

### Reflections on Group Healing: The New Frontier

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#### A VISION FOR THE FUTURE OF ENERGY HEALING

In considering the nature and scope of the future of esoteric healing, as discussed in the writings of Alice Bailey, there is perhaps no more visionary statement than this eloquent passage from ESOTERIC HEALING.

There will be eventually, let us hope, hundreds and thousands of groups all over the world who will express this new attitude to healing, who will be bound together by their common knowledge and aims, but who will all express this to the best of their ability in their own peculiar field, in their own peculiar way and with their own peculiar terminology. It is the subjective life unity that is of interest to the teachers on the inner side of life, and the production of a network of true healers all over the world. (Bailey, 1953, p. 375).

When discussing and conceiving the focus of group healing going forward it is helpful to see it in the context of this farsighted affirmation regarding the future of energy healing for humankind in the coming century. The current practice of esoteric healing, as taught in the writings of Alice Bailey, is providing a forward looking and trailblazing path in the discipline of biofield medicine. Some of these particular contributions of practice and methodology include:

- An emphasis on the energy of love as the essential constituent to the healing of disease;

- A metaphysical view of the human that includes seven levels of existence from highest spirit, the monad, to the densest matter of the physical body;
- An inner self (soul lotus) that is the source of the energy of healing love;
- The existence of seven types of energy (rays) throughout the seven vehicles of expression which contribute to perfect vital health when flowing in harmony;
- The presence of angelic beings specializing in healing and cooperating with humans in the healing process; and
- The knowledge of the ten laws of healing that guide the process of integrating soul energy with the personality and restoring balanced good health.

As comprehensive and useful as these elements are, the case could be made that the practice of group healing is an even more cutting-edge contribution.

The following passages from Alice Bailey's writings demonstrate that group healing is important and is predicted to be the primary modality of healing in the coming Aquarian Culture of Love. Master Djwhal Khul, the source for these writings, states:

I am not interested primarily in training individuals in order to make them more efficient healers. It is group healing at which I aim, and it is the work which is done in formation

which interests me at this time. But no group of people can work as a unit unless they love and serve each other. The healing energy of the spiritual Hierarchy cannot flow through the group if there is disharmony and criticism. The first work, therefore, of any group of healers, is to establish themselves in love and to work towards group unity and understanding. (Bailey, 1953, p. 6).

The group idea must always be remembered by the students as they work; they must not work as individuals but as units in a coherent whole. This will distinguish the New Age methods from the past, for the work will be group work and, usually, for a group. (Bailey, 1944, p. 37).

Healing must eventually be carried forward by groups which act as the intermediaries between the plane of spiritual energy (either soul energy, intuitional energy, or will energy) and the patient or group of patients. This last point is to be noted. The *group* idea must always be remembered, for this will distinguish the New Age methods from the past; the work will be group work for the group. The members will work as souls and not as

individuals. They will learn to communicate healing energy from the reservoir of living force to the patients. (Bailey, 1942, 190).

In general, the practice of biofield medicine has traditionally been performed by individuals rather than by groups. This is also the case in the esoteric healing community with some exceptions emerging in the past few years. Group healing is not taught in the curriculum of NAEH or INEH, and very little instruction is provided in the writings. His suggestion on creating a program of studies for group healing was:

[I]n each group will be found some person who can *accurately* transcribe all that takes place, and so keep records that will prove to be the literature of the new school of medicine. (Bailey, 1922, p. 246).

There is little evidence that group healing work that follows the esoteric healing paradigm is being broadly practiced. However, in recent years two groups have emerged. One is the Morya Federation Esoteric Healing Circle initiated by Nicole Resciniti in 2014. Another group, Sanctus Healing, was established in 2018 by the author.

**Sanctus Healing** is a distance energy healing service utilizing the bioelectric energies intrinsic in all life. It is a collaborative of energy healers supporting individuals to improve their specific health challenges and overall physical, psychological, and spiritual health. It provides a free healing service. Find it at [Sanctushealing.org](http://Sanctushealing.org).

