

# Ecclesiastes Compared to Bailey's Technique of Integration for the Sixth Ray

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## Summary

**E**ccelesiastes, a book of the ancient Hebrew Bible, consists of autobiographical material and aphorisms that reflect on the meaning of life and the best way of life. Although Ecclesiastes is often quoted, contemporary scholars disagree about its author, date, meaning, and structure, indicating that it is one of the most mysterious books of the Hebrew Bible. Alice Bailey's "Technique of Integration for the Sixth Ray" is a modern text written with abstruse symbols, so it is also difficult to understand. This article clarifies those two obscure texts by showing that they have passages similar to each other.

## Ecclesiastes

**E**ccelesiastes is the English transliteration of the Greek translation of the Hebrew word *Qoheleth* (sometimes spelled *Kohel-eth*), and it designates a leader who speaks before an assembly of people. The author of Ecclesiastes writes under the pseudonym *Qoheleth*, which is often translated into modern English as "the Preacher."

Many verses in Ecclesiastes are difficult to understand, so we primarily use the *Amplified Bible*,<sup>1</sup> which both explains and expands the meaning of words in the text by placing amplification in parentheses and brackets. Parentheses ( ) contain additional phases of meaning included in the original word, phrase, or clause of the original language. Brackets [ ] contain clarifying words or comments not actually expressed in the immediate original text. All biblical quotations come from the *Amplified Bible* unless explicitly stated otherwise.

Ecclesiastes is the Preacher's account of his quest to discover what is good or worthwhile

to do. He describes the beginning of his quest in verse 2:3:

<sup>3</sup> I searched in my mind how to cheer my body with wine—yet at the same time having my mind hold its course *and* guide me with [human] wisdom—and how to lay hold of folly, till I might see what was good for the sons of men to do under heaven all the days of their lives.

Moreover, it appears that the Preacher was successful in his quest, because of the way he describes his steps and because he states in the final paragraphs that he reached "the end of the matter" (12:13). Thus, the Preacher writes with the authority of someone who has first-hand experience and is thereby able to give practical advice to aspirants in their quest.

No unanimity exists among scholars as to the identity of the Preacher, who describes himself as "the son of David and king in Jerusalem" (1:1), having "been king over Israel in Jerusalem" (1:12), having "great [human] wisdom" (1:16), and making "great works" (2:4). Until the eighteenth century, Jewish and Christian interpreters of the Bible generally believed that the Preacher was Solomon (tenth century BCE), because Solomon was the son of David (2 Samuel 12:24), said to have "reigned in Jerusalem over all Israel"

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## About the Author

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(1 Kings 11:42), and known for his great wisdom and works (1 Kings 4:29, 9:15-19).

With the modern rise of literary and historical biblical criticism, there has been a widespread rejection of Solomon as the author. This rejection rests mainly upon linguistic factors (vocabulary and syntax) that some scholars believe were more characteristic of a time much later than Solomon's. For example, the *New Bible Dictionary* states:

Although the writer says that he was king over Israel (1:12), and speaks as though he were Solomon, he nowhere says that he is Solomon. The style of the Heb. is later than Solomon's time. If Solomon was the author, the book underwent a later modernization of language. Otherwise a later writer may have taken up a comment on life that had been made by Solomon, 'Vanity of vanities, all is vanity,' and used this as a text to show why even a wise and wealthy king should say such a thing. We cannot tell at what date the book received its present form, since there are no clear historical allusions in it. About 200 BC is commonly suggested.<sup>2</sup>

On the other hand, other scholars reject the notion that it is even possible to date Ecclesiastes based on its language. For example, James Smith states,

The fact is that the text of Ecclesiastes fits into no known period in the history of the Hebrew language. (1) It is quite dissimilar to the Hebrew of the acknowledged postexilic books (Malachi, Nehemiah, Esther). If Ecclesiastes came from this period, as some conservative scholars argue, how can its language be so dissimilar? (2) The language of Ecclesiastes does not match up with Daniel or Zechariah 9-14 which the radical critics assign to the intertestamental period (mid 2nd cent BC). (3) The Hebrew of Ecclesiastes cannot be matched up with the sectarian documents of the Qumran community (4) nor the still later rabbinic writings ... At present there is no sure foundation upon

which to date this book on linguistic grounds.<sup>3</sup>

There is also controversy regarding the meaning of Ecclesiastes. The *Catholic Encyclopedia* considers it to be an inspired text but with some hyperbolic and paradoxical turns:

In order to reconcile the apparently conflicting statements in the same book or what seem contradictions of manifest truths of the religious or moral order, ancient commentators assumed that Qoheleth expresses varying views in the form of a dialogue. Many modern commentators, on the other hand, have sought to remove these discrepancies by omitting parts of the text, in this way to obtain a harmonious collection of maxims, or even affirmed that the author had no clear ideas, and, e.g., was not convinced of the spirituality and immortality of the soul. But, apart from the fact that we cannot admit erroneous or varying views of life and faith in an inspired writer, we regard frequent alterations in the text or the proposed form of a dialogue as poor makeshifts. It suffices, in my opinion, to explain certain hyperbolic and somewhat paradoxical turns as results of the bold style and the tragic vein of the writer.<sup>4</sup>

On the other hand, Lawrence Richards says that Ecclesiastes is not an inspired text and is frequently wrong:

Ecclesiastes is not a word from God, but a word from one of history's wisest men. His conclusions are eminently reasonable, but are frequently wrong! Thus such sayings as "the dead know nothing: they have no further reward," is an appropriate deduction from what man can observe. But it is not true, as other passages of Scripture which are revelation, make clear. If we read this book as an accurate portrayal of the best reasoning of which man is capable, we will sense the emptiness in human beings that God is eager to fill with His love. We will better under-

stand our unsaved neighbors and become more sensitive to their needs.<sup>5</sup>

Although a few scholars do perceive logical structure within Ecclesiastes,<sup>6</sup> many scholars have been unable to detect any meaningful order, as Smith comments:

Unable to find clearly marked units arranged in a meaningful order, most commentators have opted for viewing the book as a miscellaneous collection of proverbs. They view the book as more of a notebook containing random and disjointed notes, rather than a carefully crafted essay. The book is said to have a unity of style, topic, and theme, but not a logical progression of thought.<sup>7</sup>

Consequently, there is no consensus among modern scholars regarding the author, date, meaning, and structure of Ecclesiastes.

