



Re-working (with) the Seven Rays

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Introduction

Current radionics practice is based on a framework that incorporates mainstream biomedical terminology and concepts (i.e. anatomy, physiology, pathology) with approaches of a more metaphysical nature. The latter component typically describes the so-called subtle anatomy (or subtle body), including energy centres (chakras) and ray energies impacting on such centres—as formative and qualifying forces. In this context, disease is understood as being ultimately caused by imbalances or impairments encountered at the level of the flows of subtle energy within the subtle bodies and centres.

David V. Tansley assimilated the concept of the seven rays of life (or energy), as proposed in Alice Bailey writings, into a useful tool for radionic analysis. In Tansley's book *Chakras, Rays and Radionics* (1984) one can observe an analysis chart¹ and instrumentation² intended for the analysis of the rays. In Tansley's world, for a complete radionic analysis of a new or ongoing case, the practitioner should correctly ascertain not only chakra involvement but, additionally, he/she has to understand at which level (etheric, astral) of the chakras the prevailing ray(s) govern. Moreover, it would be important to fully understand the relationship between the rays and disease³.

The knowledge obtained through a ray-encompassing analysis will also guide a radionic broadcasting routine, which takes advantage of known relationships between each ray and common vibrational remedies e.g. gem elixirs, flower essences and tissue salts, to mention a few. For those inclined

1 David V. Tansley *In: Chakras-Rays and Radionics* (1996 Imprint) – The C.W. Daniel Company Limited. Refer to Appendix one, pp. 139.

2 *Ibid*— The Radionic M-L Field Scanner and the M-L Field Scanner Module One, pp. 141.

3 *Ibid* – Ch. 8, pp. 68.

to the subject, there are also astrological considerations pertaining to the seven rays⁴.

On the basis of the above considerations, one would actually recommend working with the rays in order to obtain a complete and holistic picture of the case that is presented to us. However, discussions amongst practitioners usually regard the analysis and further interpretation of ray patterns as a “difficult undertaking” and the topic itself is considered a “complex subject”. This situation creates a cognitive barrier that deters competent practitioners to benefit from the additional elements that an analysis of the rays will render—in terms of a comprehensive analysis and an accurately focussed broadcasting.

In this article, we attempted to provide a simplified pathway to facilitate re-work on the rays and with the rays. This will surely contribute to elevate the quality and depth of our radionic work that deserves continuous improvement over time.

The ubiquitous presence of the rays

The New Age movement in England was nurtured by concepts and ideas emerging from anthroposophy and modern theosophy. In its original form, Hanegraaff⁵ has defined the New Age movement as “based on popular culture criticism expressed in terms of a thoroughly secularised esotericism”. Since New Age was a very influential cultural movement in the 1980s, it comes as no surprise that radionics was profoundly impacted by this current of thought, and particularly by the teachings of Alice Bailey. It is interesting to observe that the New Age current has been now, in a large extent, integrated into the mainstream economy—allowing for self-regulated radionics professional activity.

Modern radionics shares with other healing modalities a few common characteristics, as for example: a) A holistic approach to health, without a sharp differentiation between the physical and the psychological domains; and b) a perceived connection between healing and spiritual development in search of a harmonious existence. Both assumptions are in line with the implementation of the seven rays of energy during radionic analysis and with a more precisely guided (rays-informed) radionic broadcasting.

4 This is the domain named after “esoteric astrology”. See: <https://www.astrolog.org>

5 Hanegraaff, W.J. 1996, *New Age Religion and Western Culture: Esotericism in the Mirror of Secular Thought*. Leiden etc.: E.J. Brill [US paperback Albany: SUNY, 1998].

For those practitioners who are not comfortable with an excessive influence of new-ageism in the framework of radionics, it is pertinent to recognise that the idea of “rays” has been ubiquitous in a variety of religious and cultural manifestations over time, including Western and Eastern traditions alike. As an example of the representation of Divine rays or rays of energy in a completely different scenario, refer to Figure 1 that depicts the heraldic tradition adopted by the City of Buenos Aires. Earlier versions on the Coat of Arms clearly showed a religious symbolism but more recent graphical representations still contain a (non-explicit) representation of the essence of the rays of energy. Clearly, this is an element that pervades human imagination – and which is intuitively grasped by the mind.

