

Devas and the Healing Process

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Summary

This article explores the role of devas in physical, emotional, and mental healing. It begins with a brief account of esoteric teachings on the deva evolution and continues with extracts from clairvoyant accounts of the process by which devas create the human form during pregnancy. The repair of human forms is assumed to involve similar processes.

The article seeks to raise awareness of the devic role in healing and shares some of the authors' own experiences. It stops short of recommending specific healing modalities involving the invocation of devas. Great caution must be exercised because we lack the knowledge to prescribe outcomes and also because controlling the lower devas lies beyond our competence. Safety issues are also of real concern. Only the higher devas should be approached, leaving them—and other higher intelligences—to determine the objectives and methods of healing.

Some general comments are made about healing practice, group healing, and healing of the planet.

Purpose. Numerous classes of devas have been identified, each with its particular mission in the economy of the universe.

Devas exist on all levels above the dense physical subplanes. Like ourselves, they are evolving in consciousness; we say that devas are on an *ascending* arc. On a *descending*, or *involutionary*, arc are the *elementals*: tiny, undifferentiated lives that ensoul the substance of the mental, sentient, and physical (etheric and dense) planes. The elementals are descending into matter, while the devas are ascending toward spirit. In some descriptions, lower orders of devas are referred to as “elementals” and included in the deva evolution. As the terms are used here, “devas” refer to all non-physical (non-human) entities on the ascending arc, and elementals are properly placed in a separate category.

Theosophist Geoffrey Hodson, who devoted much of his life to studying devas, described them as “omnipresent, superphysical agents of the creative will of the Logos, as directors of all natural forces, laws, and processes, solar, interplanetary, and planetary . . . active,

Introduction

Devas and Their Work

The lifestreams that we call the deva evolution run parallel to the human lifestream.¹ Devas form a vast hierarchy that stretches from the lowliest nature spirits to the mightiest seraphim; their level of consciousness covers a similarly vast range.² The devic lifestreams flow from the Third Aspect of Deity³ and are considered “feminine” in polarity, whereas the human kingdom is considered “masculine.” A large part of the devas' work appears to be directed to creating forms for the furtherance of Hierarchical

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creative intelligences and form-builders of all objective creation.⁴ He made the interesting comment that devas “are themselves the embodiment of the type of energy with which they work . . . so that their own vivid intelligence pervades them and governs all the results which they produce.”⁵

Devic forces function as the positive animating lives within all matter.⁶ They are the builders of form and transmitters of *prana*: the all-pervading, vital power in the universe. “All growth and change takes place through the life and working of the deva kingdom.”⁷ Devas, we understand, are distinguished by “color.” For example, Alice Bailey, amanuensis to the Master Djwhal Khul, identified the “violet devas” of a lower order than angels order as being particularly relevant to the etheric body and the transmission of *prana*.⁸ The *gandharvas*, or music devas, are said to be white.

The lower devas are not yet self-conscious. According to Bailey: “They grow and develop through feeling and not through the power of conscious thought The devas seek to feel, whilst man seeks to know.”⁹ At some point in their evolutionary journey devas achieve individualization and, like us, become self-conscious. The higher devas can be equated to the angels and archangels of western religious tradition. We understand that the higher devas are eager to collaborate with us to achieve Divine Purpose. Their mission, in Hodson’s words, “consists of responsibility for and continual assistance or ‘quickening’ in the procedures of evolution.”¹⁰

Devic entities have been observed building the human embryo. There is every reason to believe that they are responsible for continued growth from birth to maturity and also for repairing damaged human forms—that is for accomplishing healing. On this belief is based our long-term interest in gaining greater understanding of the devas’ role in healing and exploring possible ways to harness that role for therapeutic purposes. The present authors have experimented for some time with this approach to healing, one of us seek-

ing to overcome a life-threatening physical condition.

Contact with Devas

We are told that devas have always been of service to humanity. Primitive man no doubt could see devas at the etheric or astral level,¹¹ giving rise to the worldwide mythology of faeries. With the rise of intellect and the corresponding decline of lower psychism, devas can now be seen only by clairvoyantly gifted people. The temporary blindness, we understand, was deliberately orchestrated by the Planetary Hierarchy to allow humanity to focus on its mental development. It may also have been orchestrated for our own safety.

Nevertheless, the Hebrew, Christian and Islamic scriptures record visitations by angels, most often serving as messengers; indeed the Greek word *angelos* means “messenger.” The Archangel Michael is mentioned fifteen times in scripture, and Gabriel four times. The Archangel Gabriel’s most famous appearance was to Zacharias and Mary to foretell the births of their sons.¹² Gabriel also appeared to Mohammed.¹³ The fifth-century Syrian Neoplatonist known as the Pseudo-Dionysius proposed the hierarchy of nine “choirs” of angels that became the foundation of Christian angelology.¹⁴ The medieval mystic Hildegard of Bingen acknowledged that the “great band of angels” is only rarely seen. But she also noted that “other angels, who are in contact with human beings, show themselves to us under certain forms in accordance with God’s will.”¹⁵ Thomas Aquinas discussed the existence of guardian angels.¹⁶ Guardian, or solar, angels are discussed in more detail in the esoteric literature. Our solar angel is believed to be responsible for orchestrating our sequence of incarnations and urging us forward on the evolutionary path.¹⁷

Awareness of devic lives now seems to be increasing. Numerous sightings have been documented in the literature, and many more people probably have sensed their presence. Alice Bailey explained that through meditation and ritual, people are becoming “more sensitive to the sights and sounds of the inner

planes They see devas . . . they catch a sound or a voice that tells them truths that they recognize as true.”¹⁸ As we move into the Aquarian Age, and the Seventh Ray of Ceremonial Order comes into manifestation, sensitivity will increase: “Children will frequently be born who will see etherically as easily as the average human being sees physically; as conditions of harmony gradually evolve out of the present world chaos, devas and human beings will meet as friends.”¹⁹ Encounters—at least those with the higher devas—are described in the most positive terms, enhancing the consciousness of those favored for the experience. Joy, beauty, and love are some of the descriptive terms used. The folklore of faeries suggests that most lower devas are playful and mischievous, while some may be ugly and malicious.

