

The Second Epistle of Peter Compared to Bailey's Technique of Integration for the Second Ray

Zachary F. Lansdowne

Summary

The Second Epistle of Peter, often referred to simply as Second Peter, is a book of the New Testament of the Bible and is traditionally ascribed to the apostle Peter. It provides a series of instructions that enable Christians to “escape from the corruption that is in the world” and “become partakers of the divine nature.” The instructions in Second Peter are shown to be similar to corresponding ones in Alice Bailey’s “Technique of Integration for the Second Ray.” This demonstration clarifies the meaning of both texts and supports the thesis that Second Peter is the essence of the true or original Christianity that will eventually replace the misinterpretations of Paul and subsequent theologians.

2 Peter 1:1-9

Second Peter, in its first verse, claims to have been written by the apostle Peter, but many scholars over the centuries have disputed that claim. Jerome (347-420 CE), who is acknowledged by the Catholic Church as both a Saint and a Doctor of the Church, explained the basis of their doubt: “Simon Peter ... wrote two epistles which are called Catholic, the second of which, on account of its difference from the first in style, is considered by many not to be his.”¹ Nevertheless, Jerome was a strong proponent of the authenticity of Second Peter and included it in his celebrated translation of the Bible, the Latin Vulgate.

Peter spoke Aramaic, which was the common language in Israel during the first century CE, and was characterized as being “uneducated” (Acts 4:13).² Nevertheless, both First and Second Peter were written in the Greek language. If Peter could not himself speak Greek fluently and wished to send a letter to

Greek-speaking Christians in Asia Minor, he could have dictated a letter in his native Aramaic language for subsequent translation into Greek by a bilingual amanuensis, or secretary. Jerome accounted for the literary differences between First and Second Peter by postulating a different amanuensis for each epistle. First Peter explicitly states that its author used an amanuensis named Silvanus to write that epistle: “By Silvanus, a faithful brother as I regard him, I have written briefly to you” (1 Peter 5:12). Jerome’s conjecture is that Peter also used an amanuensis for his second epistle who was someone other than Silvanus. An alternative conjecture is that Peter wrote Second Peter in Greek himself, because this epistle does not mention the use of an amanuensis and because the lack of secretarial help might be indicated by the common observation that its style is inferior to that of First Peter. For instance, Daniel Wallace, a Professor of New Testament Studies, states, “Simply put, 1 Peter is good Greek while 2 Peter is not.”³ If either of these conjectures is correct, then the difference in style between the two epistles is not greater than what would be expected.

Second Peter was eventually accepted as an authentic epistle of the apostle Peter and included in the official canon by the Council of Hippo (393 CE) and later by the Council of

About the Author

Zachary F. Lansdowne, Ph.D., who served as President of the Theosophical Society in Boston, has been a frequent contributor to *The Esoteric Quarterly*. His book *The Revelation of Saint John*, which provides a verse-by-verse analysis of the entire *Revelation*, was reviewed in the Fall 2006 issue. He can be reached at zackl@sprynet.com.

Carthage (397 CE). This canon consists of the 27 books of our New Testament, regarding which the Council of Carthage decreed: “Aside from the canonical Scriptures nothing is to be read in church under the Name of Divine Scriptures.”⁴

We accept the traditional view that the apostle Peter wrote Second Peter. He is thought to have written it just before his death, because this epistle presciently declares, “I think it right, as long as I am in this body, to stir you up by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me” (2 Peter 1:13-14). David Dockery, Professor of Christian Studies, says that Peter had the following intention for writing this epistle: “He wanted to leave a spiritual testament that would provide helpful instruction after his departure.”⁵ Peter is thought to have died in 67 or 68 CE, which is about 35 years after Jesus’s death.

We are primarily concerned with only the first nine verses of Second Peter, denoted as 2 Peter 1:1-9:

Greeting

¹ Simeon Peter, a servant and apostle of Jesus Christ,

To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ:

² May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

Make Your Calling and Election Sure

³ His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence,⁴ by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.⁵ For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge,⁶ and knowledge with self-

control, and self-control with steadfastness, and steadfastness with godliness,⁷ and godliness with brotherly affection, and brotherly affection with love.⁸ For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ.⁹ For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.