Although Solomon may not have been the actual author, the contents of the book indicate that it is at least written from his perspective. The Preacher, like Israel's third king, is a man of great wisdom who has studied the meaning of life. As we shall show, the Preacher does present his conclusions to his readers in a carefully crafted essay.

### Technique of Integration for the Sixth Ray

Teachings on the seven rays are contained in both the ancient Hindu *Rig Veda* and modern Theosophy.<sup>8</sup> 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.<sup>9</sup>

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.<sup>10</sup>

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.<sup>11</sup> 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."<sup>12</sup> 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."<sup>13</sup> Bailey uses the term "soul" to denote the "the inner divine voice,"<sup>14</sup> and "personality" to denote the mental, emotional, and physical bodies,<sup>15</sup> 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 written 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 Sixth Ray, called "the ray of devotion or idealism." Bailey's Technique of Integration for the Sixth Ray is as follows:

'I see a vision. It satisfies desire; it feeds and stimulates its growth. I lay my life upon the altar of desire—the seen, the sensed, that which appeals to me, the satisfaction of my need—a need for that which is material, for that which feeds

emotion, that satisfies the mind, that answers my demand for truth, for service, and my vision of the goal. It is the vision which I see, the dream I dream, the truth I hold, the active form which meets my need, that which I grasp and understand. My truth, my peace, my satisfied desire, my dream, my vision of reality, my limited ideal, my finite thought of God;—for these I struggle, fight and die.’

*Love of the truth* must always be. Desire and aspiration, reaching out for that which is material or soaring upward towards the vision of reality must ever find their satisfaction. For this men work, driving themselves and irking others. They love the truth as they interpret it; they love the vision and the dream, forgetting that the truth is limited by mind—narrow and set, one-pointed, not inclusive; forgetting that the vision touches but the outer fringe of mystery, and veils and hides reality.

*The word* goes out from soul to form: ‘Run not so straight. The path that you are on leads to the outer circle of the life of God; the line goes forward to the outer rim. Stand at the center. Look on every side. Die not for outer forms. Forget not God, Who dwells behind the vision. Love more your fellow men.’<sup>16</sup>

The purpose of this article is to demonstrate that the foregoing Technique is similar to verses in Ecclesiastes. 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.*”<sup>17</sup> 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 the soul. As a result, the personality, or what is sometimes called the “lower self,” is able to receive impressions from the soul, or “higher self.”<sup>18</sup>

What is the “vision” that is mentioned in the Technique? The first paragraph says that “it satisfies desire”; the second paragraph says that it “veils and hides reality.” *A Course in Miracles (ACIM)*, which is a modern self-study curriculum for spiritual transformation, states, “the mind makes up an image of the thing the mind desires,”<sup>19</sup> and “You need to hear the truth about yourself as frequently as possible, because your mind is so preoccupied with false self-images.”<sup>20</sup> Accordingly, the Technique’s “vision” is taken as a false self-image. Bailey also speaks of such an image:

Being created by the lower personal self and not by the soul, it is impermanent and is simply held together by the man’s lower energy. When the man begins to function as the soul this “image” he has created, through his “fancy” or his reaction to delusion, is dissipated by a supreme exertion. It has no real existence once there is nothing in the aspirant to feed it, and the realization of this enables him to free himself from its thralldom.<sup>21</sup>

An *idea* can be defined as an intuitive truth, and an *ideal* as a mental formulation of an idea. The phrases “the truth I hold” and “the truth as they interpret it” in the Technique are taken as denoting an ideal. Bailey supports this association by explaining how someone may see a “partial ideal as the whole truth,” and uses “astral” as a synonym for emotional:

When visioned and grasped in a narrow and separative manner, there is necessarily a distortion of the truth, and the disciple or aspirant inevitably pledges himself to a partial aspect of reality or of the Plan and not to the truth as far as it can be revealed or to the Plan as the Members of the Hierarchy know it. This illusion evokes in the disciple or idealist an emotional reaction which immediately feeds desire and consequently shifts off the mental plane on to the astral; a desire is thus evoked for a partial and inadequate ideal and thus the idea cannot arrive at full expression, because its exponent sees

only this partial ideal as the whole truth.<sup>22</sup>

Both the Technique and Ecclesiastes use the word “dream.” A dream is usually regarded as a series of images, ideas, emotions, and sensations that occur involuntarily in the mind during certain stages of sleep. These texts appear, however, to use this word to denote something that occurs during wakefulness. *ACIM* states, “There is no fantasy that does not contain the dream of retribution for the past,”<sup>23</sup> which equates a fantasy to a waking dream. Accordingly, “dream” is taken as a fantasy that we wish to fulfill in our waking life.

The Technique’s first paragraph treats the alignment phase with the first-person grammatical perspective, and it depicts someone who is observing his or her thoughts and feelings with detachment while engaging in self-centered activities. The outer activities are not described but instead the insights gained from detached observation are listed. Our interpretation of the first paragraph is as follows, with the actual text included as quotations:

I see that I have a self-image that satisfies my desire for importance and significance (“I see a vision. It satisfies desire”). Through my thoughts, feelings, and imagination, this self-image feeds itself and stimulates its own growth (“it feeds and stimulates its growth”). My life is based entirely on gratifying desire—for whatever is in the material and spiritual worlds that appeals to me and satisfies my needs (“I lay my life upon the altar of desire—the seen, the sensed, that which appeals to me, the satisfaction of my need”). I have a need for what gives material pleasure, feeds my pride, and

**[B]oth the Technique and Ecclesiastes prescribe receptive meditation, and both tell an aspirant to suspend certain activities that would prevent him or her from hearing the inner divine voice. In particular, the Technique says to suspend desire and aspiration for any other goal, and Ecclesiastes says to suspend sacrifices, words, and fantasies.**

satisfies the questioning of my mind (“a need for that which is material, for that which feeds emotion, that satisfies the mind”). I have a need for simple, explicit answers to my demands for truth and ways to serve (“that answers my demand for truth, for service”). Owing to these characteristics, I constructed a self-image that satisfies my needs (“my vision of the goal”). My devotion to this self-image determines the fantasies that I imagine, the ideals that I hold, the activities that meet my needs, and the viewpoints that I grasp and understand (“It is the vision which I see, the dream I dream, the truth I hold, the active form which meets my need, that which I grasp and understand”).