Nature spirits reportedly can be seen relatively easily in unspoiled rural areas.²⁰ Contacts in developed areas may be less frequent because such devas are suspicious of human activity. Under certain conditions, however, they may cooperate to bring about unusual changes or enhancements in the natural order. George Washington Carver allegedly conversed with nature spirits in his work on improving strains of vegetables. At the Findhorn Community in Scotland, devic cooperation was sought to grow vegetables and flowers on semi-barren soil and, initially at least, to grow them much larger than their normal size.²¹ Alice Bailey explained that devas have special responsibility for the second kingdom of nature: “The angels and devas are to the vegetable kingdom what the Spiritual Hierarchy is to humanity.”²²

Awareness of devic presence also seems to be common in houses of worship, particularly during religious services involving elaborate ritual and/or strong emotion. Bailey commented:

The white magician . . . works entirely through the greater Deva Builders, and through sound and numbers he blends their work, and thus influences the lesser Builders who form the substance of their bodies...

The activity of the astral plane is being much intensified and the angels of devotion, in whom the aspect of divine love is pre-eminent, work with the astral bodies of all those who are ready to strengthen and redirect their spiritual aspiration and desire. They are the angels who guard the sanctuaries of all the churches, cathedrals, temples and mosques of the world.²³

Slovenian spiritual scientist Marko Pogačnik reported seeing an angel and a figure resembling Christ over the altar at a chapel in Venice.²⁴ Charles Leadbeater, Theosophist and bishop in the Liberal Catholic Church, described the partici-

pation of angelic beings in the Mass, the most important being the Angel of the Eucharist.²⁵ The angel, he said, works with worshippers’ love and devotion to build a vibrant thoughtform encompassing the sanctuary. Music adds to its intensity: “bringing into play an entirely new set of forces, another side of Nature, and associating with us in our work a host of great Music-Angels.”²⁶

Geoffrey Hodson observed the appearance of devas at performances of well-known classical compositions, including the plainchant *Agnus Dei*, the traditional melody *Greensleeves*, the *Trumpet Voluntary* by Jeremiah Clarke, Johann Sebastian Bach’s *Prelude in C Sharp Minor*, Franz Schubert’s *Ave Maria*, and the *Pie Jesu* from Gabriel Fauré’s *Requiem*.²⁷

Musician and Theosophist Cyril Scott suggested that composers are inspired to convey the vivid lives and movement of devas and elementals through music.²⁸ His investigations cited Norwegian composer Edward Grieg as an intermediary between nature spirits and humanity. The *Entrance of the Little Fauns* is said to typify gnomes and earth elementals in their primitive state.²⁹ Scott identified the Russian composer Alexander Scriabin, as “the greatest exponent of Deva-Music that so far has been born.” The Master

Kuthumi is said to communicate with the gandharvas through his organ music.³⁰

Building and Repairing Human Forms

Creating Forms

The creation of living forms requires the collaboration of devas of multiple levels of consciousness and ability. Higher orders of devas supervise the lower orders in a hierarchy of authority and responsibility. Those low down in the hierarchy, identified in the esoteric literature as the “building devas,” “work practically unconsciously in their groups, [to create] the many forms necessitated by the evolving life.”³¹ They play their appropriate roles instinctively or as swept into action by their higher sisters. The elementals, through their own substance, provide the raw materials.

The process can be likened to a construction project. An architect designs a building and supervises the work of a prime contractor. In turn the contractor hires specialized subcontractors to erect a steel or wooden structure, pour concrete, lay bricks, attach siding, install electrical and plumbing systems, and so forth. At the bottom of the hierarchy are day laborers who may have limited interest in the project but are swept into activity—hired—as needed.

Geoffrey Hodson used his clairvoyant gifts to describe devic activity in plant growth. Tiny building devas help seeds to germinate. After they have done their work, teams of successively higher builders take over to bring the plant to maturity.³² Hodson commented on the role of sound in the growth process:

Every type of growth, whether of stem, shoot, leaf or flower appears to have its own note, or call, to which the appropriate nature-spirit “builder” must respond. This sound also has a form-producing activity, and is, probably, the means by which the archetypal form is translated to the etheric level where it becomes the etheric mold.³³

Hodson also provided a detailed description of the construction of the human form during pregnancy. The process begins when the male sperm fertilizes the female ovum to create the twin-celled zygote. At the moment of conception “the physical permanent atom is attached by an angel to the newly-formed twin cell.” The permanent atom “bestows upon [the zygote] its ordered, biological impetus” and causes it to grow according to instructions emanating from the monad and causal body, modified by karmic and other influences.³⁴ A “field or sphere” is established in which subsequent building will take place. The matter within the field is magnetized. As in plant growth, an “etheric mold” appears within which “there is to be seen, in terms of flowing energy or lines of force, each on its own wavelength, a sketch plan of the whole body.”³⁵

Construction of each of the several vehicles—dense physical, etheric, astral, and lower mental—is supervised, according to Hodson’s account, by an angel assisted by devas of lesser orders. Devic builders of the appropriate classes are evoked by a process of resonance:

Arriving on the scene, they enter the sphere of influence They then proceed instinctively to absorb into themselves and therefore further to specialize the free matter, after which they assist in its vibrationally-governed deposit into the appropriate place in the growing structure of the body.³⁶

The building devas, Hodson wrote,

were visible within the womb at the astral level, from which they appeared to work. Sometimes they looked like flashes of opalescent light and sometimes glowing points of color moving rapidly about and giving an impression of great activity. . . . The building [devas] also absorbed matter from outside, assimilated it, and discharged it into the fetus. They “caught” and absorbed the incoming matter which was drawn toward the fetus by and with the currents of force. [Then they] deposited the new material.³⁷

We can imagine the builders as tiny insect-like creatures, carrying elemental matter and affixing it to the growing embryo. It is important to remember that the elemental matter is *alive*; literally it is the substance that the elementals embody.

The devas “concern themselves . . . with the construction and extremely delicate adjustment of the mechanism of consciousness. This consists physically of the body itself, the cerebro-spinal system with the seven nerve and glandular centers.”³⁸ Construction of the organs, glands, and nervous systems is powered by energy streaming down from the causal body. For example: “The stream of egoic life could be seen entering the astral body at the top and passing down into the center of the head.”³⁹ The work is correlated with construction of the chakras on the etheric and higher levels. Hodson commented: “The human chakras are projections of the seven corresponding vortices in the planetary and Solar Archetypes, and, with devic assistance, are produced by the play of Word-force from them through the human causal body.”⁴⁰ This word-force seems to be expressed in distinct musical tones:

There was a distinct musical note discernible in the vicinity of the womb at the etheric and astral levels. It resembled a gentle hum, not unlike that heard near a hive of bees, and was emitted primarily from the permanent atom; but, as the entire etheric double of the embryo and the [devas] working upon it also vibrated at the same rate, the womb was filled with this etheric sound.⁴¹

Hodson added that “the vibration exerted both a formative and a protective influence,” maintaining “a condition into which only harmonious vibrations and ‘tuned’ material could penetrate.”