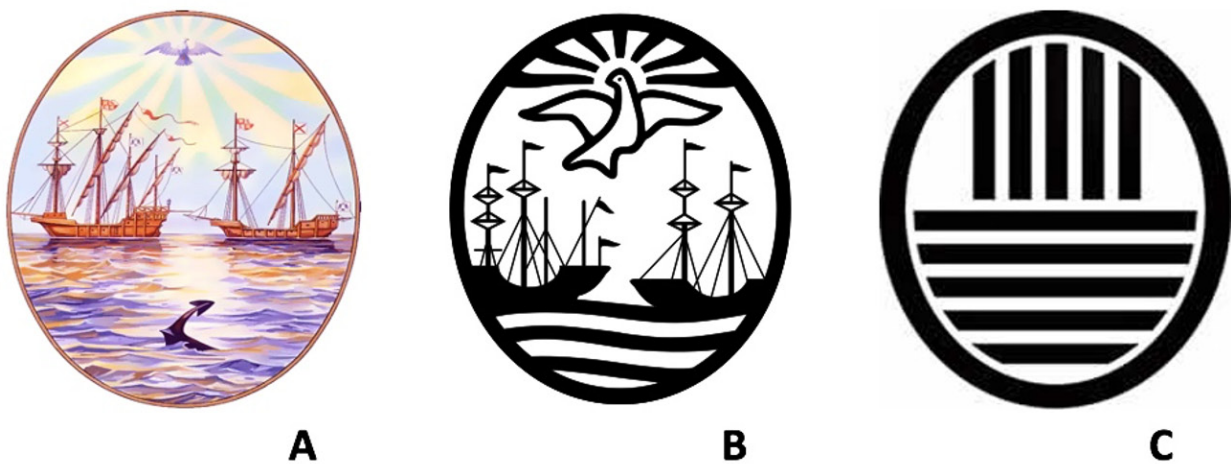


Figure 1. 1A: Historical coat of arms of the City of Buenos Aires (1649), 1B: The modern version of the same and 1C: A recent version of the Seal of the City (2008). In every case an uneven number of “rays of energy” can be observed. Traditional versions of the coat of arms preserve the Catholic symbolism in the form of the Holy Spirit being represented by a white dove. Interestingly, the minimalistic and secularized seal still depicts vertical “rays”.
 Source: <https://vector-images.com>

Therefore, we can utilise the concepts and definitions that are pertinent to the rays of energy in an attempt to better understand the reality of the case that concerns us, without the need to abide by a whole set of esoteric beliefs and intricacies. In this manner, from the framework provided by the “science of the rays” we can derive a practical tool for the diligent practitioner. In the following we provide an overview of the subject so as to set the necessary background for further implementation.

The science of the rays

Life Force is said to manifest in a sevenfold pattern. These (Divine) seven rays of (cosmic) energy fields would constitute a complex influence that

can be embraced as a fundamental clue to understand our reality and ourselves. The same septenary manifestation can be observed throughout human history and surfaces in the context of the healing arts⁶. The work of Alice Bailey⁷ contains a great deal of information on this subject – although presented in a rather cryptic manner. Table 1 serves to summarise the major and minor rays, as well as to present the ray’s main putative attributes.

Alice Bailey defines rays as follows:

“A name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits rather than upon the form which it creates.”

Ray patterns could be seen as inner influences that are able to impart a distinctive (psychological) quality and/or condition (the evolution of) the subject. In any case, it has to be remembered that a variety of rays could be affecting us simultaneously and that some of these rays may predominate in changing ways alongside our lives. Moreover, the rays are believed to exert higher and lower forms of expression indicating that the same ray may be expressed differently depending on the individual characteristics⁸.

<u>Major</u> Rays	First Ray [1]	⇒ Will and Power
	Second Ray [2]	⇒ Love Wisdom
	Third Ray [3]	⇒ Active Intelligence
<u>Minor</u> Rays	Fourth Ray [1+2]	⇒ Harmony through Conflict
	Fifth Ray [1+3]	⇒ Concrete Knowledge and Science
	Sixth Ray [2+3]	⇒ Devotion and Idealism
	Seventh Ray [1+2+3]	⇒ Order and Ceremony

Table 1. The seven rays and the type of energy they putatively convey. The first three rays are considered major rays (“The Three Great Streams” and also “Rays of Aspect”) while the rest are considered minor rays (“The Four Ways” and also “Rays of Attribute”). Minor rays are considered subsidiary to the 3rd ray.

