

## **The Order of Healing**

The Order of Healing -- the name for the healing section of the Theosophical Order of Service -- is a body of women and men banded together to help alleviate suffering and disease, and to assist humanity to rediscover its inheritance, the power of self-healing. This power is latent in us all and becomes active as we awaken the Higher Nature in ourselves and attempt to live in harmony with it.

### **Principles**

The work of the Order of Healing is primarily spiritual. It is based upon the belief that:

1. Physical health is the outcome of spiritual harmony;
2. All efforts for the true healing of humanity should, therefore, be directed towards producing a realization and fuller expression of the Divine Self within each sufferer;
3. Those who aspire to become channels of healing should continually endeavour to realize and give fuller expression to their own inherent divinity and labour for the spiritual progress of humanity.

### **Constitution**

National Directors of the TOS will be responsible for the formation of individual groups and appoint leaders to these groups.

Participants in the healing groups are divided into members and leaders. The work of *leaders* consists of conducting the healing ritual, coordinating group activities, and home-visiting. Attendance at spiritualistic seances is discouraged. The position of the leader demands a total dedication to the principles of service and spiritual aspiration.

The work of *members* consists of group healing and self-training. Purity of mind and emotions and good physical habits are essential for a successful result of the work.

### **Discipline**

Perfect cleanliness should always be observed and attention paid to exercise, diet, correct breathing, etc.

The emotional nature is best purified by the cultivation of the higher emotions through an elevating choice in music, literature, drama and religious devotions.

This applies equally to the mind, but whereas the lower emotions are controlled by the mind, the mind must be controlled by the will. The growth of the higher mental qualities is best effected by the cultivation of ideals and the practice of meditation.

In order to become effective channels for healing, group members should avoid one of the most prevalent errors of modern civilization the purposeless frittering away of our nervous energies. They must realize that power comes through repose, for 'in the calm of the soul lies knowledge, from the tranquillity of the heart comes power.'

Ideally, as members of a healing group who offer themselves as channels for the spiritual healing forces, participants should abstain from smoking, recreational drugs, alcohol and flesh foods.

The aim of meditation in the Order of Healing is a continual outpouring of healing love and compassion upon the whole world. The members' first thought in the morning and the last at night should be the re-dedication of their lives to service. The qualifications for healing cannot be expressed more fitly than in the following words:

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction; a loyal sense of duty to the Teacher, a willing obedience to the behests of

Truth, once we have placed our confidence in and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts -- these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

H.P. Blavatsky

#### Organization and Methods of Work

The real work of the Order is the formation of healing groups. It is felt that 'where two or three are gathered together' in the Name of the great Healer, His Presence and Power are there, and that from such centres His life may be sent to those in need.

In the development of the group method, two points have especially to be considered: first, the wish to utilize those persons drawn to helping others but lacking the necessary knowledge or power to do individual spiritual or mental healing; second, the wish to build a strong impersonal channel by which the healing power of the Master might be focused upon persons needing it, and focused in such a way that the sick persons themselves come to realize the existence of divinity as a living reality within all. The group method serves this double purpose admirably.

Members who join a group agree to adopt a discipline of clean living so that they may safely contact and transform the spiritual force that works through group meetings. They are asked to attend regularly, and to remember in everyday life the ideal of service both to the Master and His world.

The channel the group builds is purified and prepared, and the collective work is obviously stronger, more impersonal, and more effective than if each worked alone. The strength and unity of a properly trained group, concentrating its thought on divine and health-giving life, offer a great opportunity to the forces working in the inner worlds. Those who have worked in such groups know well that the opportunity is used, and that their aspirations to serve and their contemplation of the source of all health is met by a great outpouring of spiritual life. Full testimony has been received that this life goes out to the patient in need.

It should be clearly understood that the object of our work is not primarily physical well-being but rather to surround the patient with life-giving strength and light so that disharmony is dispelled. Following that, the physical body may be restored. While many of our patients report remarkable physical cures, we are assured even more often that the groups are a source of spiritual peace, strength and illumination. Often the treatment by the group is a first step toward a personal realization of those great sources of spiritual health and strength which lie within.

#### Cases

The particulars of each case are known only to the leader or the one bringing the request for aid. Ailments of patients are not mentioned to the group and not discussed, unless great need arises for such reference. A case need not be accepted if the patient feels opposition to the work of the Order. .

Patients do not come to the meetings but are informed of the time the group meets. They are asked when possible to spend this time in silence, attempting to realize the presence of the healing power. They are asked to keep in touch with the group leader, indicating

any progress.

Names should not remain on the list for longer than one month at a time. Those with long illnesses or crippling conditions may again be listed after a month's lapse.