Technique of Integration for the Second Ray

Teachings on the seven rays are contained in both the ancient Hindu *Rig Veda* and modern Theosophy.⁶ Alice Bailey (1880-1949), a modern theosophical writer, states:

A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates. This is a true definition of a ray.⁷

Every human being is swept into manifestation on the impulse of some ray, and is colored by that particular ray quality, which determines the form aspect, indicates the way he should go, and enables him (by the time the third initiation is reached) to have sensed and then to have cooperated with his ray purpose.⁸

In Theosophy, an “initiation” is said to be a milestone on the spiritual journey. Thus, according to Bailey’s account, every human being is connected to a specific ray and can receive guidance on the spiritual journey from that ray.

Bailey provides “Techniques of Integration” that symbolically depict the pattern of guidance from each ray.⁹ She admits that her techniques are written in such a way that they are difficult to understand: “It is difficult to make easily comprehensible the nature and purpose of these techniques”; “Our study of the Techniques of Integration was definitely abstruse and couched in language quite symbolic.”¹⁰ She also says, “these ray techniques are imposed by the soul upon the personality after it has been somewhat integrated into a

functioning entity and is, therefore, becoming slightly responsive to the soul, the directing Intelligence.”¹¹ Bailey uses the term “soul” to denote the “superconscious self,”¹² and “personality” to denote the mental, emotional, and physical bodies,¹³ although other writers employ these terms in different ways.

If Bailey’s claim is correct, then her techniques depict the intuitive, archetypal patterns that underlie all inspired methods of integration. For example, the esoteric teaching of any religion is expected to be a verbal expression of one of these archetypes, but with some distortions due to the limitations of words. Different exoteric religions might be expressions of the same archetype but with varying distortions. Thus, if her claim is true, it should be possible to show that her techniques, in part or in whole, are similar to various recorded methods of integration that are thought to be inspired.

This article is concerned with only the Second Ray, called “the Ray of Love-Wisdom,” and will demonstrate that 2 Peter 1:1-9 is similar to Bailey’s Technique of Integration for the Second Ray. This Technique is as follows:

“Again I stand; a point within a circle and yet myself.”

The love of love must dominate, not love of being loved. The power to draw unto oneself must dominate, but into the worlds of form that power must some day fail to penetrate. This is the first step towards a deeper search.

The word goes forth from soul to form: “Release thyself from all that stands around, for it has naught for thee, so look to me. I am the One who builds, sustains and draws thee on and up. Look unto me with eyes of love, and seek the path which leads from the outer circle to the point.

I, at the point, sustain. I, at the point, attract. I, at the point, direct and choose and dominate. I, at the point, love all, drawing them to the center and moving forward with the travelling points

towards that great Center where the One Point stands.” What mean you by that Word?¹⁴

Bailey states that each of her techniques can be divided into five phases: “The words, covering the process in every case, are *Alignment, Crisis, Light, Revelation, Integration.*”¹⁵ In what follows, our commentary is also divided into these five phases.

Alignment

In the first phase of the integration process, the aspirants bring their mental, emotional, and physical bodies into increased *alignment* with their soul. Let us examine how this phase is treated in both Second Peter and Bailey’s Technique.

Peter’s greeting in the first verse shows that his intended readers are people who have already obtained faith: “To those who have obtained a faith of equal standing with ours.” Although Peter mentions his apostleship in his greeting, he demonstrates humility by putting himself, as to “faith,” on the same level as his readers. Hebrews 11:1 gives this definition: “Now faith is the assurance of things hoped for, the conviction of things not seen.”

Peter states that his readers obtained their faith through (or, on the basis of) “the righteousness of our God and Savior Jesus Christ.” Here, “the righteousness of our God” might refer to the intuitive instruction of the inner divine voice. For example, in 1 Kings 19:12, God spoke to Elijah through his intuition, described as “the sound of a low whisper.” Bailey uses the term “soul” to denote “the inner divine voice”¹⁶ and refers to “the intuitions which are sent to you from your soul.”¹⁷ “The righteousness of our ... Savior Jesus Christ” might refer to accounts of Jesus’s righteous actions in our physical world. If these associations are correct, then Peter’s intended readers gained their faith through hearing accounts of Jesus’s righteous actions that served as an outer confirmation of the inner divine voice, or soul, that they were hearing within themselves.