Within the framework we discuss here, it is generally accepted that the rays could predispose the individual to adopt certain lifestyles and that they may be responsible for specific tendencies or capabilities the individual

6 Lilla Beck and Philippa Pullar In: The Seven Levels of Healing – Rider (an Imprint of Random House) (1986).

7 Alice A. Bailey In: A Treatise on the Seven Rays – Lucis Trust Ltd. (2016).

8 This field of study is referred so as to “the science of the rays” or “the psychology of the rays”.

manifests. Refer to Table 2 for a summary of the influence attributed to the various rays. The influence of a certain ray may pose limitations or may enhance capabilities. But the manner, quality and extent of such influence is believed to be determined by the individual itself. Four or five rays usually exert a combined influence upon our personality. Moreover, these rays may manifest different aspects (Table 2).

RAYs	POSITIVE TRAITS	NEGATIVE TRAITS
First Ray [Will and Power] <u>Will</u> <u>The Law of Synthesis</u> <u>The Path of Power*</u>	Purposefulness / Leadership Positivity and Drive Strength of Will / Directness Centralization Assertion / Active Assurance Fearlessness Entrepreneurship / Governance	Ambition / Arrogance Love for Power Domineering attitude Impatience / Irritability Lack of Consideration Rightfulness Rigidity / Change-avoidance
Second Ray [Love Wisdom] <u>Quality</u> <u>The Law of Attraction</u> <u>The Path of Love*</u>	Understanding Compassion Patience Persistence Serenity Faithfulness	Negativity Over-sensitivity Self-pity Indecision Introspection Attachment
Third Ray [Active Intelligence] <u>Mind</u> <u>The Law of Economy</u> <u>The Path of Activity*</u>	Clear intellect Planning ability Business acumen Practical efficiency Discrimination / Selectivity Adaptability	Restlessness Materialism Self-centeredness Expediency Deviousness Materialistic
Fourth Ray [Harmony through Conflict] The Way of the Cultural Creativity <u>The Path of Artistic Creation*</u>	Sensitivity / Responsiveness Sympathetic Understanding Appreciation of Beauty Artistic Creativity Spontaneity / Joy Intuitive Perception	Ambivalence / Instability Dissipation of Energy Internal / External Conflict Dissatisfaction / Indolence Impulsiveness / Oscillation Moodiness / Depression
Fifth Ray [Concrete Knowledge and Science] The Way of the Mind <u>The Path of Knowledge*</u>	Intellectual Ability Deep / Focused Analysis Discrimination Accuracy Clear Concepts	Intense Materialism Rationalization / Criticism Divisiveness Narrowminded / Prejudice Intellectual Pride / Glamour
Sixth Ray [Devotion and Idealism] The Way of Devotion <u>The Path of Devotion*</u>	Dedication Altruism / Spirit of service Loyalty Single-mindedness Aspiration / Vision Intuition Reverence	Blind Devotion Narrowness / Rigidity Lack of Discrimination Possessiveness Strong Emotions Messianic Convictions Militant Fanaticism
Seventh Ray [Order and Ceremony] The Way of Order and Relationship <u>The Path of Organization*</u>	Accuracy Detail-Oriented Planning / Organization Discipline Patience / Perseverance Perfectionism	Fastidious / Fussy Over-orderly Exacting Purist Materialistic Impersonal

Table 2. Fundamental traits and modes of conduct associated with the Rays. The Rays may present a dual character or aspect. (*) as per Tansley.

Since human nature is imperfect one can argue that the Divine quality conveyed by the rays is actually limited and/or distorted to some degree in the plane of human existence. Therefore, the influence of the rays cannot be considered to be fully determinant, but the subject preserves his/her free will in every case. Interestingly, this notion is consistent with the theist view of the Divine providence⁹.

