance, the patient develops the faith and conviction that he or she has the capacity to implement the plan of action devised previously. As the patient's feelings become associated with and absorbed by the plan, it descends from the mental plane to the

emotional plane.

The practitioner must repeat the effort of radiating inner peace until the patient has the feelings needed to generate the right activities. The practitioner provides no further assistance, allowing the patient to exercise his or her own inner resources and complete the process of manifestation.

The point is that the practitioner does not directly solve problems for people but instead empowers them to solve their own problems for themselves. The heart radiation awakens them so that they can receive their own answers. The solar plexus radiation removes the vibration of fear and gives them confidence. They, however, are left with the tasks of coming up with the actual answers and carrying out those answers (Bailey, 1944, p. 417).

### **Rules for Conducting a Healing Practice**

*Rule Eleven. Three things the worker with the law must now accomplish. First, ascertain the formula which will confine the lives within the ensphereing wall; next, pronounce the words which will tell them what to do and where to carry that which has been made; and finally, to utter forth the mystic phrase which will save him from their work.*"(Bailey, 1925, p. 1020)

Although the patient is likely to experience some effects soon after the practitioner begins work, considerable time may be needed before the patient's problem is actually resolved. The practitioner's approach in such a case is to simply repeat the earlier rules, over and over again (Goldsmith, 1967, p. 189). When making many repetitions of the third and fourth rules, the practitioner must avoid three pitfalls that could arise from working with the Law of Fixation.

First, the practitioner might simply remember the last thought-form that was used and try to reapply it. Instead, during each repetition, he or she must freshly ascertain the particular thought-form that can confine his or her feelings to peace and harmony (Goldsmith,

1959, pp. 77-78).

Second, the practitioner might become frustrated, blame the patient, or feel that the patient's condition is too difficult to resolve. Instead, the practitioner must pronounce the words of the thought-form to transmute any negative feeling into aspiration.

The third pitfall is that the practitioner might become mentally obsessed through focusing on successive thought forms. The protection here is to repeat the fifth, sixth, and seventh rules after each time that the third and fourth rules are repeated, which evokes intuitive ideas from the buddhic plane. These ideas bring the light of the intuition, which is a balanced understanding, and prevents any illusion from arising due to the inherent limitations of concrete thinking (Bailey, 1934, p. 484).

*Rule Twelve. "The web pulsates. It contracts and expands. Let the magician seize the midway point and thus release those "prisoners of the planet" whose note is right and justly turned to that which must be made."* (Bailey, 1925, p. 1023)

The planetary etheric web contains the etheric bodies of all forms existing on our planet as integral and intrinsic parts, and it is the medium of transmission for the healing energies. Because this web is unbroken and continuous, the practitioner can be located many miles away from the patient (Bailey, 1953, p. 645). Radiatory healing is a cyclic process: the practitioner rests between periods of activity, and each period of activity has four principal steps that are also cyclic in nature. The first three steps are summarized in the preceding rule: ascertaining the thought-form, applying the thought-form, and evoking intuitive ideas from the buddhic plane.

In the fourth step, the practitioner shifts the focus of consciousness into the apex of the mind, which is the "midway spot" mentioned in the eighth rule. There, he or she invokes and receives the spiritual will, eliminates any glamour that would interfere with the healing

process, and consciously directs the emanations of the heart and solar plexus chakras to the patient.

These four steps can release the patient from his or her bondage, provided the patient has sufficient spiritual development and is willing to make the needed changes in his or her personal life. If the patient chooses to persist with his or her old ways of doing things, then radiatory healing will not be successful (Goldsmith, 1959, p. 86).

*Rule Thirteen. "The magician must recognize the four; note in his work the shade of violet which they evidence, and thus construct the shadow. When this is so, the shadow clothes itself and the four become the seven."* (Bailey, 1925, p. 1024)

If multiple repetitions of the healing cycle are needed, the practitioner must periodically step back and examine the four steps in each cycle. In particular, he or she must note the degree in which the four steps embody intuitions from the buddhic plane, which is sometimes called "the plane of violet" (Bailey, 1925, p. 328). If the work is proceeding as it should, the thought-form composed in the first step will be affected by the buddhic ideas of the third step, and so each step of the cycle will eventually embody intuitions from the buddhic plane. The practitioner must be honest about his or her performance and make any needed adjustments (Goldsmith, 1967, p. 191). If the practitioner repeats the four-step cycle in an effective way and if the patient satisfies the conditions indicated in the preceding rule, the patient eventually begins to initiate the needed activities, or changes in behavior.