**Global EH Group Shaping Futures** YouTube Channel provides access for group members to share joint projects and intentions. Find it at [youtube.com/channel/UChxctjVbOA\\_zVGHK\\_uX8n3w](https://youtube.com/channel/UChxctjVbOA_zVGHK_uX8n3w)

## THE QUANDARY OF GROUP HEALING

The question that emerges is why, if group healing is a desirable and natural progression for healing work, is it not more widely practiced. Master Djwhal Khul comments on this and points out that much of the group work needed for the benefit of humanity faces difficulties and limitations including the Healers New Group of World Servers.

I stand almost bewildered (did I not know and love human nature so well) at the little advance in loving thinking that some disciples have shown. It is time now, in the face of the difficulty and seeming inadequacy, to begin the intended group work, if such a beginning is ever to be made. Each group has been organised to fulfil a specific task. This united group work has not yet been started. That task must be begun . . . . Group Three can begin group healing under direction, once certain interior adjustments have been made. (Bailey, 1957, pp. 63-64).

What are these “interior adjustments” that he refers to? The adaptations required are the needed recognition of, and embodiment of, the interplay of group love. Or, as he asserts, it is the lack of true and impersonal love that has been the impediment.

Later, when a group can function together with impersonality as a unit and with true interplay of love, such a group can then begin to do some definite healing work, taking some case, for instance, of known physical illness, of obsession, or of mental difficulty and—working under soul direction or some initiated chela and

in conformity with the teaching outlined in this Treatise—seek to cure and aid. (Bailey, 1953, p. 374).

Master Djwhal Khul emphasizes the practical attitude of simple patience when healing groups begin to form as it takes time for mutual understanding to evolve among participants.

I would like to point out here the need for patience as a healing group integrates and the auras of the group members blend. It takes a little time for people to learn to work together in perfect *understanding* and *impersonality*, and at the same time to achieve, during their work, a one-pointedness which will produce the needed group rhythm—a rhythm of such unity and intensity that the work can synchronise internally. Aspirants and students as they work along these lines must train themselves to think as a group, and to give to the group . . . the best that is in them, and also the fruit of their meditation upon these matters. (Bailey, 1953, p. 6).

These ideas may sound like platitudes, but I can share from my experience of facilitating a healing group that they are living principles essential to the effective work of group healing.

## THE LARGER CONTEXT OF GROUP HEALING

Humans, individually and collectively, have always searched for remedies and relief from their illnesses and to bring meaning and transcendence to the suffering that can accompany them. What follows is a brief overview of some spiritual traditions that have utilized a group healing modality.



## Indigenous and Shamanistic Healing

Shamanistic healing, expressed in many cultures on all continents, is one of the oldest traditions being practiced today. In the past decades shamanistic healers in South America have become popular due to many anecdotal reports of spontaneous healing. Many of the shaman healers utilize the entheogen ayahuasca which is claimed to contribute to psychological healing and spiritual transformation. This practice of “psychedelic medicine” has spread among clinicians in western psychology, and a growing body of evidence confirms its effectiveness in treating PTSD, depression, and anxiety. (Jiménez-Garrido et al., 2020).

In most shamanistic healing practices there is one healer who enters into a trance (meditative) state and facilitates healing by word, touch, use of objects, and/or various types of energy manipulation. The indigenous healing rituals are often performed in beautiful places in nature where access to the healing forces of the earth can be readily accessed. (Ventegodt, et al., 2017).

In general, shamanistic healing is performed by individual healers, though there are some group healing practices within indigenous traditions. The Teton Sioux have a healing ritual of talking circles. These—

healing circles are often called *hocokah* in the Lakota language, which means a sacred circle and is also the word for altar. The *hocokah* consists of people who sit together in a talking circle, in prayer, in ceremony, and are committed to helping one another and to each other’s healing. (Mehl-Madrona, 2014, p. 4).