Bailey's Technique states in its first sentence: "Again I stand; a point within a circle and yet myself." A standing position indicates spiritual alignment, as in Romans 5:2, "this grace in which we stand." Bailey writes, "Of form and of consciousness, the circle and the point are the natural symbols,"¹⁸ speaks of the soul as one's "own spiritual center,"¹⁹ and uses "higher self" and "lower self" as synonyms for soul and personality, respectively.²⁰ Accordingly, the first sentence has this meaning: the aspirants increase their alignment between their personality and soul, and thereby receive a stream of influence

that goes from their higher to lower self. As Bailey explains, "There is therefore a direct way or line (speaking symbolically) between the thinking, meditative, reflective man upon the periphery of the soul's influence and the soul itself, the One Who is at the center."²¹

Bailey does not say in her Technique how the foregoing alignment affects an aspirant psychologically, but she describes these effects elsewhere:

Yet there slowly arises in him a divine discontent; the savor of his life experience and enterprises begins to prove unsatisfactory. Another shift in consciousness takes place, and he reaches out—at first unconsciously and later consciously—to the life and significance of a dimly sensed reality. The soul is beginning to make its presence felt, and to grip in a different sense than hitherto, and in a more active manner, its vehicles of expression and of service.²²

Thus, an aspirant, who achieves the foregoing alignment, reaches out to "a dimly sensed

reality," which implies a conviction, or strong belief, in something intuitively sensed, but not physically seen. According to the earlier definition of faith, this conviction implies

faith in an invisible transcendent power. The next phase in the Technique assumes that an aspirant has achieved such faith.

In summary, Peter and the Technique give complementary accounts of the alignment phase. Peter assumes that his readers have gained faith, which is a psychological effect of increased alignment with the soul. The Technique depicts increased alignment with the soul, but without mentioning any psychological effects. Thus, the two accounts, taken together, provide a more complete treatment of this phase than each account considered separately.

Crisis of Evocation

Bailey writes, "The soul is a unit of energy, vibrating in unison with one of the seven ray Lives, and colored by a particular ray light."²³ In other words, each human soul has the quality of a particular ray, which is called its "soul ray." In the second phase of the integration process, the aspirants sense intuitively their soul ray, which in this case is love-wisdom, because they have increased their alignment with their soul. The inconsistency between their sensed potential and their daily life brings them to an inner *crisis* in which they begin to bring forth the guidance of their soul.

Peter, in verse 2, makes a prayerful wish that his readers gain "grace and peace," indicating that they do not yet have those attributes. In the New Testament, "grace" is a translation of the Greek word *charis* and means a merciful favor or benefit bestowed by God.

"Peace" is the translation of *eirene*, which

originally meant peace due to absence of war. In the New Testament, however, it speaks of something far greater than human peace, namely, the peace of God. According to verses 4 and 7, Peter also recognizes that his readers are caught up in “sinful desire” and are not yet expressing “love.” Thus, Peter’s readers face the following crisis: they have faith that an invisible transcendent power exists, but they are unable to express that power in their daily life.

Bailey’s Technique, in its second paragraph, depicts a similar crisis. The aspirants realize that they must devote themselves to love, rather than selfish desire, if they wish to actualize their sensed potential (“*The love of love* must dominate, not love of being loved”). Bailey gives this definition: “Love is that inclusive, non-critical, magnetic comprehension and attitude.”²⁴ Although the aspirants have faith that love exists and want it to dominate their life, they recognize that it is failing to penetrate through their personality (“The power to draw unto oneself must dominate, but into the worlds of form that power must some day fail to penetrate”). Thus, they are preparing themselves for embarking on their spiritual journey (“This is the first step towards a deeper search”).

Light

Because of their crisis of evocation, the aspirants take stock of their situation and search within themselves. Eventually they enter the phase of *light* and see clearly their need to make three kinds of changes: alteration in direction, a change in method, and a different attitude.

Peter, in verses 3 and 4, and the Technique, in its third paragraph, provide exhortations that elucidate each other and describe the changes that need to be made. Peter says that we have been granted “all things that pertain to life and godliness,” whereas the Technique says that we have the soul’s power that “builds, sustains and draws thee on and up.” Peter says that we may escape “from the corruption that is in the world because of sinful desire” to “become partakers of the divine nature,” whereas the Technique speaks of

“the path which leads from the outer circle to the point.”

Invocation is the act of petitioning for help or support from a greater entity; evocation is the subsequent response of help. The Technique’s phrase, “Look unto me with eyes of love, and seek the path,” exhorts us to have, in Bailey’s words, “conscious Invocation, plus a trained expectancy of a reciprocal Evocation.”²⁵ In particular, the invocation is devotion to the soul, and the reciprocal evocation is the soul’s revelation of the spiritual path. Thus, the “precious and very great promises” in Peter’s exhortation corresponds to the implicit promise in the Technique that an effective invocation is followed by a reciprocal evocation.