An excellent account on the practical utilization of the “Science of the Rays” to characterize individual’s psychology can be found elsewhere¹⁰. Similar concepts can be extended to the understanding of organizations and countries, a topic which is outside the scope of the present article. Moreover, there is also a proposed relationship between the seven rays of energy and esoteric postulates like “the three great cosmic laws” and “the seven laws of the solar system”. The reader interested in this subject is referred to the appropriate literature¹¹ for additional reading.

The concept of Esoteric Psychology

Dr. Douglas M. Baker¹² provided some indications on the usefulness of analysing how the seven rays are impacting on human beings. In the author’s own words:

“The purpose of the ray analysis is to obtain certain information concerning the structure of the subject’s personality and its relationship to the soul in order to assess the nature of spiritual problems and how they can be remedied so that the soul may then express its purpose more fully.

“The degree to which the soul will be able to do this will depend on the extent to which the vehicles of consciousness are functioning. In the most primitive subjects only the physical body may be fully functional and perhaps the astral body will be no more than a sheath, incapable of coherent and synthetic action. In more advanced subjects the mental body may be well integrated, coordinated with feeling and activity. In the most advanced there would be personality integration infused with soul intent. Each subject presents existentially and must be treated as a distinctive entity with qualities and capacities that need special assessment and remedial therapy.”

9 <https://plato.stanford.edu/entries/providence-divine/>

10 Michel J. Eastcott *In*: The Seven Rays of Energy (Ch. 4) – The Sundial House Group (1980).

11 Alice A. Bailey *In*: A Treatise on Cosmic Fire – Lucis Trust Ltd. (2016).

12 Douglas M. Baker *In*: Esoteric Psychology (1996 Edition)--- Baker e-books Publishing.

This author makes use of a theosophical model of human beings as a working hypothesis. The model points to the existence of three main constituents of the being: spirit, soul and personality. The personality contains three subtle bodies: mental, astral and etheric. The physical body is considered to be an externalization of the subtle bodies that reflects inner patterns of energy within the subtle bodies. Each of the mentioned aspects of the described subtle-energy constitution is qualified by the rays, thus forming the life pattern¹³ of the individual. A scheme to record information on the rays is shown in Figure 2 – arrows are used to indicate how the transpersonal self and the personality are expressed. The interaction of the various rays that qualify the subtle bodies, as well as conflicts between the personality and the transpersonal self can produce points of crisis within the individual.

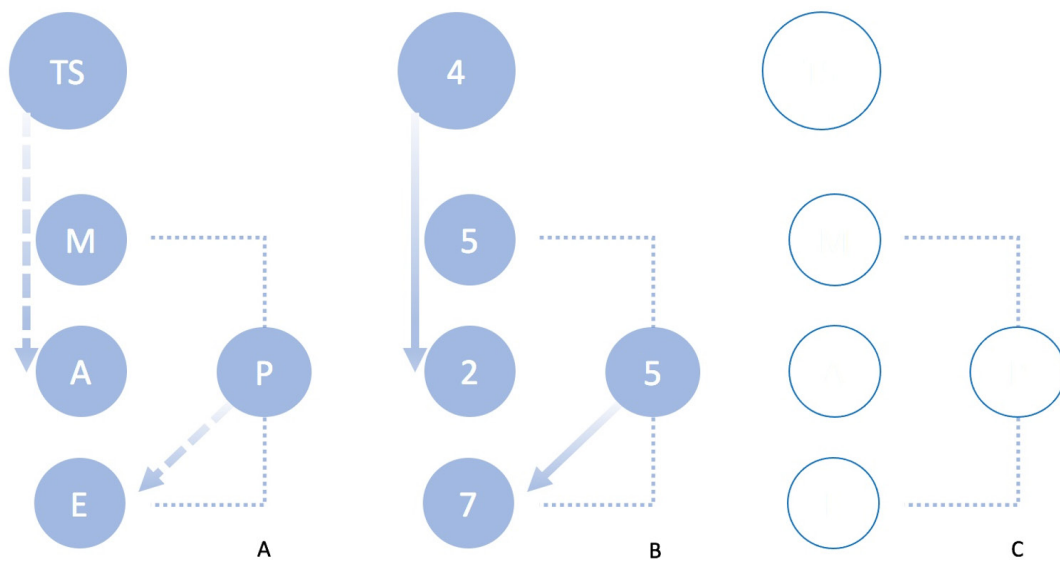


Figure 2. 2A: A schematic depiction to represent the ray pattern of an individual. TS = Transpersonal Self, M = Mental Body, A = Astral Body, E = Etheric Body, P = Personality. The arrows indicate focus on a certain vehicle. 2B: A case example. 2C: Empty diagram for case analysis; arrows should be added.