Defects and Repairs

Not all is necessarily harmonious. As the result of karma, bones and muscles may develop abnormally, or organs and glands may be weakened. “When karma is favorable to perfect function,” Hodson explained, “the chord

of each chakra is perfectly harmonized When there is dissonance—created by transgressions, mental, emotional, or physical . . . —imperfection of the function is the result.”⁴² Human forms may be defective from the outset. They may be damaged by malnutrition, disease, accidents or violence later in life. They wear out as age takes its toll.

Sooner or later physical death occurs. The timing of death is determined or permitted, according to circumstances, by the solar angel. Faced with serious defects in the organism, the solar angel may decide to terminate the incarnation. Death is sometimes referred to as the “great healing.” As death approaches the lifeforce is withdrawn into the causal body, and the lower vehicles atrophy. Suffering during the process of atrophy, as well as in the situation preceding it, may have karmic significance. The suffering of loved ones and caregivers may also be karmically significant. Notwithstanding the factor of karma, efforts by concerned friends and others to facilitate a peaceful transition, and to alleviate the suffering of those involved, are worthwhile and commendable.

In less serious circumstances, the solar angel may decide to give the entity opportunities to do more work or have further experiences in the present lifetime. The restoration of health, and its desirability from a soul standpoint, are again influenced by karmic considerations—primarily the individual’s karma but not entirely excluding that of others.

If death does not seem to be imminent, the patient and assisting healthcare professionals can work to restore the physical, emotion and/or mental bodies to functionality. Lifestyle changes may be appropriate to improve overall health, and treatment may include conventional or complementary therapies. However, therapies can only provide the *environment* in which healing can occur; real healing occurs at the “cellular” level in the dense physical, etheric, astral, and lower mental vehicles. For example, a broken bone may be set, or depression treated by drugs or psychotherapy, but *healing* lies beyond the scope of therapeutic intervention.

The patient, exercising free will from the personality level, can accept or reject the possibility of healing. Assuming that he or she accepts, healing takes place, once more, under the supervision of the solar angel. Edgar Cayce, whose healing and research work is continued by the Association for Research and Enlightenment, commented:

The guardian [solar] angel—that is the companion of each soul as it enters into a material experience—is ever an influence for the keeping of that attunement between the creative energies or forces of the soul-entity and health, life, light and immortality. Thus, to be sure, it is a portion of that influence for healing forces.⁴³

The solar angel, acting through the causal body, presumably enlists devas of various orders to perform the necessary work. The devas' responsibilities in healing would seem to be similar to, but on a smaller scale than, those for creating the embryo. If creation of the vehicles can be compared to a construction project, healing can be compared to a repair project. Just as carpenters may replace rotting wall studs or floor joists with new wood, devas replace diseased, damaged, or worn-out material with new elemental substance.

Healing appears to be the responsibility of a class or hierarchy of devas headed by the Archangel Raphael. The word *Raphael* literally means "Healing of God," and the modern Hebrew word *rophe*, which comes from the same root, means a physician.

Raphael's connection with healing was recorded in the deuterocanonical *Book of Tobit*: "God hath sent me to heal thee and Sara thy daughter-in-law. I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One."⁴⁴ Kabbalistic teachings assign Raphael to the sephirah *Tiphareth* ("Harmony" or "Beauty").⁴⁵ The Archangel Raphael is revered in Christianity as the patron saint of healing practitioners. The Christian Kabbalah associates Tiphareth with Christ, who reportedly performed at least thirty-eight major healings and whose

healing ministry fills one-third of the synoptic gospels. Human entities, at various levels of initiation, may also be involved in healing service from the inner planes—assisting conventional medical treatment or complementary modalities. An example of such work will be mentioned later.

Healing work goes beyond the healing of individuals. Opportunities exist for the healing of groups, regions, or the planet as a whole. Natural or man-made disasters offer obvious opportunities for healing service and, with so many people now having direct experience of these, masses of people are becoming aware of the importance and effectiveness of psycho-spiritual support. Group, national, racial and world karma are involved—all of which also interact to some extent with the karma of individuals affected. Both individuals and the group have the opportunity to heal and be healed.

Invocation for regional or global healing can become a routine practice—daily, weekly or monthly—each perhaps focusing on a different part of the world. The simplest and most popular daily practice is the Triangles meditation.⁴⁶ The Festival of Wesak, which takes place on physical and etheric levels, could be considered an annual planetary healing event.⁴⁷ Other practices may not differ significantly from those used in individual healing. Prescribed outcomes are not sought, but thoughtforms of peace, love and light can be created that overshadow the region or country and strengthen the hands of those who work within or for the area. Participants in all forms of group healing need to have some understanding of how to build a telepathic rapport with other group members and to sound a group note. As the intuition develops, so too will the sense of the group heart and soul.

Gaining the Cooperation of Healing Devas

Devic entities are believed to participate in all healing activity. Geoffrey Hodson described their involvement in "operations [i.e., surgical procedures], recoveries, and the healing of wounds."⁴⁸ He also commented on

devic presences at religious healing rituals like the sacrament of anointing: “[T]he Archangel Raphael is definitely attracted and he may either attend in person or manifest his power and his presence through the angels of his hierarchy who are already in attendance. This naturally increases the amount of power available.”⁴⁹

Such observations prompt a number of important questions. Why should we consciously invoke devas when they are involved in healing anyway? What potential exists for enhancing the intensity and focus of devic involvement, beyond what might naturally occur? Could that potential be harnessed for therapeutic purposes? What ethical considerations would be attached to securing greater devic involvement?

Invoking Devas

An important reason for invoking devas for healing may be that they are committed to respect our free will. If we do not consciously invite them to participate they may stay away or may do only the bare minimum required by some general mandate. If good reasons exist to call upon the devas to participate in healing, then our challenge is to find the best ways to contact them and ask for help. Whatever ways are adopted must be consistent with ethical principles and concern for our safety.