Let us consider the meaning of Peter’s exhortation to his readers in verses 3 and 4:

His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.

These verses set forth *God’s provision for spiritual growth*. Verse 3 states that God has granted to us “all things that pertain to life and godliness,” which means that we have the power for spiritual growth. Verse 4 states that God has granted to us “his precious and very great promises,” which means that we have the incentive for spiritual growth.

Through utilizing this power and incentive, we may escape “from the corruption that is in the world because of sinful desire” to “become partakers of the divine nature.” Lawrence Richards, in his commentary on Second Peter, states, “Peter takes a ... very practical approach. He says, in effect, step out and use the resources God has provided.”²⁶

Next, let us consider the meaning of the Technique’s exhortation. Intuitions go forth from soul to personality and convey the fol-

lowing instructions (“*The word* goes forth from soul to form”). Release yourself from your attachments to people, places, and things, for they will not bring happiness to you, and instead look to the soul (“Release thyself from all that stands around, for it has naught for thee, so look to me”). The soul is the only power that builds and sustains right actions and that raises your consciousness (“I am the One who builds, sustains and draws thee on and up”). Be devoted to the soul, and look for the revelation of the path that leads from your selfish desires to participation in the divine nature (“Look unto me with eyes of love, and seek the path which leads from the outer circle to the point”).

What does devotion to the soul entail? Elsewhere Bailey gives this answer:

The patient (if I might so call him) is taught to take his eyes, and consequently his attention, away from himself, his feelings, his complexes and his fixed ideas and undesirable thoughts, and to focus them upon the soul, the divine Reality within the form ... This eventually regenerates the mental or thought life, so that the man is conditioned by right thinking under the impulse or the illumination of the soul.²⁷

In summary, Peter attempts to stir up his readers so that they will take the spiritual journey, and the Technique provides a similar exhortation, except that it depicts its instructions as coming from the soul.

Revelation

Through their devotion to the soul, the aspirants enter the fourth phase and receive the *revelation* of the path and what they need to do in connection with it. Each aspirant receives the revelation of only his or her next step ahead, which, when taken, enables the subsequent step to be revealed.

Peter, in verses 5, 6, and 7, describes a path having seven steps, each of which cultivates a specific quality: “For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control

with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love.”

Bailey’s Technique, in its fourth paragraph, describes a path that also has seven steps: “I, at the point, sustain. I, at the point, attract. I, at the point, direct and choose and dominate. I, at the point, love all, drawing them to the center and moving forward with the travelling points towards that great Center where the One Point stands.”

We regard these two sevenfold paths to be identical, except that Peter emphasizes the role of the personality and writes with unambiguous words, while the Technique emphasizes the role of the soul and is written with abstruse symbols. By combining the accounts from both sources, we can enhance our comprehension of each step.

Peter’s first step is: “make every effort to supplement your faith with virtue.” James 2:17 says, “faith by itself, if it does not have works, is dead,” so just having faith in an invisible transcendent power, or soul, is not enough: we must also act on our faith by displaying virtue. The Technique’s description is: “I, at the point, sustain,” which means that our virtues are the sustained emergence of inner qualities that come from the soul. Bailey makes a similar statement: “Basically, all such virtues, good inclinations and attempted sound qualities represent the emergence into expression upon the physical plane of certain energies and tendencies, inherent in the soul itself.”²⁸ For example, the “special virtues” of the Second Ray of Love-Wisdom are said to be: “Calm, strength, patience and endurance, love of truth, faithfulness, intuition, clear intelligence, and serene temper.”²⁹ Thus, the first step is to display outwardly the soul qualities that we believe exist within us.

Peter’s second step is: “supplement your ... virtue with knowledge.” Colossians 1:10 also encourages us to “to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God.” By displaying virtue, we learn about the transcendent power, or soul, that acts through our virtue. This

knowledge is first-hand, because we learn from our own experiences rather than from the testimony and promises of other people. Bailey also speaks of “that small but steadily growing band of Knowers of God, and of reality, who know the soul to be a fact in their own experience.”³⁰ The Technique’s description is: “I, at the point, attract,” indicating that the soul becomes more attractive to us as we gain first-hand knowledge about it, which draws our interest and attention toward our spiritual center. As the Bible teacher Joyce Meyer explains, “We learn by doing it. We have to step out in faith and as we do we will experience the faithfulness of God, and that makes it easier to trust Him next time.”³¹ Thus, the second step is to become knowers of the soul, rather than just believers in it, and thereby become more trusting toward it.