Ecclesiastes 2:4-10 also treats the alignment phase with the first-person perspective, and it describes the Preacher’s self-centered activities:

<sup>4</sup> I made great works; I built myself houses, I planted vineyards.

<sup>5</sup> I made for myself gardens and orchards and I planted in them all kinds of fruit trees.

<sup>6</sup> I made for myself pools of water from which to water the forest *and* make the trees bud.

<sup>7</sup> I bought menservants and maidservants and had servants born in my house. Also I had great possessions of herds and flocks, more than any who had been before me in Jerusalem.

<sup>8</sup> I also gathered for myself silver and gold and the treasure of kings and of the provinces. I got for myself men singers and women singers, and the delights of the sons of men—concubines very many.

<sup>9</sup> So I became great and increased more than all who were before me in Jerusalem. Also my wisdom remained with me *and* stood by me.

<sup>10</sup> And whatever my eyes desired I kept not from them; I withheld not my heart from any pleasure, for my heart rejoiced in all my labor, and this was my portion *and* reward for all my toil.

In these verses, the Preacher lists various ways that he gained pleasure by fulfilling his many worldly desires. Verse 2:9, however, makes an interesting assertion: “Also my wisdom remained with me *and* stood by me.” The *Message Bible*,<sup>24</sup> which is a modern idiomatic translation, renders this assertion as, “What’s more, I kept a clear head through it all.” Smith gives this explanation:

The writer reiterates (cf. 2:3) that his wisdom remained with him throughout his search for the supreme good ... The point is that he retained control of himself during his exploration. He studied philosophically the effects and nature of the pleasures of which he partook. He kept always in mind the object of his pursuit. What Koheleth calls “wisdom” here is not that wisdom which comes from above, but an earthly prudence and self-restraint (2:9).<sup>25</sup>

We take verse 2:9 to mean that the Preacher was observing himself in a detached way while he was satisfying his desires, thereby enabling him to learn about himself. Bailey gives similar instruction: “the task of the disciple is to become consciously aware—like a detached onlooking Observer—of these energies and their expressing qualities as they function within himself.”<sup>26</sup> The apostle Paul, in 2 Corinthians 13:5, also gives similar instruction: “Examine *and* test *and* evaluate your own selves to see whether you are holding to your faith *and* showing the proper fruits of it.” Thus, the kind of alignment that Ecclesiastes indicates is observation of one’s self-centered activities from a detached vantage point.

In summary, both the Technique and Ecclesiastes begin by describing the pursuit of

pleasure from a first-person perspective, and both indicate detached or objective observation of that pursuit. The Technique does not describe the outer activities but instead depicts the sequence of insights that are gained from detached observation of one’s self. On the other hand, Ecclesiastes describes the outer activities of the Preacher but not his sequence of insights. Thus, the Technique and Ecclesiastes provide complementary treatments. Aspirants engaged in detached or objective observation of themselves have increased their alignment with their soul, because, in Bailey’s words, “the soul of each trains the personality in true observation.”<sup>27</sup>

### 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.”<sup>28</sup> 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 devotion or idealism, 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.

The Technique’s last sentence in its first paragraph treats the crisis phase with the first-person perspective. This sentence appears to omit part of the argument, so the following interpretation infers the missing part from the given text, which is provided as quotations:

I am pursuing a form of pride: “*My* truth, *my* peace, *my* satisfied desire, *my* dream, *my* vision of reality, *my* limited ideal, *my* finite thought of God.” Moreover, my pursuit of pride brings about selfishness, exclusiveness, and fanaticism (“for these I struggle, fight and die”), but these traits are the direct opposite of what I sense is my potential. Thus, I recognize the futility of my efforts, because I see that those efforts cannot bring me to my sensed potential.

Bailey characterizes the Sixth Ray potential as “love and inclusiveness plus understanding,”<sup>29</sup> which supports the foregoing interpretation, and also describes the experiences of an aspirant undergoing the crisis phase:

It is a crisis which seems to leave him destitute of incentive, of motive, of sensation, of appreciation by others and of life purpose. The idea of “my truth, my master, my idea, my way” leaves him and as yet he has nothing to take its place. Being Sixth Ray, and therefore linked with the world of astral psychic life, the sixth plane, he is peculiarly sensitive to his own reactions and to the ideas of others where he and his truths are concerned. He feels a fool and considers that others are thinking him so. The crisis therefore is severe, for it has to produce a complete readjustment of the Self to the self. His fanaticism, his devotion, his furious driving of himself and others, his wasted efforts, and his lack of understanding of the point of view of others have all gone, but as yet nothing has taken their place. He is swept by futility and his world rocks under him.<sup>30</sup>

Ecclesiastes 2:11 and 2:17 also treat the crisis phase with the first-person perspective:

<sup>11</sup> Then I looked on all that my hands had done and the labor I had spent in doing it, and behold, all was vanity and a striving after the wind *and* a feeding on it, and there was no profit under the sun.

<sup>17</sup> So I hated life, because what is done under the sun was grievous to me; for all is vanity and a striving after the wind *and* a feeding on it.

The Preacher is using two apt metaphors to characterize futility: “a striving after the wind *and* a feeding on it.” No matter how hard one chases after wind, it cannot be caught; and no matter how much wind one feeds on, it cannot provide any nourishment. In these verses, “vanity” is the translation of the Hebrew word *hebel*, which literally means “breeze, breath, or vapor.” Let us examine how this word is employed elsewhere. *Hebel* can refer

to the transitory nature of things, such as in Psalm 39:5, “Truly every man at his best is merely a breath!” The same word can be used for what is false and worthless, such as in Psalm 94:11, “The Lord knows the thoughts of man, that they are vain (empty and futile—only a breath).” What did the Preacher achieve with his efforts? Verse 2:9 shows that he became prideful: “So I became great and increased more than all who were before me in Jerusalem.” Accordingly, the meaning of verses 2:11 and 2:17 can be construed as follows: the Preacher recognized the futility of his efforts, because he saw that he had been attempting to be prideful and that pride is a transitory and worthless feeling.