Based on a research study, participation in at least four talking circles resulted in a statistically significant improvement in reported symptoms and overall improvement in quality of life. (Mehl-Madrona, 2014).

From an esoteric perspective this mode of healing may be seen as incorporating an expression of the divine feminine as it focuses on the form and subconscious dimensions of healing. This process of form building as feminine is described in A TREATISE ON COSMIC FIRE.

All forms, vibrating to any keynote, are fabricated by the building devas out of the matter of their own bodies. Hence they are called the great Mother aspect, for they produce the form out of their own substance. (Bailey, 1925, p. 489).

In shamanistic healing practices, there is often an emphasis on “using form to heal form,” such as the substance of an entheogen, as well as bringing superconscious energies through the portal of natural subconscious process.

## **Group Healing in Buddhism**

One of the oldest expressions of group healing, the Medicine Buddha tradition, dates back to the Mahayana Sutras in 1<sup>st</sup> Century BCE and is attributed to the Buddha. This Tibetan Buddhist teaching continues to the present with many Buddhist sanghas practicing group healing with the sounding of the mantra of The Medicine Buddha, or Bhaisajyaguru. One translation of the mantra is:

Homage to the Blessed One, The Master of Healing, The King of Lapis Lazuli Radiance, The One Thus-Come, The Worthy One, The Fully and Perfectly Awakened One, thus: 'Hail! Appear, O Healer, O Healer, O Great Healer, O King of Healing!' (Wild Mind Meditation).

This Medicine Buddha practice, particularly when done as a group ritual for healing physical, mental, and emotional ailments for a person needing healing, has often generated healings that "could only be called miracles." (Stone, 2016). Medicine Buddha Toronto is a good example of the practice of this ancient healing technique that has been passed down through the centuries.

It is likely there are highly esoteric and potent group healing methods currently practiced by Tibetan Buddhist healers. In a small group seminar in 1984, Yeshi Dhonden, who was the personal physician of the 14<sup>th</sup> Dali Lama for many years, stated that a group of Tibetan healers he was working with had been able to bring people who had been declared legally dead at a hospital in India back to life. (Y. Dhonden, personal communication April 14, 1984).

## **Unity Prayer Ministry**

The threads of group healing can be seen in Unity Prayer Ministry which was founded by Charles and Myrtle Fillmore in 1890. They initiated a prayer group that later evolved into Silent Unity Prayer. (Unity). This beloved group continues to this day as a "24/7 prayer vigil, holding up all who ask for prayer. (Silent Unity Prayer Vigil).

## **Christian Group Healing**

Within the Christian spiritual tradition and its many branches of faith there continues the practice of spiritual healing exemplified by Jesus in healing the sick. While it would be difficult to present a concise history of the rich and varied healing ministry within the Christian faith, we do know in the early life of the church "Christians were given both the power and the direction to heal, as well as to teach and preach." (Kelsey, 1970).

Within this heritage, however, there has been at times an adverse view toward some forms of divine healing. This is often due to the theological and doctrinal views of the denomination. For example, prayer circles for healing are flourishing in many churches, yet are suspect by some factions because the ritual use of a circle is seen as pagan. (Porterfield, 2005). Another example is the declaration by the United States Conference of Catholic Bishops that "Reiki therapy is not compatible with either Christian teaching or scientific evidence" and is inappropriate for Catholic institutions or clergy to support. (Committee on Doctrine United States Conference of Catholic Bishops, 2009, p. 6).

Within contemporary Christian healing practices, which includes The Church of Jesus Christ of Latter-Day Saints, there is

clearly emerging an energy healing movement. (Downing, 2021). Interestingly, it appears the Pentecostal and Charismatic denominations are the strongest proponents of group healing. Their unique healing prayer process, which has its critics, utilizes song and music in their ritual and has expanded worldwide. (Brown, 2011).