Contact with devas of the lower orders is relatively easy for people of low vibration.⁵⁰ Magicians, throughout the ages, have sought to conjure low-order devas and force those entities to do their bidding.⁵¹ Such activities typically are motivated by lust for power or a desire to impress other people. They do not contribute to spiritual development and can be extremely dangerous. Case histories reveal numerous examples in which ritual magic got out of hand; still worse situations may never have been reported.⁵²

Alice Bailey urged caution as growing numbers of people come into contact with devas:

The temptation to force the issue . . . to try out certain methods that promise intensification of psychic faculty is too strong. They unwarily force matters and dire dis-

aster results The devas of the mental levels manipulate the latent fires of the system and thus incidentally the latent fires of the inner man. It is woefully possible to be the plaything of their endeavor and to perish at their hands. A truth I speak here; I give not voice to the interesting chimeras of a fanciful brain. Beware of playing with fire.⁵³

Contact with the higher devas is safer but more difficult. They cannot be controlled by human will, and contacts are entirely voluntary on their part. Invocation should always be preceded by an appeal to one’s own solar angel for protection and guidance. Bailey emphasized that “only those of pure life and unselfish motive” can safely and successfully reach the devas:

Therefore is the emphasis laid by all wise Teachers everywhere on the Path of Purification, which must precede the Path of Illumination. They lay the emphasis on the building in of spiritual faculty before psychic faculty can be safely permitted; they demand service to the race every day throughout the scope of life before a man may be permitted to manipulate the forces of nature, to dominate the elementals, to cooperate with the devas, and to learn the forms and ceremonies, the mantrams and the key-words, that will bring those forces within the circle of manifestation.⁵⁴

That said, a passage in Bailey’s *Initiation, Human and Solar* holds out the promise of gaining devic cooperation in worthy activities:

The Army of the Voice, the devas in their serried ranks, work ceaselessly. Let the disciple apply himself to the consideration of their methods; let him learn the rules whereby that Army works within the veils of Maya.

This rule refers to the work of occult investigation, which must be pursued at some time or another by all who seek initiation. Though it is not safe for the uninitiated to tamper with the parallel evolution of the devas, yet it is necessary and safe to investigate the

procedure pursued by the builders, the methods followed by them, in reproducing from the archetype, via the etheric that which we call physical manifestation; their sounds must be somewhat theoretically cognized, and the sounds whereby they are swept into activity considered. This involves, therefore, the organized study, by all applicants, of:

1. The purpose of sound.
2. The esoteric meaning of words, of grammar, and of syntax.
3. The laws of vibration and of electricity, and many other subsidiary studies which concern themselves with the manifestation of divinity and consciousness through the medium of deva substance and the activity of the controlling devas.⁵⁵

Elsewhere Bailey declared: “The white magician . . . works entirely through the greater Deva Builders, and through sound and numbers he blends their work, and thus influences the lesser Builders who form the substance of their bodies, and therefore of all that is.”⁵⁶

Requests for help from the higher devas should take the form of prayer, possibly but not necessarily of the forms utilized in conventional religion. Individually or collectively we can develop “liturgies” for healing purpose. Existing prayers may be used or adapted for the purpose, including language such as: “Make us willing agents of your compassion. Strengthen us as we share in making people whole.”⁵⁷ Every word sounded in healing carries its own note and tone which is colored by the motive or inner purpose and quality of the energy or activity of the one who drives it forth. Healing is dependent upon sustained right action, right speech, and right thought on the part of the one who seeks healing. Patience makes a perfect patient.

Sound and Music

Sound is of major importance in work at both the macrocosmic and the microcosmic levels.

The Raja-Lords of a plane, Bailey explained, “sound forth two syllables of the threefold microcosmic word and are each (on their own plane) the coherent agency which gathers substance into form, and attracts matter for purposes of objectivity.”⁵⁸ Bailey also commented: “Every Word, differentiated or synthesized, affects the deva kingdoms, and hence the form-building aspects of manifestation. No sound is ever made without producing a corresponding response in deva substance, and driving multitudes of tiny lives to take specific forms.”⁵⁹ She predicted: “The phraseology of the medical schools will more and more become based on vibration and be expressed in terms of sound and color.”⁶⁰

Vibration is embodied in the spoken word; in words, grammar and syntax. Language clearly plays an important role in the invocation of devas. We must be careful, however, in interpreting this to mean “words of power,” at least so long as human will might be implied. The higher devas—the ones whose cooperation we seek—cannot be commanded to help us; they can only be asked to do so.

Vibration is also embodied in music: in tone, rhythm and melody. Establishing the right tone was important in many ancient cultures in establishing harmony or at-one-ment within either the microcosm or the macrocosm. The ancient Chinese also used music through their understanding of the laws that would bring about harmony between heaven and earth. Every year, they set the note of the kingdom to the “yellow bell tone.”⁶¹ It is interesting to note the golden/yellow color that arises so often in the healing process: the color of the Sun, the fourth ray of harmony through conflict, the buddhic plane and cosmic love.

Recognition of the power of sound has increased in recent years. Geoffrey Hodson’s comments concerning devic response to well-known musical compositions suggest opportunities for further exploration by listeners, performers and composers. Traditional western music, the music of other cultures, and new compositions can all play a role. Choral music, in which language is involved, has

played a conspicuous role in sacred liturgy and would seem to have special potency; indeed Hodson drew attention to it. Great interest is being shown in intoning the AUM or singing using forms like prayers, chants or mantras in ancient sacred languages. The tonal and melodic quality of Sanskrit, Latin, and Hebrew are different from that of modern languages and are considered to be purer and of a higher vibration.

Efforts to attract and become aware of devic presence should be motivated by more than just curiosity. Cooperation from the higher devas is most likely to be successful if some worthwhile service is intended. Healing should be a prime application.

Practical Healing Modalities

An awareness of devic involvement in the healing process can only be beneficial. While devas presumably can go about their healing work independently of human action or thought, there is every reason to suppose that collaboration with them will strengthen and accelerate the process. We need to find ways to elicit their help. We need to discover what therapeutic practices can be most effective. And we need to determine what safeguards are necessary to protect the practitioner, the patient, and the devas themselves.

Machaelle Small Wright has developed the “Medical Assistance Program (MAP)” that professes to involve devas as well as members of the “White Brotherhood.” The latter is claimed to include medical professionals who now work on the inner planes. The former are grouped under the heading of “Nature.” Wright described devas and nature spirits—she reserves “devas” for the higher orders—as forming “the two levels within the nature consciousness that interface with the human soul while in form.”⁶² In general her description of the deva evolution is compatible with trans-Himalayan teachings.

Wright’s work is aimed primarily at self-healing. Her program requires patients to induce a meditative state in which communication can be established with entities within Nature and the White Brotherhood. Patients explain what ails them and ask for healing.

