

BOOKS BY ALICE A. BAILEY

Initiation, Human and Solar (1922)
Letters on Occult Meditation (1922)
The Consciousness of the Atom (1922)
A Treatise on Cosmic Fire (1925)
The Light of the Soul (1927)
The Soul and Its Mechanism (1930)
From Intellect to Intuition (1932)
A Treatise on White Magic (1934)
From Bethlehem to Calvary (1937)
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The Unfinished Autobiography

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Autobiography

church said to me once, "Don't ever tell me that a person is divorced because what I do not know hurts nobody, but if I know then I shall have to refuse communion." No comment.

We are on our way towards the solution of the sex problem. What it will be I do not know, but I trust in the inherent soundness of humanity and the unfolding purpose of God. Maybe the solution will come through right education in our schools and the right attitude of the parents in the world towards their adolescent boys and girls. The present attitude is based on fear, ignorance and reticence. The time must come when educators and parents talk out the facts of life and the regulation of the sexes openly and directly with the young people, and I see that time most rapidly approaching. The young people are very sound but their ignorance frequently gets them into difficulties. If they know the facts—the brutal, unadorned facts—they will know what to do. All this silly talk about little flowers and seed-pods and babies coming via the stork and similar approaches to the sex problem, and they are many, are an insult to the human intelligence and our young people are most highly intelligent.

Personally, I would like to see every boy and girl at the age of adolescence taken to an understanding physician and told the bald facts. I would like to have engendered in the younger generation a respect for their function as the coming parents for the next generation and I would like to have the mother and father of today (and here I am generalizing) leave the young people more free to work out their own problems. My experience has been that they can be trusted when they know. The average boy and girl are not naturally degenerate and are not going to take risks when they know the risks exist. I would like to have the sex problem approached by the physician as he talks to the boys and

girls as they are brought to him from the angle of parenthood, from the point of view of the dangers of promiscuity plus a warning as to **homosexuality**, which is one of the greatest menaces confronting the boys and girls today. Given the facts and given a clear picture, as a general rule we can trust our young people but, candidly, I do not trust the parents largely because they are full of fear and do not trust their children.

All this is in the nature of a preliminary canter because during the next few years I naturally had to face the boy and girl problem. I have three most attractive daughters and the boys began to gather around so that it was not only people, people, people all the time in my office but it was boy, boy, boy all the time in my home and it was there I learned to understand and like both groups. I respect, like and trust the younger generation.

About this time we moved from Ridgefield Park to Stamford, Conn. A friend of ours, Mr. Graham Phelps-Stokes, had a vacant house on Long Island Sound and he let us have it rent free for several years. It was a much larger and nicer house than the one in Ridgefield Park and personally I loved it. I shall always remember the mornings there. Upstairs there was a wing of the house which consisted of one large room over the maid's quarters downstairs. There were windows on three sides of this room and there I lived and worked. Craigie was with us and although there was an awful lot of housework to be done the girls were getting older and were much more helpful in the house. Foster and I used to commute to New York most days of the week as Craigie was there to look after the girls. They were all in their 'teens and extraordinarily good looking and we found it quite impossible to put them into a public school. The population of Stamford at that time was largely foreign and three beautiful blond girls were

they do at different hours of the day. So we were going to stroll about and sit in little cafes under the awnings and drink coffee and just sit and watch the people and listen and talk. So that is what we did whilst she went off in different directions. I never took the girls to see galleries to gaze at statues, talk about churches or do the everyday things which the average tourist does. We drifted about the streets. We looked into gardens. We would take a walk to the suburbs. At the end of a few days the girls had absorbed an enormous amount of knowledge of the town and its surroundings, its occupants and its history. We never bought souvenirs, but we took photographs, bought picture postcards and found out that foreign people were very like ourselves.

From Antwerp we went to Locarno, Switzerland, which was as far as we could go by train and there Olga met us and took us to her lovely villa where we stayed for a number of weeks. This train trip was a marvelous thing to the girls but an exhausting journey for me. We went on the "Blue train" through the Simplon and across the Cinto valley.

It is quite hopeless to attempt to describe the beauty of the Italian lakes. To my mind Lake Maggiore on the shores of which Olga's villa is found, is one of the most beautiful and it is one of the largest in Italy. Part of the lake is in Swiss territory in the canton of Ticino but most of it is in Italy. The lake is so blue, the little villages are so picturesque, perched as they are on the sides of the hills reaching down into the water. I know nothing more beautiful to look at than the view from Ronco looking up and down the lake. It is useless for me to write about it for I have not got the words, but the beauty of it none of us will ever forget. Such are the things one pictures to oneself in moments of fatigue and disillusionment, and yet behind all this beauty were corruption and very ancient evil.