In one case study reported in *Complimentary Therapies in Medicine* a young man who had a 16 year history of gastroparesis, which had not resolved after several surgical interventions, experienced a spontaneous healing after prayer in Jesus' name. (Romez, et al., 2019). This illness, so severe that the patient required feeding tubes for much of his life, was cured when he and his family attended a Pentecostal church healing service led by a healing evangelist. The minister leading the healing service said that he had no power to heal, but only with the authority of Jesus Christ could he command the healing. As this healing method evolves and refines it may contribute much to our understanding of group healing.

### **An Exemplary Model of Group Healing**

A contemporary and remarkable group healing practice was created by the health investigator and journalist Lynne McTaggart. The process was designed for groups of eight people to gather, formulate a healing intention, and direct it to a person who was asking for relief of some pain or illness. In these groups, eight was a "Goldilocks" number. "It's optimum: not too few, not too many. But seven or nine participants works too." (Moffitt). McTaggart shared the process of the work and the usually positive, evidence-based outcome of their healing efforts in her book *THE POWER OF EIGHT: HARNESSING THE MIRACULOUS ENERGIES OF A SMALL GROUP*

*TO HEAL OTHERS, YOUR LIFE, AND THE WORLD.*

One of the more significant elements of this healing project was a parallel track of extensive research of their healing service. Many researchers were involved. However, the prominent guide was Dr. Gary Schwartz, a psychologist and director of the Laboratory for Advances in Consciousness and Health at the University of Arizona.

One chapter of the book is devoted to their brainwave research. Of the 30 experiments conducted, 26 were shown to have significant positive effects. "No prescription drug has that kind of consistent track record," she notes. (McTaggart, 2017, p. 12). Another benefit of this work was the opportunity for people to create their own "groups of eight" healing projects. Anyone with interest in starting a group was given instructions on structure and protocol.

### **THE PRACTICE OF GROUP HEALING**

In providing healing aid as a group the recipient can range from an individual to the group organism of humankind. The recipient in group healing can be:

- A single person, as was often the case in the first year of Sanctus Healing. At times the patient was present on the conference call and participated in part of the healing meditation.
- A group of several unrelated people who need assistance with a health challenge or a group of semi-related people, such as nurses or teachers coping with the pandemic in their individual institutional settings.

- A group organism of people in an institutional setting such as a hospital, school, or skilled nursing facility. The transition from group of unrelated people to group organism, a term used by Master Djwhal Khul, is when the people come together to work toward shared goals and a common purpose.
- A group national organism, for example healing the American Organism. A healing protocol has been developed for this entity and includes invoking the aid of the Archangel of America. This protocol can be adapted for healing use with any national entity.
- A group organism of increasing size such as the group organism of humankind. An example of a radiatory healing for the organism of humanity is seen in the group meditation regularly sponsored by the NAEH.

In group healing there are two basic healing techniques and their integrated application: magnetic healing and radiatory healing. These statements from Master Djwhal Khul describe these different, but contiguous and complimentary, techniques:

In *magnetic healing*, the healer, or the healing group, does two things:

- a. He attracts to the healing centre that type of energy which will counteract the disease. . . .
- b. He attracts to himself and absorbs those forces which are producing the disease, drawing it forth from the patient. (Bailey, 1953, p. 100).

In *radiatory healing*, the process is simpler and safer for the healer simply

gathers power into himself and then radiates it out on to the patient in the form of a steadily outflowing stream of radiant energy. This stream of energy should be directed to the centre nearest to the location of the disease. (Bailey, 1953, p. 101).

The esoteric healer Alan Hopking, a significant contributor to understanding this topic, gives a helpful comparison of the two healing techniques.

In magnetic healing the patient's physical body is the objective of the healing art, while in radiatory healing it is the patient's soul which feels the effect of the healing energy. In the first case the healer works with the prana or vital planetary fluid, and in radiatory healing with soul energy. We can therefore divide healers into two groups: one group wielding the vital etheric fluid which we call prana, and the second group working on a much higher level and employing an ability to draw down soul energy into the body (or rather, the personality) of the healer and—from the required center—to send it forth again into the appropriate center in the patient's etheric body, but this time through the stimulation of the patient's aura controlled by the patient's soul. (Hopking, 2005, p. 21).