Relief of symptoms is anticipated, and information may be provided to patients on steps to improve health. Good results are claimed, and Wright has been engaged in the work for more than twenty years. She discusses the application of her methods to others, particularly children, referring to this as “surrogate healing.”⁶³ Surrogate healing for adults is recommended as an emergency procedure, but patients are encouraged to take up self-healing as soon as possible. Surrogate healing is performed in the patient’s presence, with a nonreligious laying-on of hands. Wright’s modality makes no provision for healing at a distance.

Many people have expressed the wish that Alice Bailey’s *Esoteric Healing* had provided more practical advice. One group that has tried to apply the teachings to practical therapies is the International Network of Esoteric Healing (INEH), founded in 1982 but based on the work of metaphysical healer Brenda Johnston beginning in 1965. Fundamental to this work is the alignment of the soul of the practitioner with that of the patient. The practitioner must be both magnetic and know how to radiate. “We use magnetic healing to attract our own soul, our patients and their subsequent activity. As a result of this we radiate soul energy to activate the soul of the patient to illumine his mind and polarize his will, control and balance the patient’s emotional body and bring about greater organization of the etheric and hence the physical body.”⁶⁴ Practitioners work primarily with the chakras, with some use of the hands, not touching the patient but working within the etheric aura. Triangles may be visualized connecting major and minor chakras. The whole science of triangles lies at the heart of this work. Esoteric healing is an art “connecting the right triangle at the right time.”⁶⁵

The present authors have both received healing treatments from INEH practitioners and can testify to the strength of the energies evoked. The procedures do not directly call upon devic help, but they pay attention to color. As noted earlier, the violet devas were cited for their associations with the etheric body and prana. INEH practitioners claim

that violet is the exoteric color and that white is to be used esoterically.

Music's healing potential is well-established in complementary therapies and is gaining recognition in conventional medical and psychiatric practice. Bailey spoke of the work of the Fourth Ray healer, whose work will greatly expand toward the end of the 21st century, when the Fourth Ray again cycles into manifestation:

He also knows the power of sound and the sound which must be heard. . . . 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. It will, however, be music with one constantly recurring chord, which will embody the note of the fourth ray and of the human kingdom.⁶⁶

The Second Stanza of Dyzan declared: "The Builders responded to the sacred sound. In musical collaboration they attended to the work."⁶⁷ Sacred music clearly has a role to play in the healing process.

Many people, including one of the present authors, have found healing power in the Gregorian Chant *Ut queant laxis*, or "Hymn to St John the Baptist," attributed to the eighth-century Paulus Diaconus.⁶⁸ The first line in Gregorian notation, together with a popular but somewhat inadequate modern transcription, is shown in Figure 1. The melody is notable in that each of the first six phrases of each stanza of the hymn begins on a successively higher note of the hexachord. The initial syllables of the corresponding words are *Ut*, *Re*, *Mi*, *Fa*, *Sol*, and *La*, which gave rise (with *Ut* replaced by *Do*) to the *solfeggio* pedagogical technique.⁶⁹

Figure 1. *Ut Queant Laxis*

Hymn.
2.
U T que-ant laxis re-soná-re fíbris Mí- ra gestó-
rum fámu-li tu-ó-rum, Sól-ve pollú-ti lábi-i re-á-tum,
Sáncte Jo-ánnes.

Ut que-ant la-xis, Re-so-na-re fi-bris, Mi-ra
ges-to-rum, Fa-mu-li tu-o-rum, Sol-ve pol-
lu-ti, La-bi-i re-a-tum, Sanc-te Jo-han-nes.

Translation:

So that these your servants can with full voice sing of your wondrous deeds, clean the blemish from our stained lips, O Saint John!

Our Own Healing Work

Healing Therapy

The present authors' experience includes self-healing, working directly with patients, and working with patients at a distance. We have worked alone and in groups.

In our healing therapies we begin by asking for the solar angel's protection and guidance. Working through the solar angel—who, we are told, perfected *manas*, or mind, in a previous *manvantara*⁷⁰—not only protects us but enhances the prospect for significant devic cooperation. Our ability to work through the solar angel can only improve as we make progress in building the *antahkarana*.⁷¹

Then we ask the Archangel Raphael and the healing devas for assistance. We cannot emphasize too much the need to address requests for healing to the higher devas. It is not our task to give the builders directions or instructions. We—those of us who are not high initiates—simply do not have the knowledge and skills to do that safely and effectively. Under no circumstances should we try to coerce devas of lower orders to participate. Supervision of the lower orders of devas is, and must remain, the responsibility of their higher sisters. The lower devas are builders, Bailey explained, but they “care not what form they build” or what purpose it might serve. “They are,” she continued, “irresponsibly responsive to energy currents, and theirs is not the problem of dealing with sources of energy.”⁷²

When seeking healing for another person, the process should be clear, simple and direct. A practitioner who allows his or her personality to intervene invites mistakes and may make the patient's condition worse. We strive to be vessels emptied of self and willing to be used as agents of higher intelligence and powers. A suitable affirmation to be used when preparing for healing work is the following:

With purity of motive, inspired by a loving heart, We offer ourselves for this work of healing. This offer we make as a group and to the one we seek to heal.

The importance of a pure mind, focused on the patient's highest good, is underscored by the observation that devas of the lower orders can inhabit and manipulate our thoughtforms. A deva, to quote Theosophist and scientist Edward Gardner, “rejoices to jump into a ready-made thought-form as much as an active child delights in dressing up!”⁷³ The purity of our thought no doubt determines the vibration of the entering deva.

When working on another person touch can be an important part of the healing process. The laying-on of hands has a long tradition stretching back to Jesus' healing ministry. Indeed, Bailey recommends “the study of the life of Christ, and a consideration of His methods in using His hands.”⁷⁴ For one of us, a traditional Reiki master, hands-on healing comes naturally.⁷⁵ Awareness of devic involvement provides a reinforcement of the process and an explanation of how Reiki healing may work.

Use of the hands, sometimes together with the “eye,” was mentioned in Rule 12 in the Rules for Applicants in *Initiation, Human and Solar*: “Let the disciple learn the use of the hand in service; let him seek the mark of the messenger in his feet, and let him learn to see with the eye that looks out from between the two.”⁷⁶ Bailey stated that healing comes through the chakra or center in the palm of the hands which can be used to manipulate mental matter and currents. She explained that “the force which flows through the hands comes from a dual source and via two etheric centers, the spleen and the heart.”⁷⁷

All the senses are utilized in healing and become “heightened,” contributing to the evolution of the inner spiritual life. When healing is being done by groups that are not in physical proximity, the presence of the whole group is visualized and this should be “felt” and “palpable.” This also applies to the patients in remote healing.