The concept of Esoteric Astrology

We have already provided information on the so-called science of the rays and its potential application to uncover psychological traits e.g. the ray(s) composition of an individual. The trained practitioner can implement such framework to better understand the case under study. However, there are additional considerations that can be formulated in relation to the seven rays of energy. These are a set of concepts and ideas that can be grouped under

¹³ This pattern can be radionically determined by a trained practitioner.

the umbrella of esoteric astrology¹⁴ – an approximation which can develop into a far-off understanding of the world in cosmic terms.

Esoteric astrology is proposed as a “science” of relationships between “entities” that include not only human beings (microcosm) but also planets, zodiac signs, rays and star constellations (macrocosm). This animistic approach attempts to explain how all these beings (human and non-human) interact with each other. In this context, the word “science” is used beyond its mainstream definition¹⁵ so as to signify a higher intuitive and abstract apprehension of the whole, synthetic and inclusive reality.

Esoteric astrology considers the existence of an imperishable soul within the individual that follows re-incarnation cycles, in line with Eastern traditions. Consequently, there is an orientation to promote consciousness expansion (or personal growth and development) and to work out karma-related issues. In doing so, it is believed that this system can alleviate the (ultimate, spiritual) causes behind observed effects (physical, psychological, behavioural, course-of-life). In this regard, esoteric astrology distinguishes itself from mundane astrology (with its focus on the personality needs and desires) and from psychological astrology (that promotes human integration and wholeness).

In the view of esoteric astrology, the seven rays of energy are seen as emanating from a cosmic source, that is more precisely located within the Great Bear constellation. In this cosmic perspective, planets are understood as vehicles and the zodiacal signs as entry points for the rays which will finally impart fundamental (qualitative) orientations to human beings. On this basis, the horoscope can be more profoundly interpreted in the light of the rays impacting on the individual; from these considerations, insights into the intention and the realisation of the soul (or trans-personal self) might be obtained.

At this point the subject matter becomes excessively complex. A variety of concepts are introduced: the existence of a planetary consciousness, the manifestation of celestial intelligences, the influence of sacred / non-sacred planets, and a mirroring microcosm / microcosm dimension, to mention a

14 <https://esotericastrologer.org/articles/introduction-to-esoteric-astrology-the-seven-rays/>

15-Science: knowledge or a system of knowledge covering general truths, or the operation of general laws especially as obtained and tested through scientific method. Natural science: such knowledge or such a system of knowledge concerned with the physical world and its phenomena. Source: Merriam-Webster dictionary (<https://www.merriam-webster.com>).

few. On the technical level, esoteric astrology charts often include additional bodies beyond what is usually present in a standard chart (e.g. Vulcan, Earth and Pluto). Therefore, beyond the typical set of ruler relationships, there are esoteric rulers which operate on a soul or spiritual level, and hierarchical rulers which operate on a planetary or solar level. This is obviously a sophisticated technical scheme, which permits an appreciation of additional interesting aspects, as for example the dynamic influence exerted by the rays as a function of a lifetime. Figure 3 graphically depicts the variation of the power exerted by the seven rays, as a function of time, on the basis of esoteric astrological considerations.