In summary, Bailey’s Technique and Ecclesiastes give similar treatments of the crisis phase, because both describe the conscious recognition of futility. This recognition of futility entails sufficient alignment with the soul, however, so that there is, in Bailey’s words, “an idealistic appreciation of the real spiritual values.”<sup>31</sup>

## Light

**B**ecause 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.

The phrase “*Love of the truth*” appears at the beginning of the Technique’s second paragraph. If we love something, we wish to draw near and give our attention to it, so “*Love*” connotes drawing near and giving attention. Bailey writes, “It is *truth* that counts and the associating of yourself with the highest truth you can contact.”<sup>32</sup> In the Technique, “*the truth*” is taken as the highest truth that we can contact, so it consists of, in Bailey words, “the wisdom, love and abstract idealism which are inherent in the nature of the soul.”<sup>33</sup> 1 John 5:6 makes a similar association: “And it is the [Holy] Spirit Who bears witness, because the [Holy] Spirit is the Truth.” Here, the witnessing Spirit appears

equivalent to the inner divine voice, which is a synonym for the soul, and this Spirit is said to be equivalent to “the Truth.”

Bailey says, “Hold the mind steady in the light and thereby discern the basic principles.”<sup>34</sup> The Technique’s second paragraph treats the light phase with the second-person perspective, and it depicts the basic principles that need to be discerned. Our interpretation follows with the given text provided as quotations:

To contact the wisdom, love, and abstract idealism that are inherent in the nature of the soul, you must draw near to the soul and fix your attention on it (“*Love of the truth* must always be”). Desire and aspiration, reaching out for material things or seeking to incorporate spiritual values into your image of yourself, must ever find their satisfaction, for in time you do eventually achieve what you demand (“Desire and aspiration, reaching out for that which is material or soaring upward towards the vision of reality must ever find their satisfaction.”) When pursuing either kind of goal, you are striving against other people and attempting to surpass them, so you cannot attain the inclusiveness of your sensed potential (“For this men work, driving themselves and irking others”). Moreover, when you aspire to an ideal and make it part of your self-image and fantasy, you forget that this ideal is limited by your own mental conceptions (“They love the truth as they interpret it; they love the vision and the dream, forgetting that the truth is limited by mind”). Such a limited ideal must be “narrow and set, one-pointed, not inclusive.” Such a limited self-image “touches but the outer fringe of mystery, and veils and hides reality.” Thus, keep your attention on the soul, while suspending your desire and aspiration for material things and spiritual self-images.

Bailey says, “The Sixth Ray of Devotion is consequently most powerful in this age or cycle and hence the expression in every land today of its best and its worst features, of

which the intense devotion to material things and the intense devotion to spiritual values are dramatic instances.”<sup>35</sup> The following are a pair of opposites: material things that are acquired, and spiritual values that are incorporated into the self-image. We can attain either opposite in this pair, because, in Bailey’s words, “in time all men do eventually achieve that which they demand.”<sup>36</sup> The foregoing principles tell us to contact the wisdom, love, and abstract idealism of the soul, which is the middle path between this pair of opposites. Moreover, these principles help us to stay on the middle path by telling us that the opposites in this pair provide only futile distractions.

Ecclesiastes, 5:1-3 and 7, also treats the light phase with the second-person perspective:

<sup>1</sup> Keep your foot [give your mind to what you are doing] when you go [as Jacob to sacred Bethel] to the house of God. For to draw near to hear *and* obey is better than to give the sacrifice of fools [carelessly, irreverently] too ignorant to know that they are doing evil.

<sup>2</sup> Be not rash with your mouth, and let not your heart be hasty to utter a word before God. For God is in heaven, and you are on earth; therefore let your words be few.

<sup>3</sup> For a dream comes with much business *and* painful effort, and a fool’s voice with many words.

<sup>7</sup> For in a multitude of dreams there is futility *and* worthlessness, and ruin in a flood of words. But [reverently] fear God [revere and worship Him, knowing that He is].

The “house of God,” mentioned in verse 5:1 above, could be an external house of prayer or an internal one. Bailey describes the internal house of prayer in the following way: “This the disciple must also do, gathering his forces (to use a common expression) into the highest point of his mental consciousness and holding them there in a state of absolute tension.”<sup>37</sup> An equivalent way of describing this effort is: “hold the consciousness at the highest possible point.”<sup>38</sup> Thus, our internal house

of prayer is the highest possible point of our mental consciousness.

Verse 5:7 exhorts us to “fear God.” “Fear” is a translation of a word that could also mean revere, and the expression “fear of the Lord” often denotes reverence that evokes, or summons, illumination from God. For example, Proverbs 15:33 says, “The reverent *and* worshipful fear of the Lord brings instruction in Wisdom”; Psalms 25:12-14 states, “Who is the man who reverently fears *and* worships the Lord? Him shall He teach in the way that he should choose ... The secret [of the sweet, satisfying companionship] of the Lord have they who fear (revere and worship) Him, and He will show them His covenant *and* reveal to them its [deep, inner] meaning”; and Malachi 4:2 states, “But unto you who revere *and* worshipfully fear My name shall the Sun of Righteousness arise with healing in His wings.”

How can we fear, or revere, God in such a way that we do evoke illumination from God? Verse 5:1 says that offering sacrifices is foolish, perhaps because they are attempts to manipulate or bargain with God. Verse 5:3 says that speaking many words is also foolish, perhaps because they are attempts to tell the infinitely wise God what to do. Verse 5:7 says that having fantasies is worthless, perhaps because they are attempts to have God fulfill our own plans. Thus, we need to suspend our sacrifices, words, and fantasies, because they are futile activities that prevent us from hearing God’s plan for us. In addition, verse 5:1 tells us “to draw near to hear *and* obey.” Accordingly, Ecclesiastes prescribes the receptive approach to prayer or meditation.