Peter’s third step is: “supplement your ... knowledge with self-control. When our interest and attention are oriented toward our spiritual center, we receive revelations from the soul regarding what must be done in our personality life, as Bailey explains: “The search-light of the soul reveals faults in character, limitations in expression and inadequacies in conduct. These must be intelligently corrected.”³² The Technique’s description is: “I, at the point, direct,” indicating that we gain self-control by directing our thoughts according to the revelations that we receive internally from the soul. As Bailey also explains, “One of the basic laws in occult development and in spiritual unfoldment is given in the words ‘As a man thinketh, so is he.’”³³

Romans 12:2 makes a similar point: “Do not be conformed to this world, but be trans-

formed by the renewal of your mind.” Thus, the third step is to renew our mind through the guidance of the soul.

Peter’s fourth step is: “supplement your ... self-control with steadfastness.” “Steadfastness,” in Bailey’s words, “is the power to stand unmoving in the center of your environment and in the midst of changing circumstance.”³⁴ The Technique’s description is: “I, at the point, ... choose,” indicating that our steadfastness enables us to register the inner choices that the soul makes for us in the midst of our changing circumstance. Bailey gives this explanation: “When, therefore, the need for quiet and poised strength arises and there come those moments when powerful action seems desirable or violent protest or words are

deemed advisable, stand in steadfastness and recollect the need for poise, for patience and the desirability to await right indication of the way to go and the need for speech or for silence.”³⁵ James 1:2-5 also associates steadfastness with receiving wisdom from God during trials: “Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing. If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him.” Thus, the fourth step is to make right choices in stressful situations.

Peter’s fifth step is: “supplement your ... steadfastness with godliness.” Titus 2:11-12 clarifies what “godliness” entails: “For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in

the present age.” Accordingly, godliness refers to living a consistent, self-controlled, and upright life. The Technique’s description is: “I, at the point, … dominate,” indicating that godliness occurs when the soul’s inner guidance dominates all aspects of our daily life. Bailey gives this explanation: “At the stage of *Discipleship*, the soul ray comes into increased conflict with the personality ray and the great battle of the pairs of opposites begins. The soul ray or energy slowly dominates the personality ray, as it in its turn has dominated the rays of the three lower bodies.”³⁶ A *Course in Miracles* says, “It is only because you think that you can run some little part, or deal with certain aspects of your life alone, that the guidance of the Holy Spirit is limited.”³⁷ Here, “Holy Spirit” is a synonym for the soul.³⁸ Thus, the fifth step is to apply the earlier steps to all aspects of our life, no matter how unimportant those aspects may seem to be, including our personal, family, business, community, national, and international responsibilities.

Peter’s sixth step is: “supplement your … godliness with brotherly affection.” Here, “brotherly affection” is a translation of the Greek *philadelphia* and is used in the New Testament to denote the type of love that Christians ought have for each other, such as in Romans 12:10: “Love one another with brotherly affection.” The Technique’s description is: “I, at the point, love all, drawing them to the center.” In this sentence, “point” symbolizes our spiritual center, and “center” symbolizes the spiritual center within someone else. Bailey clarifies the required effort: “The flickering soul light in the personal self has enabled the disciple to see the vision of the soul and in that light to reach union with the soul, even if only temporarily.”³⁹ Thus, the sixth step is using the light of our soul to perceive the vision of the soul within everyone that we contact. This perception sees other people as being on our own level with our own spiritual resources, so it results in the feeling of brotherly affection.

Peter’s seventh and final step is: “supplement your … brotherly affection with love.” Here, “love” is a translation of the Greek *agape*,

and it is the attitude that God is said to exhibit toward human beings, such as in 1 John 4:9: “In this the love of God was made manifest among us.” The Technique’s description is: “I, at the point, love all, … moving forward with the travelling points towards that great Center where the One Point stands.” Bailey clarifies this effort by speaking of “the soul, as the intermediary between spirit and matter,”⁴⁰ and says, “Now the greater light of the soul becomes focused like a radiant sun and it reveals in its turn a still more stupendous vision—that of the Presence.”⁴¹ Thus, after using the light of our soul to perceive the vision of the soul within everyone that we contact, the seventh step is using that light to perceive even further behind, revealing the inner spirit where God Immanent is present. Through this process, we experience “true compassion,” which, in Bailey’s words, “is, predominantly, in the nature of an identification with all beings.”⁴²

Integration

By completing the preceding path, the aspirants achieve *integration*, which is the fifth and final phase. Integration refers to uniting personality with soul so that they act in unison and function as a single organism.