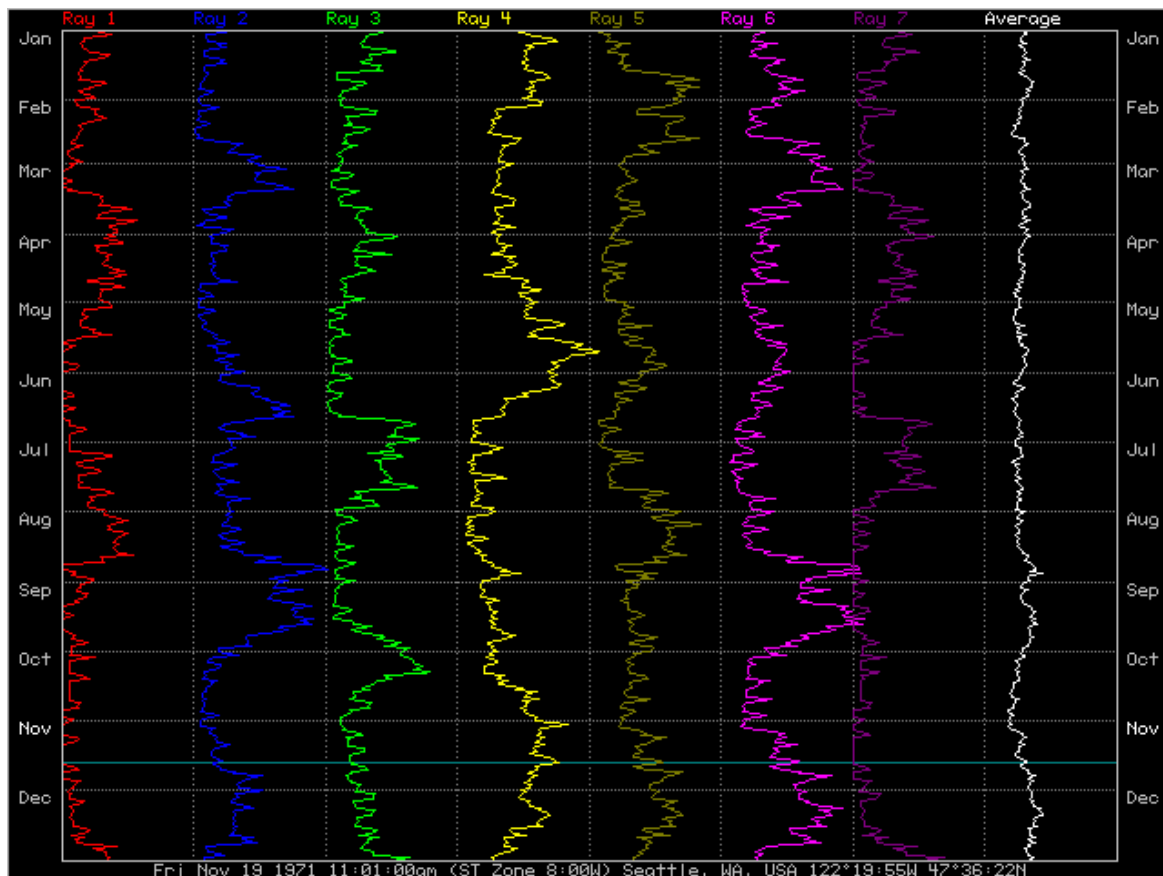


Figure 3. An example RAYEPHEM diagram. This is a graphical representation of an esoteric astrological chart that describes the influence of the seven rays over time.

Source: <https://www.astrolog.org>

Once we have visited the above concepts and ideas, it perhaps time to set our feet back on the ground. The practitioner’s intent has to remain focused on “the complete eradication of diseased sates and consequently the complete eradication of the symptoms, and a return to a condition of normal, vigorous health” as correctly expressed by Herbert A. Roberts MD

in his now classical work *The Principles and Art of Cure by Homoeopathy*¹⁶. It is not a coincidence that radionics has enjoyed a synergistic relationship with homeopathy for many years: both share similar philosophical views as related to the care of the one suffering or the one in need for gentle care and assistance.

In some jurisdictions, radionic and other holistic therapists are nowadays offered the opportunity to divert from (or even reject) New Age and extreme esoteric positions as they become more involved with the official health systems¹⁷.

Rediscovering the rays as a practical tool in radionics

Possessing knowledge of the rays facilitates and enhances the work of the radionic practitioner since he/she will have an insight into the patient's personality style, psychological tendencies, predisposition to suffer from certain conditions, etc. The ray's profile or pattern will also help to understand crisis processes happening at present; this information can be embedded into patient's advice for he/she to obtain a holistic picture of himself or herself. In many cases, clients can then work on these new insights by themselves – with the practitioner acting as a catalyst for the client's self-growth.