In our healing work we frequently visualize systems of triangles. Bailey states that “the Science of Triangles governs the human frame in all its aspects as well as the frame of a solar system.”⁷⁸ In self-healing the starting

point is a triangle involving the individual, the Archangel Raphael, and the Christ, “the Instructor of the Angels.”⁷⁹ One of us recorded the following account of a surgical procedure to remove a cancerous growth that had been detected by an earlier diagnosis:

Before I left home that morning, I had time for my usual meditation and ritual that precedes this which included chanting the *Ut queant laxis* and utilizing hand gestures to draw in, utilize and distribute energy from the environment. I followed this with Tai Qong Do breathing and Tai Chi. On the operating table, I recalled all this and went to sleep under the anesthetic visualizing myself standing within a white pentagram with the star of Christ above me, supported by a triangle formed by Raphael, the Christ, and the Master Djwhal Khul. It was very powerful, and supportive. I felt I was being “held.”

A benign lesion was removed, but the surgery “failed” to find the cancerous tumor diagnosed earlier.

Appeal to the Master Djwhal Khul is particularly appropriate because he “works with those who heal.” He also works “with certain groups of the devas of the ethers, who are the healing devas, and who thus collaborate with Him in the work of healing some of the physical ills of humanity.”⁸⁰ When healing another person, the triangle should include the practitioner, the patient, and either Raphael or the Christ. The conscious request for devic assistance is then made. Complementary triangles can be used, in which the third position could be filled by the Master Djwhal Khul or another master. The possible combination of triangles is vast, embracing elements that include the spiritual triad or petals

in the lotus to very specific physical ones, depending on the need of the patient and the depth of knowledge and understanding of the practitioner.

At the conclusion of a therapy session it is appropriate to affirm that healing has taken

While devas presumably can go about their healing work independently of human action or thought, there is every reason to suppose that collaboration with them will strengthen and accelerate the process. We need to find ways to elicit their help. We need to discover what therapeutic practices can be most effective. And we need to determine what safeguards are necessary to protect the practitioner, the patient, and the devas themselves.

place. The devas and masters should be thanked for their participation, specifically or generally according to how consciously they have been invoked—and regardless of whether the outcome is what we expected or desired. Among much else, the act of thanksgiving enhances harmony between the human kingdom and the deva evolution. Without significant clairvoyant or clairaudient gifts, it is difficult to assess the success of any particular modality or the success of an individual healing session.

Yet we trust that, guided by wisdom and common sense, the work will contribute positively to the healing process.

The Larger Picture

As we carry out our healing work we strive to keep in mind an understanding of what healing means and the context in which the work must be done. Healing means “to make whole.” It is a process of at-one-ment. Our understanding of these principles is still elementary, and at this time we are working only at the most basic level.

Real healing—more, that is, than a fleeting alleviation of symptoms—must deal with the causes underlying those symptoms. This is impossible unless we are willing and open to see what needs to be done and to take effective action on whatever level may be neces-

sary. Courage is required to delve into painful areas of our lives or to deal with emotional or other baggage that has never been resolved. Dysfunctional relationships may need to be addressed. Hopefully we can reach a point of understanding and acceptance of what has happened, why and how.

Most illness is emotional in origin and consequently involves the lower chakras. Healing, by contrast, is accomplished through the heart and head centers. We need mental clarity, to work with light and through light. Indeed we need to *be* light, to become clear and light-hearted as opposed to heavy-hearted. This step is fundamental and one of the first that needs to be made by anyone who seeks genuine healing.

When a patient comes to us for healing or asks for remote healing for themselves we can assume due consent. In other situations consent may be unclear or even withheld. When we learn that someone is suffering we want to help. But working to heal someone who has not asked for healing, or who does not want to get well, violates that person's right and responsibility to live according to chosen principles, whatever we might think of those principles. In cases where consent has not explicitly been given, we affirm that healing is being sought subject to the patient's free will.

We do not try to prescribe outcomes—still less promise the outcome a patient might desire. To alleviate someone's pain may be a worthy goal, but it could undermine soul purpose if the pain has karmic purpose. To repair the vehicles may be detrimental. To try to “make someone better” when his or her soul is withdrawing from the physical body would not only be pointless, it could delay the planned transition, frustrate soul purpose, and increase suffering. In all cases we affirm that healing is being sought for the patient's highest good and subject to karmic predispositions. Intelligences higher than ours can decide what form of healing, if any, is appropriate.

The outcome may be a peaceful transition in which the individual is supported through the

process of withdrawal from the physical world. Alternatively, the individual may learn to manage and live with a chronic ailment or injury. Or, in what the personality might judge to be the best outcome, the individual may become a “whole person” again and enjoy a long, productive life. Even then we have to remember that eventual physical death is inevitable. The restoration of health is worthwhile, from a soul perspective, only if the individual can make use of the additional months or years to complete his or her mission. Examples might include raising young children and caring for an elderly or handicapped person. When physical death finally occurs, the favorable effects of service are carried over into the permanent atoms to influence future incarnations. The healing process may itself have been transformative.

The Future of Healing Therapy

Alice Bailey predicted that, during the next 500 years, the deva evolution and human kingdom will “become somewhat more conscious of each other, and be able therefore more freely to co-operate.”⁸¹ Major advances in healing therapies can be anticipated as a result.

Meanwhile, in about 300 years' time, when the Seventh Ray is more fully manifested, humanity will have stronger bodies and there will be less disease:

Owing to the increased activity of the deva evolution, and specially of the devas of the ethers, the lesser builders will be stimulated to build, with greater facility, bodies of a more responsive nature, and the etheric bodies of both men and animals and also their responsiveness to force or prana will be more adequate. During the sixth subrace, disease as we know it in both kingdoms will be materially lessened owing to the pranic response of the etheric bodies. This will likewise bring about changes in the dense physical body and the bodies of both men and animals will be smaller, more refined, more finely attuned to vibration, and conse-

quently more fitted to express essential purpose.⁸²

Bailey predicted that the acquisition of etheric vision by increasing numbers of people will have far-reaching implications for medical practice:

The center of attention of medical and scientific students will be focused on the etheric body, and the dependence of the physical body upon the etheric body will be recognized. This will change the attitude of the medical profession, and magnetic healing and vibratory stimulation will supersede the present methods of surgery and drug assimilation.⁸³

As human receptivity increases, devas may reveal more effective therapies for healing, perhaps on a scale as yet unknown. Information is likely to be revealed only when enough members of the human family can consciously cooperate with devic forces. In turn, this requires that people understand that there are living forces in nature and acquire a certain measure of intelligence, selflessness, and love toward one another and the other kingdoms. The highest devas, like the masters, would no doubt prefer to work through groups rather than individuals.