In summary, both the Technique and Ecclesiastes prescribe receptive meditation, and both

tell an aspirant to suspend certain activities that would prevent him or her from hearing the inner divine voice. In particular, the Technique says to suspend desire and aspiration for any other goal, and Ecclesiastes says

**Thus, both the Technique and Ecclesiastes tell us to gain breadth of vision by understanding both sides of a controversial issue. Moreover, both texts indicate that illumination is needed for this step, because we are told to either “stand at the center” or be “a person who fears God.”**

to suspend sacrifices, words, and fantasies. Bailey explains, “Let him stand still at the center, fixing his eyes on the soul and ceasing activity for a brief period of time until the light breaks in.”<sup>39</sup> In this quotation, we take “center” to be the internal house of prayer mentioned previously, so it is the highest point of mental consciousness. Accordingly, an aspirant’s effort during the light phase is to have brief periods of receptive meditation, during each of which he or she holds the highest

possible point of mental consciousness, focuses attention on the soul, and suspends other psychological activities.

## Revelation

Through their devotion to the soul, or inner divine voice, 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.

In 1 Kings 19:12, God speaks to Elijah through his intuition, described as “a still, small voice.” Bailey makes a similar point by mentioning “the intuitions which are sent to you from your soul.”<sup>40</sup> “*The word*” at the beginning of the Technique’s third paragraph is taken as an intuition, because it is said to go forth from the soul. Bailey speaks of “the personality or form,”<sup>41</sup> which shows that these two terms are synonyms. Consequently, this paragraph depicts the revelation phase as consisting of a series of steps, each of which is revealed by an intuition that goes out from the soul to the personality (“*The word* goes

out from soul to form”). As shown next, Ecclesiastes contains the same steps in the same order, except they are presented as aphorisms from the Preacher. These steps are written with the second-person perspective in both the Technique and Ecclesiastes.

### Give up narrow and fixed ideals

The first step is to give up narrow and fixed ideals, and it is treated in the Technique as follows. Dissociate yourself from your ideals that were depicted earlier as “narrow and set, one-pointed, not inclusive” (“Run not so straight”). Adherence to such ideals leads to being involved with outer forms without any awareness of inner truth (“The path that you are on leads to the outer circle of the life of God”), and brings about hypocrisy, pretentiousness, and fanaticism (“the line goes forward to the outer rim”).

Bailey comments on this first step:

It will be apparent, therefore, that the Sixth Ray disciple has first of all to achieve the arduous task of dissociating himself from his vision, from his adored truth, from his loved ideals, from his painted picture of himself as the devoted follower and disciple, following his Master unto death, if need be; forcing himself (from very love of form) and forcing all his fellowmen to dedicate themselves to that which he sees.<sup>42</sup>

Ecclesiastes also treats the first step in verses 7:15-17:

<sup>15</sup> I have seen everything in the days of my vanity (my emptiness, falsity, vain-glory, and futility): there is a righteous man who perishes in his righteousness, and there is a wicked man who prolongs his life in [spite of] his evildoing.

<sup>16</sup> Be not [morbidly exacting and externally] righteous overmuch, neither strive to make yourself [pretentiously appear] overwise—why should you [get puffed up and] destroy yourself [with presumptuous self-sufficiency]?

<sup>17</sup> [Although all have sinned] be not wicked overmuch *or* willfully, neither be

foolish—why should you die before your time?

This amplified translation may be unclear, so let us examine how these three verses are rendered by the idiomatic translation in the *Message Bible*:

<sup>15</sup> I’ve seen it all in my brief and pointless life—here a good person cut down in the middle of doing good, there a bad person living a long life of sheer evil.

<sup>16</sup> So don’t knock yourself out being good, and don’t go overboard being wise. Believe me, you won’t get anything out of it.

<sup>17</sup> But don’t press your luck by being bad, either. And don’t be reckless. Why die needlessly?

Accordingly, we are told to give up our narrow and fixed ideals of conduct, whether they are righteous (or good) ideals, wicked (or bad) ideals, wise ideals, or foolish (or reckless) ideals. All such ideals have the same effect, because they embody past decisions that keep us from hearing and obeying the soul in the present moment.

In the light phase, both the Technique and Ecclesiastes tell us to suspend our psychological activities—such as desire, aspiration, sacrifices, words, and fantasies—during our formal periods of meditation, because those activities prevent us from hearing and obeying the soul. In the revelation phase, both texts tell us to give up our narrow and fixed ideals, because those ideals prevent us from being guided by the soul during the rest of the day.

### Give up partisanship

The second step is to give up partisanship, and is treated by the Technique in the following way. While holding the highest possible point of mental consciousness and being receptive to intuitions from the soul (“Stand at the center”), overcome the partisan spirit by understanding all sides of an issue (“Look on every side”). Here, the standing position indicates spiritual alignment, as in Romans 5:2, “this grace (state of God’s favor) in which we [firmly and safely] stand.”

Bailey describes someone who has taken this step:

The Sixth Ray aspirant ... learns breadth of vision and a right sense of proportion. These two qualities he always lacks until the time comes when he can take his stand and there align himself with all visions, all forms of truth, all dreams of reality ... He welcomes then all visions, if they serve to lift and comfort his brothers; he welcomes all truths, if they are the agents of revelation to other minds; he welcomes all dreams if they can act as incentives to his fellow men. He shares in them all, yet retains his poised position at the center."<sup>43</sup>

Giving up partisanship is also described in Ecclesiastes 7:18:

<sup>18</sup> It is good that you should take hold of this and from that withdraw not your hand; for he who [reverently] fears *and* worships God will come forth from them all.

The *Message Bible* provides this idiomatic translation:

<sup>18</sup> It's best to stay in touch with both sides of an issue. A person who fears God deals responsibly with all of reality, not just a piece of it.