Peter, in verses 8 and 9, describes this final phase: “For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.”

The Technique covers this phase with a single question: “What mean you by that *Word*?” Here, “*Word*” is taken as a flash of inspiration that is conveyed by the soul. This question signifies the effort of converting that flash of inspiration into understanding. Bailey gives this definition: “*The understanding* may be defined as the faculty of the Thinker in Time to appropriate knowledge as the foundation for wisdom, that which enables him to adapt the things of form to the life of spirit, and to take the flashes of inspiration that come to him … and link them to

the facts.”⁴³ Accordingly, the understanding is the product of both the soul and personality working together.

Thus, both Peter and the Technique characterize the result of the preceding path in terms of vision. Peter says that whoever does not complete the path “is so nearsighted that he is blind.” On the other hand, the Technique indicates that whoever does complete the path gains clear vision in the sense of having flashes of inspiration and understanding.

Peter, in verses 10 and 11, describes another outcome for his instructions:

Therefore, brothers, be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall. For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

Thus, Peter makes the claim that his instructions lead to what he calls the “eternal kingdom.”

Bailey makes a similar claim as shown next. The most advanced discipline in her Technique of Integration is the seventh step, which is equivalent to what she calls the “Technique of the Presence,” described as the “definite and sustained effort to sense the Presence throughout the Universe in all forms.”⁴⁴ She explains how the Technique of the Presence leads to the third initiation:

The Technique of the Presence. By means of this technique, the soul assumes control of the integrated personality and of its relations, horizontal and vertical. This technique involves the unfolding of the flower of the intuition, dispelling illusion, revealing the Angel, indicating the Presence, and opening up to the disciple the world of ideas and the door of the higher initiations. Through the disciple's grasp and application of these divine ideas or seed thoughts, he becomes initiate and the third initiation becomes possible as an immediate goal.⁴⁵

In this quotation, “Angel” is taken as the soul, because “solar angel” and “soul” are said to be synonymous terms.⁴⁶

Bailey associates the third initiation with entering the “kingdom of God”:

These three words—*individualization*, *initiation* and *identification*—cover the whole process of man's career from the time he emerges into the human kingdom till he passes out of it at the third initiation, and functions freely in the fifth kingdom, the kingdom of God.⁴⁷

The “kingdom of God” is also called the “fifth kingdom of nature” in Theosophy. The first, second, third, and fourth kingdoms are the mineral, vegetable, animal, and human kingdoms, respectively.⁴⁸ Accordingly, the Technique of Integration for the Second Ray leads to entering the kingdom of God, because this technique incorporates the Technique of the Presence, and the Technique of the Presence leads to the third initiation, and attaining the third initiation is equivalent to entering the kingdom of God. Thus, Peter’s explicit claim that his instructions lead to the “eternal kingdom” is similar to Bailey’s implicit claim that her instructions lead to the “kingdom of God,” so these two transcendent kingdoms appear to be the same.

Conclusions

Le let us consider the following hypothesis: Bailey’s “Techniques of Integration” for the seven rays depict symbolically the archetypal patterns of integration that aspirants are intuitively directed to apply to themselves. This hypothesis can be tested by comparing Bailey’s ray techniques with various methods of psychological or spiritual integration that are thought to be inspired.

The foregoing demonstration, which shows the similarity between 2 Peter 1:1-9 and Bailey’s Technique of Integration for the Second Ray, supports the above hypothesis, because there is evidence that 2 Peter 1:1-9 was inspired. 2 Peter 1:1-9 is written in the form of prophecy, but 2 Peter 1:21 states, “For no prophecy was ever produced by the

will of man, but men spoke from God as they were carried along by the Holy Spirit.”

Another article shows that the *Tao Te Ching* is similar to the Fourth Ray technique,⁴⁹ and an additional one shows that chapter 10 of the *Revelation of St. John* is similar to the Third Ray technique, and that the *Myth of Isis and Osiris* is similar to the Fifth Ray technique.⁵⁰ Thus, there is increasing evidence that the above hypothesis is correct, namely, that Bailey’s ray techniques do symbolically depict the archetypal patterns of integration.