Healing work performed by and for groups, or for the planet, is bridging work utilizing the global antahkarana which establishes continuity of consciousness between the physical plane life and the inner subjective realms. The long-term goal, in Bailey's words, is to establish a "true magnetic link and love which must heal and lift and stimulate all that it may contact."⁸⁴ Healers "whose soul contact is established and who work through the souls of people" will "study the laws of life, which are the laws of health and of right relationship"⁸⁵ and seek to create and nurture the seeds of new cultures and civilizations.

Conclusions

The folklore of faeries is almost universal, and the world's scriptures contain numerous references to angels. Yet awareness of the scope of the deva evolution and its role

in the planetary life remained limited until modern times. Understanding has increased dramatically over the last 100 years as new clairvoyant observations have been reported and new esoteric teachings received.

Among the devas' many form-building functions is the creation of our own physical, emotional and mental vehicles. There is no reason to doubt that devas also bring the human form to maturity and repair it when defects occur—so long as the solar angel judges that the incarnation should continue. Repair may take place without personality-level awareness or cooperation, but healing therapy is based on the belief that it can be enhanced and accelerated. This article has explored the possibility that collaboration between us and the deva evolution can lead to better therapies. Because our competence is limited, and for reasons of safety, appeals for help must be addressed to the higher orders of devas, leaving it to them to supervise the work of the builders who manipulate elemental matter.

Healing is a broad subject, encompassing self-healing, healing of someone close at hand or far away, and healing of and by groups. It could include the healing of geographic regions and the planet; the role of devas in such work deserves further investigation. This article has focused on healing individuals but mentions healing on larger scales in the hope of stimulating new research.

Healing therapy, particularly as it involves cooperation with the deva evolution, is still in its infancy. Much more knowledge and experience is needed on our part, and we hope that evolved beings on the inner planes—including the higher devas themselves—can guide us. Before we can expect this to happen we must be clear about our own motives and dedication to service and be open to whatever learning processes may be needed. As with all modern esoteric work, new knowledge is most likely to be given to groups willing to work together and share their expertise for the common good.

- ¹ According to modern esoteric teachings, devic monads outnumber human monads by more than two to one: 140 billion devic monads versus 60 billion human monads. See Alice A. Bailey, *Esoteric Healing* (New York: Lucis Publishing Company, 1953), 109. The lower devas are not individualized, so the total number of devic forms far exceeds the number of human beings in our world and possibly is comparable with the combined populations of the human and animal kingdoms.
- ² For a general introduction to the deva evolution see Donna M. Brown & John F. Nash, "Devas, Nature and Humanity," *The Esoteric Quarterly* (Fall 2006) 51-66.
- ³ Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis: 1960), 180.
- ⁴ Geoffrey Hodson, *Clairvoyant Investigations*, reprint (Wheaton, IL: Theosophical Publishing House, 1984), 8. "Theosophist," capitalized, is restricted here to members of the Theosophical Society.
- ⁵ Geoffrey Hodson, *The Inner Side of Church Worship*, reprint (London: St Alban Press, 1930/1975), 4.
- ⁶ Dorothy Maclean, *To Hear the Angels Sing: An Odyssey of Co-Creation With the Devic Kingdom* (Great Barrington, MA: Lindisfarne Books, 1994).
- ⁷ *The Theosophist*, vol. 58, 47.
- ⁸ Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis, 1925), 92.
- ⁹ Alice A. Bailey, *Initiation, Human and Solar* (New York: Lucis), 1922, 96.
- ¹⁰ Hodson, *Clairvoyant Investigations*, 9.
- ¹¹ In this article "astral" is used, as is customary in the trans-Himalayan teachings, to refer the plane of emotion and desire, despite the fact that clairvoyants report that plane as being filled with clouds of fog or smoke rather than twinkling stars!
- ¹² *Luke* 1:19, 26. All citations in this article are from the King James Bible.
- ¹³ Gabriel is said to have dictated the Qur'an to Mohammed. Later, during Mohammed's night journey to Jerusalem, Gabriel took him up the sacred ladder, through the seven heavens
- ¹⁴ Pseudo-Dionysius, *The Complete Works* (Mahwah, New York: Paulist Press, 1987), 143-192.
- ¹⁵ Hildegard of Bingen, *Book of Divine Works*, Vision 6:4, trans: Matthew Fox (Bear & Company, 1987), 182.
- ¹⁶ Thomas Aquinas, *Shorter Summa*, trans: C. Voller (Manchester, NH: Sophia Institute, 1993), §126, 140.
- ¹⁷ For a comprehensive discussion of solar angels see John F. Nash, "The Solar Angel," *The Beacon* (March/April 2001) 7-14. Also, by the same author, *The Soul and Its Destiny*, (Bloomington, IL: Authorhouse, 2004), 177-206.
- ¹⁸ Alice A. Bailey, *Letters on Occult Meditation* (New York: Lucis, 1922), 129-130.
- ¹⁹ Bailey, *A Treatise on Cosmic Fire*, 911-12.
- ²⁰ Brown & Nash, "Devas, Nature and Humanity."
- ²¹ Paul Hawken, *The Magic of Findhorn* (London: Bantam Books, 1976), 171-197.
- ²² Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis, 1950), 79.
- ²³ Alice A. Bailey, *The Externalization of the Hierarchy* (New York: Lucis, 1957), 505.
- ²⁴ Marko Pogačnik, *Christ Power and the Earth Goddess* (Forres, Scotland: Findhorn Press, 1999), 14-17.
- ²⁵ Charles W. Leadbeater, *The Science of the Sacraments* (Wheaton, IL: Theosophical Publishing House, 1920), especially 150ff.
- ²⁶ *Ibid.*, p. 69.
- ²⁷ Hodson, *Clairvoyant Investigations*, 78-140.
- ²⁸ Cyril Scott, *Music: Its Secret Influence throughout the Ages* (Boston, MA: Weiser, 1958), part III. Scott wrote some 400 works, including four symphonies, four operas, two piano concertos, and four oratorios
- ²⁹ H. K. Challoner, *The Path of Healing* (London: Theosophical Publishing House, 1972).
- ³⁰ Charles W. Leadbeater, *The Masters and the Path* (Adyar, India: Theosophical Publishing House, 1925), 34.
- ³¹ *Ibid.*, 174.
- ³² Geoffrey Hodson, *Fairies at Work and at Play* (Wheaton, IL: Theosophical Publishing House, 1925), 18-19.
- ³³ *Ibid.*, 17.
- ³⁴ Geoffrey Hodson, *The Miracle of Birth*, reprint (Wheaton IL: Quest books, 1929/1981), 82, 84-88. See also Alex Grey, *Sacred Mirrors* (Rochester, VT: Inner Traditions, 1990), 78.
- ³⁵ Hodson, *The Miracle of Birth*, 84-87.
- ³⁶ *Ibid.*, 87.
- ³⁷ *Ibid.*, 40-41.
- ³⁸ *Ibid.*, 87-88.
- ³⁹ *Ibid.*, 36.
- ⁴⁰ *Ibid.*, 88.
- ⁴¹ *Ibid.*, 41.