Thus, both the Technique and Ecclesiastes tell us to gain breadth of vision by understanding both sides of a controversial issue. Moreover, both texts indicate that illumination is needed for this step, because we are told to either "stand at the center" or be "a person who fears God." Our false concepts, or illusions, about the conflicting sides are dispelled by the soul's illumination, because, in Bailey's words, "It is the soul itself which dispels illusion, through the use of the faculty of the intuition."<sup>44</sup>

### **Give up attachment to form**

The third step is to give up attachment to form, for which the Technique provides this instruction: Cease being enthralled with external conditions, such as a cause, teacher,

creed, person, duty, or responsibility ("Die not for outer forms"). Bailey comments, "The problem, therefore, of the Sixth Ray aspirant is to divorce himself from the thrall-dom of form (though not from form) and to stand quietly at the center."<sup>45</sup>

Ecclesiastes gives similar instruction in verses 11:9-10:

<sup>9</sup> Rejoice, O young man, in your adolescence, and let your heart cheer you in the days of your [full-grown] youth. And walk in the ways of your heart and in the sight of your eyes, but know that for all these things God will bring you into judgment.

<sup>10</sup> Therefore remove [the lusts that end in] sorrow *and* vexation from your heart *and* mind and put away evil from your body, for youth and the dawn of life are vanity [transitory, idle, empty, and devoid of truth].

Verse 11:9 says to enjoy your physical strength, vigor, and abilities while you are young but then states, "for all these things God will bring you into judgment." Our interpretation of the latter phrase is: for being enthralled with physical form, God's laws will bring you into suffering. Bailey supports this interpretation by writing:

There are certain immutable laws governing the universe; man becomes progressively aware of these as he evolves. These laws are expressions of the will of God.<sup>46</sup>

Pain comes from form-attachment.<sup>47</sup>

Verse 11:10 mentions "heart," "mind," and "body," indicating that they are different parts of the personality. In biblical usage, "heart" often denotes the emotional body, because it can be glad (Judges 18:20), grieved (1 Samuel 1:8), or anxious (1 Samuel 4:13). "Body" denotes the physical body, because the original Hebrew word is sometimes translated as "flesh" in this verse, such as in the King James Version. Smith comments on the meaning of the word "evil" in this verse:

In order to enjoy life the youth must ... “put away” evil from his “flesh.” The ancient versions translate the word in such a way as to indicate that it is moral evil which is in view here. In his enjoyment of life the youth must not defile his body with carnal sins which bring decay and sickness, and which arouse God’s anger.<sup>48</sup>

In theosophical terminology, this “evil” might denote what is called “maya,” which occurs when a glamour or emotional distortion is intensified by the etheric energy of the physical body.<sup>49</sup> Bailey supports this interpretation by writing, “Maya is the conditioning factor on etheric levels, and must be evaded and overcome by the probationary disciple as he ‘escapes’ from the thralldom of the physical plane.”<sup>50</sup>

Accordingly, verses 11:9-10 have this interpretation: Enjoy your physical strength, vigor, and abilities while you are young, but know that God’s laws will bring you into suffering for being enthralled with physical form; therefore remove the form-attachments that end in sorrow and vexation from your mental and emotional bodies and put away maya from your physical body, for the attributes of youth are transitory.

### **Remember God**

The fourth step is to remember God. The Technique gives this account: Continually remember the presence of God, which lies behind your mental image of God (“Forget not God, Who dwells behind the vision”). This distinction between the actual presence and its mental image indicates that the effort here is to be a “knower” of the presence rather than a “seer” of it, as Bailey explains:

Duality is visioned by the seer. He sees the Presence. He sees, and seeing knows that he exists and likewise that which is seen. The knower blends the two in one. He sees the Presence as himself. He merges with its light.<sup>51</sup>

Ecclesiastes 12:1 and 12:6 give a similar account:

<sup>1</sup> Remember [earnestly] also your Creator [that you are not your own, but His property now] in the days of your youth, before the evil days come or the years draw near when you will say [of physical pleasures], I have no enjoyment in them.

<sup>6</sup> [Remember your Creator earnestly now] before the silver cord [of life] is snapped apart, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern [and the whole circulatory system of the blood ceases to function].

In particular, verse 12:1 tells us to remember God earnestly while we are still young, and verse 12:6 tells us to remember God earnestly before we die. Bailey provides clues that can help decipher the esoteric symbols in the last verse:

The Sutratma is that magnetic link, spoken of in the Christian Bible as the “silver cord,” that thread of living light.<sup>52</sup>

The “thread of life” is anchored in the heart. The life principle is there to be found, and from that station it pervades the entire physical body through the medium of the blood stream, for “the blood is the life.”<sup>53</sup>

The etheric body has been described as a network, permeated with fire, or as a web, animated with golden light. It is spoken of in the Bible as the “golden bowl.”<sup>54</sup>

Death ... is brought about ... by the severing of the physical from the subtler body on the inner planes, through the shattering of the web.<sup>55</sup>

Thus, verse 12:6 can be interpreted in this way: Remember God earnestly before your cord of life is snapped apart, or your etheric web is shattered, or your stream of life ceases to flow into your heart chakra, or your whole circulatory system of blood ceases to function.

This step is sometimes called “practicing the presence of God,”<sup>56</sup> for which Bailey gives the following instructions to one of her students:

The time comes now in your life wherein you must conform to the ancient rule and become the sannyasin, the detached follower of the Way. You are now in the world but are not of the world; you must now dwell in that high and secret place where divinity is ever sensed. Some call this the practice of the Presence of God; others regard it as walking in the light of the soul; still others term it the conscious treading of the Path. It matters not the name.<sup>57</sup>

According to the above quotation, practicing the presence of God is equivalent to “walking in the light of the soul,” which means being continually guided by the soul.

## Integration

*I*ntegration is the fifth and final phase, and refers to uniting personality with soul so that they act in unison and function as a single organism. This internal integration is reflected outwardly as greater integration with the rest of humanity.

The Technique covers this phase with its final sentence: “Love more your fellow men.” Bailey comments, “The Sixth Ray aspirant ... learns to express that inclusive love which is his major requirement and to let go the narrow, one-pointed attitude which he has hitherto regarded as love.”<sup>58</sup> She also instructs one of her students: “You have, therefore, to transmute your Sixth Ray devotional and fanatical tendencies into spiritual love.”<sup>59</sup> These two comments show that “inclusive love” is synonymous with “spiritual love,” and indicate that the expression of such love is the Technique’s major objective.