Bailey speaks of “the Christ, representing the Second Ray of Love-Wisdom,”⁵¹ “true Christianity, as Christ taught it,”⁵² and “integration which Christ so fully exemplified.”⁵³ Accordingly, if Christ represents the Second Ray and if Christ taught a technique of integration, then one might expect that the essence of true Christianity—as Christ originally taught it—is depicted by the Second Ray technique of integration. This expectation is supported by our demonstration that the Second Ray technique is similar to 2 Peter 1:1-9, because the latter is a canonical Christian text attributed to the apostle Peter, who was a direct and leading disciple of Christ. The notion of salvation in 2 Peter 1:1-9 is evolutionary: we are saved from the authority of our threefold personality by progressively developing and expressing our spiritual resources.

Contemporary Christianity generally does not emphasize the technique of integration described in 2 Peter 1:1-9, but instead stresses Paul’s theology of atonement: “if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved” (Romans 10:9-10). According to Paul, salvation through Jesus refers to being “saved by him from the wrath of God” (Romans 5:9). This notion of salvation is not evolutionary but rather an abrupt shift in status: we are suddenly saved at the moment that we believe in and outwardly confess some prescribed dogma. Paul’s influence on Christian

thinking has been more significant than any other New Testament author, and indeed about half of the books in the New Testament are attributed to Paul.

Bailey states that contemporary Christianity is a distortion of the Christianity that was originally taught:

St. Paul misinterpreted the esoteric significances of the New Testament message and he misinterpreted because the truth—like all truths as they reach humanity—had to pass through the filter of his personality mind and brain; it was then unavoidably given a personal slant and twist and this is responsible for the sorry historical story of Christianity and the dire plight of the nations today.⁵⁴

The Church has wandered far from the simplicity which is in Christ. Theologians have lost (if they ever possessed it) the “mind that is in Christ” and the outstanding need of the Church today is to relinquish theology, to let go all doctrine and dogma and to turn upon the world the light that is in Christ, and thus demonstrate the fact of Christ’s eternal livingness, and the beauty and the love which it can reflect from its contact with Him, the founder of Christianity but not of Churchianity.⁵⁵

Man’s salvation is determined by the processes of evolution and is not a question of ultimate achievement but simply one of time ... His salvation is not determined by his acceptance of some dogma, formulated by men who have lost their sense of proportion (and consequently their sense of humor) and who deem themselves capable of interpreting the mind of God for their fellowmen.⁵⁶

Bailey, however, also predicts that the true, or original, Christianity will be restored:

True Christianity, as Christ taught it, is free from theological abuses and must and will be restored or—perhaps more accurately—reach its first stage of expression.⁵⁷

As the essence of Christianity emerges into expression (and in so doing destroys Churchianity) you have again a striking illustration of the truth of what I am seeking to emphasize. In the Christian Church, men have expressed themselves, not the Christ; they have imposed their interpretations of truth on truth itself; they have created a massive organization in every land but a living organism is non-existent. In the new world religion which is on its way, Christianity will be expressed through the creative activity of the Christ spirit through the medium of the world disciples and initiates.⁵⁸

If the foregoing prediction is correct, then our conclusion is that 2 Peter 1:1-9—or equivalently, Bailey's Technique of Integration for the Second Ray—is the essence of the true, or original, Christianity that will eventually replace the “Churchianity” formed by the distorted interpretations of Paul and subsequent theologians.

¹ Saint Jerome, *On Illustrious Men* (translated by Thomas P. Halton, Washington, DC: Catholic University of America Press, 1999), 5.

² The English Standard Version (ESV) is an English translation of the Bible that was published in 2001. The stated intent of the translators was to follow a literal translation philosophy. All biblical quotations in this article come from the ESV.

³ Daniel B. Wallace, “Second Peter: Introduction, Argument, and Outline,” *New Testament: Introductions and Outlines* (Richardson, TX: Biblical Studies Press, 2000), 9; <http://bible.org/seriespage/second-peter-introduction-argument-and-outline> (accessed November 27, 2010).

⁴ Walter A. Elwell and Philip W. Comfort, *Tyndale Bible Dictionary* (Carol Stream, IL: Tyndale House Publishers, 2001), 174.

⁵ David S. Dockery, editor, *Holman Bible Handbook* (Nashville, TN: Holman Bible Publishers, 1992), 769.

⁶ Zachary F. Lansdowne, “Vedic Teachings on the Seven Rays,” *Esoteric Quarterly*, Spring 2010.

⁷ Alice A. Bailey, *Esoteric Psychology*, Vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 316.

⁸ Ibid., 61.