The healing technique a group chooses to emphasize is best determined by the needs of the group organism being treated. If the organism being helped is one individual person, it may be best to use a magnetic healing protocol with a series of healing triangles designed to provide maximal aid for the malady being treated. As Master Djwhal Khul advises, “The healers have to

determine the effectiveness of what they are attempting and the potency of their united group work and of the force which they can wield.” (Bailey, 1953, p. 102).

When the healing group is supporting the health of many unrelated people and unrelated illnesses, a radiatory healing technique may be preferable. When working with a group organism, a combination of radiatory and magnetic healing can be the most therapeutic.

### **SUGGESTED HEALING TRIANGLES FOR A GROUP ORGANISM**

These are triangles that have been selected, not for a particular illness, but for the positive health of the organism as a whole and particularly at the psychological (emotional and mental) levels. They have been used in the healing protocols in support of skilled nursing facilities and the American Organism.

Head Triangle	Crown Center, Ajna Center, Alta Major Center - To integrate and unify the spirit, soul, and personality of the organism.
Responsive Triangle	Soul, Ajna Center, Heart Center - To support the organism in connecting with its soul purpose and co-creative expression with others.
Triangle for Dispelling Astral Glamor	Soul, Solar Plexus of the Astral Body, Heart Center - To support clearing fear in the personal and collective unconscious.
Triangle for Average Humanity	Soul, Crown Center, and Solar Plexus Center - To support people dominated by their emotions to connect more with their soul energies.
Triangle for Imperil	Solar Plexus Center, Crown Center, Heart Center - To reduce irritation and hostility and promote good human relationships.
Triangle for the Nerves	Ajna Center, Alta Major Center, Vagus Nerve Center - To calm and relax the organism.
Lower Clearing Triangle	Solar Plexus Center, Heart Center, Ajna Center - To promote integration and cooperation with other organisms.
Triangle of Being	Crown Center, Ajna Center, Base Center
Triangle of Becoming	Crown Center, Heart Center, Base Center

## **RADIATORY HEALING IS UNIQUELY APPLICABLE TO GROUP HEALING**

As a healing modality, radiatory healing can be seen as especially fitting for group healing. Indeed, many practitioners of group healing maintain that it is the preferred technique as it is safe, effective, and directly accesses and applies the healing love of the soul.

Many healing groups maintain a list of people in need of healing. This is sometimes called a prayer list and can include fifty or more people. When working with a large number of people, the time it would take to do a magnetic healing for each person would make the healing session impractical because a typical magnetic healing tends to be about ten times longer than a radiatory healing session.

In magnetic healing the practitioner works with many energy centers, whereas in radiatory healing love is directed only to the center nearest the disease.

*In radiatory healing*, the process is simpler and safer for the healer simply gathers power into himself and then radiates it out on to the patient in the form of a steadily outflowing stream of radiant energy. This stream of energy should be directed to the centre nearest to the location of the disease.

In this work there is no risk to the healer, but if the element of will enters into his thought or the stream of energy projected is too strong, there may be danger to the patient. The impact of the force which is being radiated upon him may not only produce nervous tension, but may lead to an increase in the power of the

disease and its intensification by stimulating the atoms and cells involved in the activity of the force responsible for the trouble. For this reason beginners must avoid any concentration upon the disease itself or the area in the physical body involved and carefully keep all thought in abeyance, once the preliminary work has been done, for energy ever follows thought and goes where the thought is focussed. (Bailey, 1953, p. 101).

## **CLIENT FEEDBACK FROM A RADIATORY HEALING SESSION**

In our healing efforts we often work to alleviate symptoms; however deep inner healing can occur which is not apparently connected to the person's illness. This is especially true in radiatory healing sessions which consciously elicit the presence of the soul. The following statement from an anonymous patient is an example of such a session.