Ecclesiastes depicts the expression of spiritual love in a metaphorical way in verses 11:1-2:

<sup>1</sup> Cast your bread upon the waters, for you will find it after many days.

<sup>2</sup> Give a portion to seven, yes, even [divide it] to eight, for you know not what evil may come upon the earth.

Smith explains these metaphors:

“Cast your bread upon the waters” ... Who in their right mind would hurl cakes of bread into a stream of water? This seems to be a metaphor for engaging in thankless toil. The proverb then urges the wise person to do good without hope of return. “You shall find it after many days.” This is not to be the motive for the good deeds, but it will in the course of time be the result (11:1). The metaphor of bread on water is now dropped, and the advice is put in plain language: “Give a portion to seven, and also to eight,” i.e., give a portion of your bread to any number of those who might need it. Koheleth is recommending unlimited benevolence. The X + 1 formula is common in Proverbs, and is a way of indicating an indefinite number.<sup>60</sup>

Let us examine how these verses are translated by the *Message Bible*:

<sup>1</sup> Be generous: Invest in acts of charity. Charity yields high returns.

<sup>2</sup> Don’t hoard your goods; spread them around. Be a blessing to others. This could be your last night.

By combining Smith’s analytical explanation with the *Message Bible*’s idiomatic translation, we can see that the Preacher is telling the aspirants to perform acts of charity to everyone who needs assistance, but without the motive of receiving a return from them. In other words, he is telling the aspirants to express spiritual love by sharing what they have with other people.

The verses in Ecclesiastes appear in the same order as the corresponding sentences in the Technique but with one exception: the expression of spiritual love in verses 11:1-2, which is associated with the Technique’s integration phase, appears before verses 11:9-10, 12:1, and 12:6, which represent the final two steps in the revelation phase. If this order of verses in Ecclesiastes is their temporal sequence, then the expression of spiritual love actually begins midway into the revelation phase. On the other hand, the wording for the Technique’s integration phase is

“Love more your fellow men,” which indicates that the aspirants already express a lesser form of love during the revelation phase but need to express a higher form during the integration phase. If the accounts of Ecclesiastes and the Technique are both correct, the expression of spiritual love begins midway into the revelation phase and then continues in a higher form during the integration phase.

Joel Goldsmith (1892-1964), a contemporary Christian mystical writer, gives a similar account of spiritual love, because he states, “Spiritual love takes two forms or aspects.”<sup>61</sup> He describes its lesser form:

Without trying to make a parasite of our neighbor, we still have opportunities to ... temporarily supply someone with food, clothing, or housing. We can provide forms of human good, not by undertaking to live people’s lives for them, to control them, but by those spiritual Graces that inform us of some temporary need. We have the Grace to share and then go on about our business without any sense that we did it—because we didn’t. It is God’s Grace that meets one’s sufficiency.<sup>62</sup>

The above quotation alludes to 2 Corinthians 9:8: “And God is able to make all grace (every favor and earthly blessing) come to you in abundance, so that you may always *and* under all circumstances *and* whatever the need be self-sufficient [possessing enough to require no aid or support and furnished in abundance for every good work and charitable donation].” Goldsmith also describes the higher form of spiritual love:

You love your neighbor as yourself ... through the realization of “Thank you, Father! At least I know that God Is individual Being. God Is the Being of this individual—the Life, the Mind, the Soul.” That is the highest form of love, the loving of your neighbor as yourself.<sup>63</sup>

The above quotation alludes to Mark 12:31: “You shall love your neighbor as yourself.” Thus, the accounts of the Technique, Ecclesi-

astes, and Goldsmith appear to be consistent with each other.

Our conclusion is that spiritual love is expressed in two forms. After the second step in the revelation phase, the aspirants are an instrument of grace or the soul, which tells them when to share their material resources with anyone needing assistance, because they learned to follow the soul during the first step and gave up partisanship during the second step. During the integration phase, they recognize the presence of God within other people, which they do by sharing the realization that they gained during the final step of the revelation phase.

## Conclusions

As shown by the foregoing demonstration, Ecclesiastes and Bailey’s Technique of Integration for the Sixth Ray have similar passages that are written with the same grammatical perspective. Ecclesiastes is clarified, because we can see how its verses—in their given order—embody a coherent technique. The Technique is also clarified, because we can see how its symbolic statements can be expressed in a more comprehensible way and be applied.

In Ecclesiastes 12:10-11, the Preacher indicates that his book is inspired:

<sup>10</sup> The Preacher sought acceptable words, even to write down rightly words of truth *or* correct sentiment.

<sup>11</sup> The words of the wise are like prodding goads, and firmly fixed [in the mind] like nails are the collected sayings which are given [as proceeding] from one Shepherd.

Here, “one Shepherd” refers to God and alludes to Psalm 80:1, which states, “Give ear, O Shepherd of Israel, You Who lead Joseph like a flock.”

There is additional evidence that Ecclesiastes is inspired. Josephus (37-100 CE) was a first-century Jewish historian who recorded first-century Jewish history. His book *Against Apion* delineated the books that first-century

Jews viewed as being in the Jewish Scriptures:

For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another [as the Greeks have,] but only twenty-two books, which contain the records of all the past times, which are justly believed to be divine. And of them five belong to Moses, which contain his laws, and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years. But as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life.<sup>64</sup>

Smith infers from the foregoing quotation that Ecclesiastes was part of the Bible used by Jesus and the apostles:

Ecclesiastes was clearly one of the four “books of hymns to God and precepts for the conduct of human life” which were part of the Scriptures employed by Josephus (*Against Apion* 1.8). Josephus’ Bible was no doubt the same Bible employed by Jesus and the apostles.<sup>65</sup>

The apostle Paul states, in 2 Timothy 3:16, that every scripture is inspired:

<sup>16</sup> Every Scripture is God-breathed (given by His inspiration) and profitable for instruction, for reproof *and* conviction of sin, for correction of error *and* discipline in obedience, [and] for training in righteousness (in holy living, in conformity to God’s will in thought, purpose, and action).