- ⁹ Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 345-378.
- ¹⁰ Ibid., 346-347, 378.
- ¹¹ Ibid., 351.
- ¹² Ibid., 439.
- ¹³ Bailey, *Esoteric Psychology*, vol. I, 339.
- ¹⁴ Bailey, *Esoteric Psychology*, vol. II, 355.
- ¹⁵ Ibid., 347.
- ¹⁶ Ibid., 491-492.
- ¹⁷ Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 476.
- ¹⁸ Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 250.
- ¹⁹ Alice A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 13.
- ²⁰ Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 48.
- ²¹ Bailey, *Esoteric Psychology*, vol. II, 356.
- ²² Ibid., 337.
- ²³ Bailey, *Esoteric Psychology*, vol. I, 42.
- ²⁴ Bailey, *Discipleship in the New Age*, vol. I, 59.
- ²⁵ Alice A. Bailey, *Problems of Humanity* (1964; reprint; New York: Lucis Publishing Company, 1972), 161.
- ²⁶ Lawrence O. Richards, *The Bible Reader’s Companion* (Baltimore, MD: Halo Press, 1991), 886.
- ²⁷ Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 119.
- ²⁸ Bailey, *Esoteric Psychology*, vol. II, 85.
- ²⁹ Bailey, *Esoteric Psychology*, vol. I, 202.
- ³⁰ Bailey, *A Treatise on White Magic*, 17.
- ³¹ Joyce Meyer, *Power Thoughts* (New York: Hachette Book Group, 2010), 158.
- ³² Bailey, *Discipleship in the New Age*, vol. I, 727.
- ³³ Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 382.
- ³⁴ Bailey, *Discipleship in the New Age*, vol. I, 668.
- ³⁵ Ibid.
- ³⁶ Bailey, *Esoteric Psychology*, vol. II, 308.
- ³⁷ *A Course in Miracles (ACIM)* (second edition; Glen Ellen, CA: Foundation for Inner Peace, 1992), vol. I, 298.
- ³⁸ ACIM’s “Holy Spirit” is synonymous with Bailey’s “soul” for two reasons. First, they are

- equivalent to equivalent terms: *ACIM*, vol. 1, 76, uses “Voice for God” as a synonym for the Holy Spirit, while Bailey, *Esoteric Psychology*, vol. II, 491-492, uses “inner divine voice” as a synonym for the soul. Second, “Holy Spirit” in the edited versions of *ACIM* is not necessarily the term that was originally dictated but is sometimes a substitute for the word “Soul” that was in the original dictation. For example, the original dictation, *A Course in Miracles: Urtext Manuscripts* (Jaffrey, NH: Miracles in Action Press, 2009), 53, states, “the mind is split between the ego and the Soul”; but the second edition, *ACIM*, vol. 1, 48, states, “the mind is split between the ego and the Holy Spirit.” Thus, in this instance, an anonymous editor had replaced “Soul,” which was the original word, with “Holy Spirit,” perhaps to make the terminology more consistent throughout the book.
- ³⁹ Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 180.
- ⁴⁰ Bailey, *The Light of the Soul*, 411.
- ⁴¹ Bailey, *Glamour*, 180.
- ⁴² Ibid., 3.
- ⁴³ Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 12.

- ⁴⁴ Bailey, *Glamour*, 180.
- ⁴⁵ Ibid., 171.
- ⁴⁶ Bailey, *A Treatise on Cosmic Fire*, 48.
- ⁴⁷ Bailey, *Esoteric Psychology*, vol. II, 27.
- ⁴⁸ Bailey, *Esoteric Psychology*, vol. I, 422.
- ⁴⁹ Zachary F. Lansdowne, “The *Tao Te Ching* compared to Bailey’s Technique of Integration for the Fourth Ray,” *Esoteric Quarterly*, Winter 2010.
- ⁵⁰ Zachary F. Lansdowne, “Use of Ancient Texts to Test Hypotheses on the Seven Rays,” *Esoteric Quarterly*, Summer 2010.
- ⁵¹ Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 369.
- ⁵² Ibid., 614.
- ⁵³ Alice A. Bailey, *From Bethlehem to Calvary* (1937; reprint; New York: Lucis Publishing Company, 1989), 139.
- ⁵⁴ Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 215.
- ⁵⁵ Alice A. Bailey, *The Destiny of the Nations* (1949; reprint; New York: Lucis Publishing Company, 1974), 40.
- ⁵⁶ Ibid.
- ⁵⁷ Bailey, *The Rays and the Initiations*, 614.
- ⁵⁸ Ibid., 296.