Ray energies that impact on a certain subject can actually create disturbances in the subtle bodies, stimulate chakras, and even produce changes in consciousness. We have to remember that a ray is presented as a type of energy with an emphasis on the quality and not the form it creates or modifies. We have already shown in Figure 2 a schematic depiction of the influence of rays on the various subtle bodies, the transpersonal self and the personality of the individual. It is hypothesised that there are five main streams of energy expressed through the individual. However, it is also important to consider that the putative impact of these rays will depend on the vehicle upon which they act. As a consequence, two clients with similar ray streams may react differently due to their different previous history and for example, the different coarseness of their subtle bodies.

In general, but not always, the personality is said to be expressed through the etheric body while the soul is said to seek expression through the astral

16 Herbert A. Roberts (2005). *The Principles and Art of Cure by Homoeopathy* (3rd Edition). B. Jain Publishers, Noida, Uttar Pradesh, India.

17 Habimorad, P.H.L. et al. (2020) Implementation of Brazil's National Policy on Complementary and Integrative Practices: strengths and weaknesses. *Ciência e saúde coletiva* [online] 25/2, pp.395-405.

body. On the basis of esoteric considerations, it is also believed that in most cases the stream of energy corresponding to the transpersonal self will be the second ray; but this should not be always the case. This is summarised in Table 3 below.

RAYS	QUALITY	SUBTLE VEHICLE
RAYS 1-4-5	Purpose-Harmony Synthesis-Knowledge	MENTAL BODY
RAYS 2-6	Love-Wisdom Idealistic Devotion	ASTRAL BODY
RAYS 3-7	Intelligence in Matter Organizing Power	ETHERIC/PHYSICAL

Table 3. Expected influence of the various rays on defined subtle vehicles.

Certain general rules were proposed to help interpreting the possible influence of the rays:

- Rays 1-3-5-7 => produce practical and outgoing, active types.
- Rays 2-4-6 => produce softer, introverted, inner types. Psychological instability. Abstraction.
- Rays 1-3-7 => connected to physical body, evolution and functioning, concrete things.
- Ray 5 => intelligence bridging between all other streams of energy.

Subtle bodies can also be seen as possibly disturbed by primordial diseased energy patterns. It has been proposed that the quality of the rays of aspect relate the energy patterns of such miasms as follows:

- First Ray => Cancer Miasm >> affecting the Etheric
- Second Ray => Tuberculosis Miasm >> affecting the lower Astral
- Third Ray => Syphilis Miasm >> possibly affecting the lower Mental

Miasmatic patterns are considered a form of lower energy and thus they will be embedded mainly in the etheric body, but they may also affect the lower astral and mental bodies. It is interesting to note that miasms can be activated not only by the factors like shock (physical / emotional) but also by the influence of a particular ray energy.

Rays, chakras and radionics

David V. Tansley argues that knowledge on the seven rays of energy can help both the radionic practitioner and the client to: a) Understand various mental, emotional and physical tendencies and b) Gauge abilities, opportunities, limitations and capacities. Consequently, Tansley proposes a well-defined protocol for ray analysis to obtain a spiritual and psychological profile of the client as follows:

- 1) In a first step, representational symbols¹⁸ are used to determine the rays corresponding to:
 - 1a-- The transpersonal self (soul) (TS),
 - 1b-- The subtle bodies (Mental, Astral, Etheric),
 - 1c-- The personality as a whole (P).

- 2) In a second step, primary channels of influence are observed:
 - 2a– Which subtle body is the TS working through?
 - 2b– Which subtle body is the P working through?

- 3) Interpretation of the results. Tansley's guide to interpretation can be found in his book *Chakras-Rays and Radionics*¹⁹ in Chapter five "Prelude to the Ray Interpretation" and Chapter seven "Interpretation of Ray and Chakras Charts". The reader is encouraged to study this material.

The rays can putatively influence both the etheric and the astral aspect of the various chakras. A summary of the positive and negative apparent qualities imparted by the rays is presented in Table 4, to which the reader is referred. In the context of radionics, this is a key element to be explored.

The practitioner has to consider the structures and endocrine glands that are related to each chakra and ascertain the quality that each ray might impart to the functioning of the energy centres—either in the etheric or the astral planes. The latter is considered by Tansley as a particular source of trouble and potential illness development in the dense.