The leader keeps a record book with the names of those requesting aid. It is advisable to enter the date on which individuals are referred, with a marginal note of the initials of the person referring them. A record of group attendance is also kept in this book as a convenience in making an annual report.

### **Home Visiting**

The objects of home-visiting are:

1. To obtain a true sympathetic understanding of the needs and difficulties of the patient;
2. To be a channel for the healing power;
3. To form a personal link between the patient and the group;
4. To demonstrate to the patient the personal interest taken in him or her by the group and to obtain the full cooperation of the patient.

It is desirable that the leader visit every patient on the list, but this duty may be delegated to any member of the group the leader considers suitable.

A period of silence between visitor and patient is recommended, but this is left to the discretion of the visitor. It is essential, however, that the member who visits a patient employ only the spiritual methods adopted by the Order of Healing.

### **Formation of Groups and Application for Membership**

Groups may be formed by writing to the National Director of the Theosophical Order of Service to ask for particulars. Those desiring to join an already established group should apply to its group leader.

## *II. The Ritual*

### **Preliminary Notes**

The group should contain no more than about twelve members, as far as possible under the same leader. They always sit in the same place in a circle. Shoes are removed in order not to impede the flow of the healing forces. Participants should be in normal good health; sick persons should be on the healing list, not in the group. Members feeling unwell or mentally or emotionally upset should miss the meeting.

The full name of each applicant desiring healing help is written on a piece of paper. The names are then placed in a box kept only for this purpose, which is placed on the table in the centre of the group during the meeting. A metal chalice is required, which should be magnetized -- a priest will do this. The chalice is kept in a wooden box, wrapped in silk in order to preserve the magnetism. It is never touched by hand but held only with silk. Only the leader handles the chalice.

Before and during the meeting the members try to create a pleasant, relaxed, harmonious atmosphere wherein the healing forces can flow freely.

### **Preparation**

1. After the members of the group have assembled and are seated, the door is closed and kept locked; no one may be admitted or leave during the ritual.
2. The leader removes the chalice from the box, places the closed box on a table in the centre of the group, and stands the chalice, unveiled, on this box.
3. Members devote the first two minutes to relaxing the physical body, quieting the

emotions, stilling the mind, and harmonizing their consciousness with that of the group as a whole. This prepares each to take part in the corporate action of the group at a later stage of the ritual.

Appropriate music is helpful in attaining harmony and may be rendered by a member of the group or a suitable tape played. Great care is exercised that members work with entire relaxation. There must be no stress and no overuse of personal will.

4. The leader chooses a portion of a devotional book to read, or one or more mantras may be recited.

### **Invocation**

5. All rise at the word of the leader and stand in a circle round the chalice. (The linking of hands at this point is optional, or participants may stand hands to side.)

All recite from memory clearly and consciously the following invocation:

Lord of the depths and heights, who dwellest in all forms which thou hast made, abide thou with the souls who seek the Light. Sustain them with thy life, comfort them with thy love; make them feel thee as living will abiding in them. May we be channels of thy life to them, to cheer and guide them to the light of the risen life. *OM!*

6. All resume their seats and, with hands on knees and feet placed together but not crossed, prepare for the meditation.

7. The leader by an effort of will and thought encloses the group within a sphere of light. Then he or she makes the following invocation:

### **INVOCATION TO THE HEALING DEVAS**

Hail! Devas of the healing art!

Come to our aid.

Pour forth your healing life into this chalice. Let every cell be charged anew with vital force.

To every nerve give peace.

Let tortured sense be soothed.

May the rising tide of life set every limb aglow

As by your healing power both soul and body are restored.

Leave with each an angel watcher to comfort and protect,

Till health returns, or life departs,

To ward away all ill,

And hasten the returning strength,

Or lead to peace when life is done.

Hail! Devas of the healing art!

Come to our aid,

And share with us the labour of this earth

That God may be set free in humans. *OM!*

### **Enunciation**

8. While the members endeavour to raise their consciousness toward the Higher Self, the leader reads aloud with careful emphasis the first names and surnames of those needing

help, with a pause of about five seconds between each. The group then remains silent, building up mentally the image of a chalice or crystal cup being filled with the divine life, until it overflows out to those in need and to the world. This thought is sustained for a time, each member of the group invoking the healing force and enfolding those who have asked for help.

### **Meditation**

9. The meditation is directed toward freeing the consciousness from its sense of identification with the body, the emotions and the mind consecutively, and towards realizing its identity with the Higher Self, and its oneness with the divine consciousness in which the whole group is unified, as are those to be helped.

As this stage is reached, however imperfectly, the will is directed to the unreserved offering of all the powers of the self in the service of the One Life, that through this proffered channel the healing power may flow.