In summary, our evidence for Ecclesiastes being inspired is the following: its author claims that it is inspired; the apostle Paul states that every scripture is inspired, and Ecclesiastes was part of the scriptures used by Jesus and the apostles, because it was included by Josephus in his list of scriptures.

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 recorded methods of psychological or spiritual integration that are thought to be inspired. The foregoing demonstration, which shows that the Sixth Ray technique is similar to verses in Ecclesiastes, supports this hypothesis, because of the preceding evidence that Ecclesiastes is inspired.

Previous articles show that the *Second Epistle of Peter* is similar to the Second Ray technique,<sup>66</sup> the *Tao Te Ching* is similar to the fourth-ray technique,<sup>67</sup> chapter 10 of the *Revelation of St. John* is similar to the Third Ray technique and the *Myth of Isis and Osiris* is similar to the Fifth Ray technique.<sup>68</sup> 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.

<sup>1</sup> *Amplified Bible* (Grand Rapids, MI: Zondervan Publishing House, 1987).

<sup>2</sup> *New Bible Dictionary* (third edition; Downers Grove, IL: InterVarsity Press, 1996), 288.

<sup>3</sup> James E. Smith, *The Wisdom Literature and Psalms* (Joplin, MO: College Press Publishing Company, 1996), 695.

<sup>4</sup> *Catholic Encyclopedia*, Vol. 5 (New York: Robert Appleton Company, 1909), 245.

<sup>5</sup> Lawrence O. Richards, *The Bible Reader’s Companion* (Wheaton: Victor Books, 1991), 395.

<sup>6</sup> For a survey of various attempts to find structure in Ecclesiastes, see Addison G. Wright, “The Riddle of the Sphinx: The Structure of the Book of Qoheleth,” *Catholic Biblical Quarterly*, vol. 30 (1968), 313–334.

<sup>7</sup> Smith, *The Wisdom Literature and Psalms*, 699.

<sup>8</sup> Zachary F. Lansdowne, “Vedic Teachings on the Seven Rays,” *Esoteric Quarterly*, Spring 2010.

<sup>9</sup> Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 316.

- 10 Ibid., 61.
- 11 Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 345-378.
- 12 Ibid., 346-347, 378.
- 13 Ibid., 351.
- 14 Ibid., 491-492.
- 15 Bailey, *Esoteric Psychology*, vol. I, 339.
- 16 Bailey, *Esoteric Psychology*, vol. II, 371-372.
- 17 Ibid., 347.
- 18 Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 48.
- 19 *A Course in Miracles (ACIM)* (second edition; Glen Ellen, CA: Foundation for Inner Peace, 1992), vol. II, 464.
- 20 Ibid., 114.
- 21 Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 20-21.
- 22 Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 131.
- 23 *ACIM*, vol. I, 348.
- 24 Eugene H. Peterson, *The Message: The Bible in Contemporary Language* (Colorado Springs, CO: Navpress, 2002).
- 25 Smith, *The Wisdom Literature and Psalms*, 719.
- 26 Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 414.
- 27 Bailey, *Esoteric Psychology*, vol. I, 117.
- 28 Ibid., 42.
- 29 Bailey, *Esoteric Psychology*, vol. II, 375.
- 30 Ibid., 373-374.
- 31 Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 629.
- 32 Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 240.
- 33 Bailey, *Esoteric Psychology*, vol. II, 440.
- 34 Bailey, *Discipleship in the New Age*, vol. I, 500.
- 35 Bailey, *Esoteric Astrology*, 218.
- 36 Bailey, *Esoteric Psychology*, vol. II, 157.
- 37 Bailey, *The Rays and the Initiations*, 487.
- 38 Ibid.
- 39 Bailey, *Esoteric Psychology*, vol. II, 374.
- 40 Bailey, *Discipleship in the New Age*, vol. I, 476.
- 41 Bailey, *Esoteric Astrology*, 187.
- 42 Bailey, *Esoteric Psychology*, vol. II, 372.
- 43 Ibid., 373-374.
- 44 Bailey, *Glamour*, 83.
- 45 Bailey, *Esoteric Psychology*, vol. II, 373.
- 46 Alice A. Bailey, *The Unfinished Autobiography* (1951; reprint; New York: Lucis Publishing Company, 1987), 295.
- 47 Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 648.
- 48 Smith, *The Wisdom Literature and Psalms*, 806.
- 49 Bailey, *Glamour*, 26.
- 50 Bailey, *The Rays and the Initiations*, 181.
- 51 Bailey, *Discipleship in the New Age*, vol. I, 389.
- 52 Bailey, *The Light of the Soul*, 59.
- 53 Bailey, *Esoteric Psychology*, vol. II, 62.
- 54 Bailey, *A Treatise on Cosmic Fire*, 79.
- 55 Ibid., 129-130.
- 56 Brother Lawrence, *The Practice of the Presence of God* (1692; reprint; Grand Rapids, MI: Fleming H. Revell Company, 1989).
- 57 Bailey, *Discipleship in the New Age*, vol. I, 454-455.
- 58 Bailey, *Esoteric Psychology*, vol. II, 373-374.
- 59 Bailey, *Discipleship in the New Age*, vol. I, 258.
- 60 Smith, *The Wisdom Literature and Psalms*, 798.
- 61 Joel S. Goldsmith, *Spiritual Power of Truth* (Camarillo, CA: DeVorss, 1998), 100.
- 62 Ibid., 101.
- 63 Ibid., 100.
- 64 Josephus, *Against Apion* 1.8; William Whiston, *The Works of Josephus*, vol. IV (New York: Oakley, Mason, 1869), 363.
- 65 Smith, *The Wisdom Literature and Psalms*, 697.
- 66 Zachary F. Lansdowne, "Second Epistle of Peter compared to Bailey's Technique of Integration for the Second Ray," *Esoteric Quarterly*, Spring 2011.
- 67 Zachary F. Lansdowne, "Tao Te Ching compared to Bailey's Technique of Integration for the Fourth Ray," *Esoteric Quarterly*, Winter 2010.
- 68 Zachary F. Lansdowne, "Use of Ancient Texts to Test Hypotheses on the Seven Rays," *Esoteric Quarterly*, Summer 2010.