- ⁴² *Ibid.*, 88-89.
- ⁴³ Edgar Cayce, Reading no. 1646-1 M 58, Association for Research & Enlightenment, 1938. Emphasis removed.
- ⁴⁴ *Tobit* 12:14-15.
- ⁴⁵ See for example Dion Fortune, *The Mystical Qabalah*, rev. ed., (Boston, MA: Weiser, 2000), 174.
- ⁴⁶ Bailey, *The Externalization of the Hierarchy*, 312, Triangles are groups of three people who commit themselves to daily, purposeful recitation of the Great Invocation. The group of three may meet physically but more often are at different locations across the globe.
- ⁴⁷ For a description of the Wesak Festival and its rituals see Charles W. Leadbeater, *The Masters and the Path*, 2/e (Adyar, India: Theosophical Publishing House, 1927), 303.
- ⁴⁸ Hodson, *Clairvoyant Investigations*, 58.
- ⁴⁹ Geoffrey Hodson, *The Inner Side of Church Worship* (London: St Alban Press, 1930/1975), 62.
- ⁵⁰ Bailey, *Letters on Occult Meditation*, 178.
- ⁵¹ For example, Aleister Crowley gained notoriety for such work in the early 20th century. See his *Magick* (Boston, MA: Weiser, 1971).
- ⁵² Éliphas Lévi, *Transcendental Magic*, trans: A. E. Waite (Boston, MA: Weiser, 1896/1981), 238-239.
- ⁵³ Bailey, *Letters on Occult Meditation*, 129-30.
- ⁵⁴ *Ibid.*, 130.
- ⁵⁵ Bailey, *Initiation. Human and Solar*, 203.
- ⁵⁶ Bailey, *A Treatise on Cosmic Fire*, 985.
- ⁵⁷ "Pastoral Services," *New Zealand Book of Common Prayer*, 1989.
- ⁵⁸ Bailey, *A Treatise on Cosmic Fire*, 515-16.
- ⁵⁹ Bailey, *Initiation Human and Solar*, 159.
- ⁶⁰ Bailey, *Letters on Occult Meditation*, 249.
- ⁶¹ Fred Fisher, "The Yellow Bell of China and the Endless Search," *Music Educators Journal* (vol. 59, no. 8, April 1973), 30-33.
- ⁶² Machaëlle S. Wright, *Medical Assistance Program*, 3rd ed., (Jefferson, VA: Perelandra, 2006), 9.
- ⁶³ *Ibid.*, 155-170.
- ⁶⁴ Alan Hopking, *Esoteric Healing: a Practical Guide Based on the Teachings of the Tibetan in the Works of Alice A. Bailey* (Nevada City, CA: Blue Dolphin, 2005), 12.
- ⁶⁵ *Ibid.*, preface.
- ⁶⁶ Alice A. Bailey, *Esoteric Healing* (New York: Lucis, 1953), 709.
- ⁶⁷ Bailey, *A Treatise on Cosmic Fire*, 12.
- ⁶⁸ *Liber Usualis* (Tournai, Belgium: Desclee, 1961), 1,504. To hear the hymn, go to [http://solfasound.webs.com/Sounds/07%20Ut%20Queant%20Laxis%20Resonare%20Fibris%20\[Hymn\].mp3](http://solfasound.webs.com/Sounds/07%20Ut%20Queant%20Laxis%20Resonare%20Fibris%20[Hymn].mp3)
- ⁶⁹ Allegedly the "correct" tones of the hexachord correspond to the frequencies: 396, 417, 528, 639, 741, and 852 Hz. See Leonard G. Horowitz & Joseph S. Puleo, *Healing Codes for the Biological Apocalypse* (Sandpoint, ID: Tetrahedron Press, 1999).
- ⁷⁰ Helena P. Blavatsky, *The Key to Theosophy*, reprint (Pasadena, CA: Theosophical Publishing House, 1889/1972), 138.
- ⁷¹ The antahkarana is built from the mental unit, the highest point of the personality, to the causal body, the solar angel's point of contact. Eventually the antahkarana extends to the mental permanent atom, the manasic anchor of the spiritual triad.
- ⁷² Bailey, *A Treatise on Cosmic Fire*, 951-952.
- ⁷³ Edward L. Gardner, Introduction to Hodson, *Fairies at Work and at Play*, 20. Gardner served as general secretary of the English section of the Theosophical Society in the 1920s.
- ⁷⁴ Bailey, *Initiation Human and Solar*, 206.
- ⁷⁵ Reiki is an ancient healing modality rediscovered in the late 19th century by the Japanese initiate Mikao Usui. Traditional Reiki masters trace their lineage back to Usui and his two successor grand masters: Chujiro Hyashi and Hawayo Takata.
- ⁷⁶ Bailey, *Initiation, Human and Solar*, 206.
- ⁷⁷ Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis, 1934), 576-578.
- ⁷⁸ Alice A. Bailey, *Esoteric Healing* (New York: Lucis, 1953), 179.
- ⁷⁹ Bailey, *Initiation Human and Solar*, 44.
- ⁸⁰ *Ibid.*, 57-58.
- ⁸¹ Bailey, *Letters on Occult Meditation*, 182-183.
- ⁸² *Ibid.*, 463, 473.
- ⁸³ *Ibid.*, 473.
- ⁸⁴ Bailey, *The Externalization of the Hierarchy*, 44.
- ⁸⁵ *Ibid.*, 45.