The physical plane consists of seven levels, or sub-planes. The first four levels are the etheric ones, and the last three levels are the dense physical ones (gaseous, liquid, and solid) (Bailey, 1925, p. 327). Everything that is tangible, objective, and manifested can be found on the three dense physical levels, but they are the effects of energy and activity originating from the four etheric levels. When

the patient begins to change his or her behavior, the patient's plan (devised during the stage of the ninth rule) acquires the vital energy of the four etheric levels. When the patient's activities become a faithful shadow (or reflection) of the guiding mental plan, they automatically produce a tangible resolution to his or her problem. At that point, the plan is clothed with the materials of all seven levels of the physical plane.

*Rule Fourteen "The sound swells out. The hour of danger to the soul courageous draweth near. The waters have not hurt the white creator and naught could drown nor drench him. Danger from fire and flame menaces now, and dimly yet the rising smoke is seen. Let him again, after the cycle of peace, call on the solar Angel."* (Bailey, 1925, pp. 1024-1025)

The patient has begun to change his or her behavior, and so the appropriate time for ending the healing work is drawing near. To have come this far, the practitioner must have summoned courage and avoided two earlier pitfalls on the emotional plane: by applying the fourth rule, the practitioner overcame any emotional reactions to the patient or problem, such as doubt, fear, or criticism; by applying the eighth rule, he or she overcame any feelings of pride or arrogance.

The present pitfall lies on the mental plane: the practitioner might make the wrong decision about when to stop repeating the healing cycle. If the cycle is stopped too early, then the patient cannot complete the work and produce a tangible resolution of the original problem or condition. On the other hand, suppose that the repetitions are continued for too long a time. Instead of learning how to contact the soul, the patient would rely on the practitioner's contact. Instead of learning how to control negative emotions, the patient would rely on the practitioner's emotional control. Consequently, the patient would lose an opportunity of becoming self-reliant and growing spiritually.

Based on the patient's oral or written



reports, the practitioner sees no evidence that the patient's problem has been resolved but senses that the patient is engaged in the right activities. The practitioner continues to repeat the four steps in the healing cycle, but after each repetition of the cycle, the practitioner calls on the soul for guidance about whether it is time to stop the process. The soul's guidance might be to discontinue the work even before the patient's problem is completely resolved. Rather than coming as words, this guidance could come as a feeling that "it is done," or as a feeling of complete freedom from the situation (Goldsmith, 1974, p. 161).

*Rule Fifteen. "The fires approach the shadow, yet burn it not. The fire sheath is completed. Let the magician chant the words that blend the fire and water."* (Bailey, 1925, p. 1026)

The emotional body is the link between the mental body and the physical body. Because the patient is maintaining the right feelings, the patient's mental plan can guide, or affect, his or her activities. This guiding process (which began at the time represented by the thirteenth rule) continues until the following circumstance is reached: the plan does not cause any further addition or adjustment to the activities. At this point, the activities become a faithful reflection, in time and space, of the mental plan, and so (according to the thirteenth rule) they automatically acquire dense physical matter and appear as the tangible resolution to the patient's problem.

The practitioner's final task is to release the patient on both mental and emotional levels. The approach here is to repeat the second, third, and fourth rules. Let us suppose that the practitioner, through the effort of self-observation, becomes aware of having some kind of emotional attachment or claim on the patient. For example, the practitioner may feel that the patient owes money or is obligated in some way; may take pride in being an instrument of healing; may worry that the patient might create new problems or re-create the earlier conditions; or may feel depressed if

the outcome is different from what was anticipated. The practitioner's next steps include composing a thought-form that argues against the underlying beliefs, and then asserting the words in the thought-form, thereby integrating it with the emotional body (Goldsmith, 1962, pp. 133-138).

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