I was impressed with the effects I had after the healing session. I didn't notice anything special the same day of the healing session, except that I instantly fell asleep as I lay down around the time you would be starting the session. The next day there was nothing special, but that night I had a very powerful "existential experience." I don't know if I could call it a peak experience as such, but I experienced a very strong, profound and powerful sensation of like being a spiritual self. Difficult to explain, describe or name it, but I did not sleep all that night and stayed awake, in deep silence, lying perfectly still and not moving at all in any way while in

a most peaceful and profound state of mind, full and surrounded in a space of total Joy and Love.

The next day there was a slight improvement in symptoms. Just the fact that I don't have any identified serious threatening and dangerous diseases any more has at least reduced my worrying about it and even if experienced physically some uncomfortable symptoms, I can now live with them without fear and anxiety.

### **SOME DISTINCT BENEFITS OF GROUP HEALING**

An important aspect of healing is the process of assessing the condition of the psyche and centers of the healee and the ailment in need of relief. Instead of this examination being done by an individual with their isolated knowledge, in a group there is a multiplicity of perception with enhanced sensitivity, depth of understanding, and processing power of a healing group organism.

The energy field of the healing crucible is more intense, more infused with the consciousness and energies of the soul and the Spiritual Triad. It is in this state of heightened awareness that the natural expression of clairvoyant vision, or even that rare “group etheric vision” may unfold as is pointed to in this passage:

He Who is known as D. K. is planning to restore—via His students—some of the old and occult methods of healing and to demonstrate:

- a. The place of the etheric body.
- b. The effect of pranic force.
- c. The opening up of etheric vision.

(Bailey, 1925, p. 759).

As practitioners of individual healing begin to expand into the healing of group organisms we take a quantum leap into new dimensions of healing, new principles, and new levels of synthesis of ideas and service. This statement from Master Djwhal Khul speaks to the essential contribution healing service plays in the evolution of humankind: “Healing, with its understanding of energy and forces . . . will lead later to the rebirth of humanity.” (Bailey, 1944, p. 28).



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## GROUP HEALING PROTOCOLS

This is a proposed protocol for a healing session used by the Sanctus Healing group. There are other protocols as well. As healing groups manifest their unique expressions of energies and consciousness, new protocols will emerge, hopefully contributing to the richness, beauty, and effectiveness of healing work. This protocol can be adapted for use in either radiatory or magnetic healing modalities. In creating a group healing protocol there are several key elements that must be present that correspond to individual healing principles.

Some guidelines given here for protocols by Master Djwhal Khul emphasize the use of the imagination.

By an act of the will, after making your own quick, conscious alignment, link up as a soul with the souls of your group brothers. Then link up with their minds, and then with their emotional natures. Do this by the use of the imagination, realising that energy follows thought and that the linking process is inevitable, if correctly done. You can then function as a group. Then forget about the group relation and concentrate upon the work to be done. (Bailey, 1953, p. 103).

As you do this, visualise the linking process going on. See it as moving lines of living light substance, linking you to your brothers on the one hand, and to the patient on the other. See these lines going out from you to the heart centre of the group and to the patient. But work ever from the ajna centre until instructed to do differently. In this way, the ajna centre and the heart centre of all the persons involved will be closely interrelated. You see here where the value of visualisation comes in. It is in reality the etheric externalisation of the creative imagination. Think this last sentence out. (Bailey, 1953, p. 104).

### Overview of a Radiatory Healing Method

1. Creating a loving space for the individual healer.
2. Creating a loving space for the healing group in alignment with the One Life and the Triangle of Healing Love, which is composed of The Christ, Master Djwhal Khul, and the healing devas who work with the Christ and Archangel Rafael.
3. Preparing the healing chalice and inclusion of the inner community and the healing devas.
4. Entrance of the individuals to be healed into the healing circle, establishing rapport with patient's soul.
5. The healing blessing, the directing of healing love from the heart center of the group to each person through their soul.
6. Closing and sealing of the healing field.
7. Closing invocation.