10. The leader, regulating the length of the meditation to the capacities of the group, brings it to an end by a quiet signal, and after a moment's interval bids the members rise.

### **The Benediction**

11. All now recite the following prayers reverently:

O Lord of love and compassion who gave us the promise that where two or three are gathered together in thy name, there thou wouldst be in the midst, grant us, thy willing helpers, to be channels of thy love to the world, pure instruments for thy service, to awaken the souls of people everywhere to the knowledge of thy healing presence. OM!

O Master of the Great Lodge of Perfected Ones, Lord of the religions of the world, guide thou our feet in the way of truth and love. Speak the word of peace which shall make warring peoples know themselves as One. Lead us with the light of thy love. Strengthen us with the splendour of thy power, that in thee and through thee the world may be healed and saved, O thou, who art the teacher alike of angels and mortals.  
OM!

12. The members resume their seats for a few moments during which, with the added power they have received, they dedicate their lives to the service of the world.

After a short silence the leader says:

We will now turn our thoughts towards the animal kingdom, especially those in pain or suffering.

All rise.

Almighty and Merciful Father, Whose care and lovingkindness are over all Thy creation, breathe into us Thy spirit of compassion and tenderness towards all the creatures Thou hast made and in whom Thou art the indwelling life. Teach us to look upon our younger brethren as a trust from Thee, that the day may be hastened when they shall not be hurt or

destroyed in all Thy holy mountain. Amen.

The members resume their seats, directing their thoughts toward the animal kingdom for a few moments and offering up the prayer that all humanity recognize its responsibility towards animals, and know them as a, sacred trust from God.

The names of a number of societies working for animal welfare are now mentioned, whilst the group focuses attention upon each in turn.

After a short pause, all rise and recite together

O Hidden Life, vibrant in every atom,  
O Hidden Light, shining in every creature,  
O Hidden Love embracing all in oneness,  
May all who feel themselves as One with thee  
Know they are therefore One with every other.  
SHANTI SHANTI SHANTI  
OM!

After a moment of silence, the chalice is taken away. Appropriate music is again rendered when possible, after which the members slowly disperse in silence.

AFTER-MEETING. -- If a meeting connected with general instruction and organization is to be held, the members should disperse and reassemble, whether in the same room or another. There should be no controversy or debate, but only quiet exchange of helpful thoughts between the leader and the members.

### *III. The Inner Side of Ritual*

The inner side of the work of the Order of Healing is carried out primarily at the Buddhic level, which is that of the Christ-Consciousness in the human psyche, where separation of time and space does not exist.

Contact with this lofty level of consciousness is proportionate to the degree in which the group rises above the personal level to the wider and fuller life of the Higher Self.

A group gathering together for the purpose of practising spiritual healing generates considerable force, the nature of which is primarily Buddhic. Its measure depends upon the sincerity and development of the individual members participating.

Seen clairvoyantly, this force takes the appropriate form of a cup or chalice, with the stem in the centre of the group and the bowl gradually rising higher and higher as the meditation proceeds. Into this proffered chalice is poured the response from the level of the Christ-Consciousness, which fills it to overflowing with its glorious golden radiance and healing power. Occasionally great symbols flash forth in the bowl of the cup, while the radiant presence of the Lord of Compassion has at times been seen and felt. The assistance of ministering angels is a frequent privilege, attracted by the powerful forces generated. Their presence enormously increases the power and effectiveness of the work of healing.

The continuous use of the same room, altar and chalice for this ritual establishes a relatively permanent reservoir of power upon which each member of the group may draw. Ideally, there should be a room specially dedicated to this work and reserved solely for meditation and healing purposes. Where this can be done, anyone entering the room will feel the beneficial influence.

As the name of each patient is pronounced by the leader, a vibratory link is established between the group and the patient. At the level at which the group is working, the illusion of separateness is transcended, and group and patient are one.

The significance of this statement may best be realized by meditation: repeated endeavour to do this will greatly increase the power of corporate and individual service. Owing to the fact of this unity, the chalice is offered to the Higher Self of the patient, who receives, according to his or her need, a due measure of the healing power. This, presented from an occult point of view, may be described as the illumination of the Higher Self by the welling up from within of the radiant force of Buddhi.

The actual effect upon the patient is entirely in the hands of the Higher Self, which assimilates and directs the force according to its vision of the necessity of the case. A similar effect is produced upon all the members of the group, who receive according to their capacity, thereby bringing nearer the time when they themselves will be able to act continually as a direct channel for the Divine Life to their fellow humans. It is important, therefore, that members endeavour to maintain the uplifted state of consciousness reached for as long as possible afterwards, and that they remember that they always bear with them a measure of the spiritual power which has been invoked.