As we have seen, knowledge of the rays can help the radionic practitioner not only to gain a better understanding of his/her client but also to infer (via radionic analysis) the possible role of the rays in disease development. Once this picture is understood in a holistic manner several options remain

18 Geoffrey Hodson In: The Seven Human Temperaments (1997 Edition) – Quest Books.

19 David V. Tansley In: Chakras-Rays and Radionics (1996 Imprint) – The C.W. Daniel Company Limited.

	CHAKRAS	
RAYS	Etheric Plane	Astral Plane
First Ray	Crown	Crown
Second Ray	Heart	Heart
Third Ray	Throat	Sacral
Fourth Ray	Brow	Base
Fifth Ray	Sacral	Throat
Sixth Ray	Solar Plexus	Solar Plexus
Seventh Ray	Base	Brow

Table 4. The influence of the rays on the energy centres, the astral plane being of particular interest to radionic work. It has to be recalled that some chakras are merged in the mental plane.

open for radionic treatment: gem remedies, California flower essences and biochemic salts are some of the possible therapeutic approaches that are mentioned in the literature. As already indicated, the knowledge of the rays can also help the practitioner to provide advice for the patient himself or herself to growth on the spiritual plane.

The rays as a tool for enhanced radionics intervention

On the basis of the material presented in this article and the recommendations issued by other authors²⁰, the following simplified scheme of questioning/dowsing can be proposed:

1. Which rays are determining the nature of the individual?
 [Table 1 | Figure 2]
 → **Basic pattern:** WILL or LOVE?
 [WILL = RAYS 1-3-5-7 or LOVE = RAYS 2-4-6]
2. Which ray energy is the most dominant? Into which vehicle is it focused? [Table 1 | Figure 2]
 → **Controlling energies:** Ray of the Soul? Ray of the Personality?
 → **Focus:** In which vehicles are the Soul and the Personality Rays focused?

20 David V. Tansley *In: Ray Paths and Chakra Gateways (1985 Edition)*—- The C.W. Daniel Company Limited.

3. Is there any conflict between energies? Explore:
 - Different **aspects** of the same energy within a particular field [Table 2]
 - Higher energies dominating lower energies > cleavage present?
 - Fusion of energies within the personality (Mental, Astral, Etheric)
 - Bridging between the Soul (TS) and the Personality as a whole (P)
4. The state of the chakras will provide information on **how energy is utilized** by:
 - revealing psychological aspects [Table 2]
 - and indicating potential physical imbalances [Structures]
5. Further radionic analysis:
 - Analyse the function of the endocrine system
 - Assess the evolutive aspects of the chakras
 - Observe age and crisis points, body constitution, occupation
 - Subtle vehicles in relation with astrological approaches, colours, etc. (if desired)
6. Further analysis of the ray-pattern observed is possible²¹ but not mandatory.

Conclusions

The interplay of energies between subtle bodies, chakras and the rays remain a central theme in radionic analysis and broadcasting. However, the practical utilisation of the rays in radionics has faded away – mainly due to a perceived complexity in relation to this subject.

The mentioned phenomenon could have arisen from an excessive emphasis on far-off esoteric considerations which, in most cases, can be considered superfluous in daily radionic work. Such considerations may have also prevented some practitioners to gain interest in the subject, if not to be plainly critical in their views, probably due to the increasing conceptualisation divergence observed back in the 1980s. At that time, there were tensions between the understanding of radionics in biomedical / biophysical terms as opposed to a methodology that privileged esoteric spirituality as the predominant scope of intervention.

This article may trigger a renewed interest in the utilisation of the seven

21 Alice A. Bailey In: Discipleship in the New Age (Two Volumes) – Lucis Trust Ltd. (2016).

rays of energy as a practical tool for enhanced radionic analysis and precise radionic broadcasting. Fortunately, the modern practitioner is in position to benefit from multiple and overarching perspectives to radionic work.

Recommended readings

Abraham, Kurt. *Introduction to the Seven Rays*. White City, OR: Lampus Press (1986).

Baker, Douglas. *The Seven Rays: Keys to the Mysteries*. New York: Samuel Weiser, Inc. (1977).

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