### **Creating a Loving Space for the Individual Healer**

This stage is based on the supposition that the essence of consciousness, love, is an enduring ever-present reality within the being of every individual.

1. Relax the physical body and rest in the breath, the source of life itself.
2. Focus the awareness in the heart chalice and experience its love and compassion for your whole being.
3. Enter into the essence of the heart chalice, into that boundless, changeless awareness that is love.
4. Allow your consciousness to circulate between the love of your heart chalice and the love of the inner self; this flow of energy is the “breath of love.”
5. Focus your awareness on the source of love within your heart and even deeper into the heart of your inner self and into the monad itself.
6. Become aware of their essential unity, your love and the love of your eternal self are one love.

### **Creating a Loving Space for the Healing Group**

See in your mind’s eye the members of your group in a circle. Unite subjectively in deep love and illumination with your fellow brothers and sisters. As each person is named, consciously send a ray of love to the ajna center of that person, linking heart to heart, mind to mind, unified in your divine essence.

### **Sounding the Disciples Mantram**

Visualize your healing group as a beautiful lotus enfolded within and illuminated by the light and love of the One Life and the Christ, Master Djwhal Khul, and the healing devas.

We stand in spiritual Being and, as a soul, *We serve.*

We stand within the Light, and as the light shines throughout our form,  
*We radiate that light.*

We stand within the love of God, and as that love streams through and from our heart,

*We magnetize the ones We seek to aid.* (Bailey, 1944, p. 213).

### **Invitation of Teachers and Helpers from the Inner Community**

In co-creative Joy invite your teachers, helpers, companion disciples and aspirants from the Inner Community to join in this healing meditation to aid and support those in need of healing.

## **Invocation to the Healing Devas**

This is an appeal to the healing devas for their presence and cooperation in the healing service. The group healers present visualize them surrounding the healing group and infusing and supporting its work with their loving magnetism. This invocation is sounded reverently and gently from a heart space:

Salutation to the healing devas, we send our love and gratitude. We call upon the healing devas of this earth Archangel Rafael. We call upon the healing devas of the Christ who work with spiritual healers throughout the world. We call upon the healing devas of the Mother of the world. We ask that you come to our aide and pour forth your healing life and love into our clients. We ask that you share with us these joyful labors of healing, that the divine self may be set free in our clients. We ask that our patients be healed of their illness in accordance with the greatest good for humankind. We ask that all who participate in this healing be blessed and protected.

## **Sounding the Healing Mantram**

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. (Bailey, 1953, p. 103).

May the love of the One Soul, focused in this group, radiate upon [those healees present], and permeate every part of [their] body — healing, soothing, strengthening; and dissipating all that hinders service and good health. (Bailey, 1953, p. 105).

## **Directing Of The Healing Energies**

1. In full alignment with the inner presence, experience its sublime love pouring into you, be aware that love is energy and a substance as real as dense matter that can replace diseased tissue with a healthy substitute.
2. In your mind's eye see the healers united aura surrounding and blending with the group aura of the patients.
3. Silently sound the OM as a soul, thereby establishing the link in which you can reach the healees and the group life can flow to them.
4. As you join with the soul of each healee allow your awareness to recognize your essential unity with each person in light and love.
5. Then send it out as a golden stream of radiant light from the ajna center to each healee using your hand chakras to direct the flow of healing love.

### **Closing And Sealing The Healing Field**

We request the most benevolent outcome from the inner self and healing devas for each healee.

We visualize the healees being infused and permeated with the light and love of their soul and this healing process continuing if needed into the coming days or weeks.

We extend our deep appreciation, gratitude, and love to the healing devas, to Master Djwhal Khul and the Christ, and to those souls from the inner community aiding in this healing service.

We withdraw the energies of healing love back into our heart center and the inner self and seal this healing space.

Sound the communion of the One Life.