The district had been at one time the center of the Black Mass in Central Europe and evidences of this could be found on the country roads. The little villages around had been largely deserted by their inhabitants owing to economic conditions and had been purchased by groups from Germany and France whose aims and ideas were anything but nice or clean. The few years preceding the war, particularly in Germany, were peculiarly nasty. All kinds of vices and evil were cultivated and a lot of those who practiced these undesirable modes of life hied themselves to the Italian lakes during the summer. Some day the place will be cleaned up and real spiritual work will go forward. One of the things we had to contend with was the spirit of evil which permeated the place and the peculiarly decadent and objectionable people who lived on the shore of the lake.

As soon as I found the kind of place it was, and that in spite of all its beauty there lurked much evil, I simply sat down and told the girls all about it. I was determined that they should not be so innocent that they would get into danger and I pointed out the types of people on the roads who were plainly the undesirable kind. I did not dress up the information in beautiful language. I told them baldly and straight just what it was all about, including its degeneracy and its **homosexuality**, so that they passed unscathed through a great deal which might have damaged them. You see, there were no secrets withheld, there were no peculiar sins and unholy performances that I had not told them had existed. I pointed out to them the type of people who indulged in these kinds of things and they were so blatantly obvious that the girls knew that it must be so. I have never believed in keeping young people free from the knowledge of that which is undesirable.

I have allowed them to read what they liked, provided that if it was a book that I felt was pure dirt I would tell

them about it and ask them why they wanted to read it. My experience was that if you were perfectly frank and yet perfectly willing to let them read even what you yourself felt was unwise, their natural cleanness and their natural fastidiousness were full protection. We never had any reading under the bedclothes as far as I know, because they knew they could read what they liked, and that I would express myself freely. Anyway, the girls passed through three summers of Ascona and knew much that was going on and got no harm.

The first summer at Ascona we stopped with Olga in her own home but after that we occupied a small cottage overhanging the lake which she had built on her property. Close to our own home she had built a beautiful lecture hall where the meetings were held morning and afternoon. The grounds were lovely. The swimming and boating were ideal and the opportunity at first presented seemed to us Heaven sent, and to have in it the promise of wide future opportunities or expansion. The first year we were there the group was somewhat small but the last two years it steadily increased in size and I think it could be said that the work was a great success. People of all nationalities met there and we all lived together for weeks and got to know each other very well. National barriers seemed nonexistent and we all spoke the same spiritual language.

It was there for the first time that we met Dr. Robert Assagioli, who had been our representative in Italy for several years, and our contact with him and the many years of work with him constitute one of the outstanding happy factors in our lives. He was at one time a leading brain specialist in Rome and when we first knew him was regarded as an outstanding European psychologist. He is a man of rare beauty of character. He could not come into a room without his essential spiritual qualities making his presence known.

entitled to four wives, if so he choose, and in the harem and the kraal such conditions are always to be found. In the West, a man has legally one wife, but through his promiscuity and his so-called "romantic" adventures, he really has as many as an African chieftain; and today, women are little better.

I have enumerated the above conditions with no thought of criticism in my mind, but simply as a statement of fact, and in order to awaken in the average reader a realization of a world-wide condition which is probably quite different to their ordinary surmise. I write not for the specialists, but for the average intelligent student who needs a world-wide picture of existing conditions.

It is divinely true that the trend of men's thoughts and desires is towards an established monogamy, but as yet this has never been universally achieved. If one faces this issue with courage and with truth, one will be forced to the conclusion that down the ages men have never been monogamists. Women have been more so in the past than men, but are perhaps less so now, as modern knowledge is inculcating modern methods of protection from the risk and pain of childbirth. Up till now, the act of bearing children has been regarded as deterrent and as a penalty for legal or illegal sex relations. Think of the horror unfolded in those words! Women, practicing the ancient trade of promiscuity, have of course always existed, but I am referring here to women in the home.

Will you believe me if I tell you that the world situation today, where sex is concerned, is so critical and so serious that there is not a thinker to be found who can yet see the solution, or who can find--no matter how clear his brain or erudite his mind--the way out of the present impasse? The traditions of customs and of practices, with their inevitable consequences and long established tenure, serve to bewilder

the clearest minds. The physical results alone of sexual intercourse, carried on within or without the legalized marriage relation, have produced not only the world of every-day human life, but much of the disease, the insanity, the evil tendencies, and the perverted impulses which today fill our hospitals, our homes for neurotics, our sanatoriums, our prisons and our lunatic asylums.

Our young people, especially the idealistic types and the clear-thinking boys and girls, find themselves faced with a situation which defies their best efforts. They do not know what to think or what to believe. They look into, or form part of, homes which are sanctified by legal marriage, and find (on a large scale) nothing but unhappiness, legalized prostitution, ill-health, the seeking of illicit relations outside the home, neglected and unwanted children, the friction produced by wrong mating, divorce, and no answer to their many intelligent questions. They look then elsewhere, into the lives of those who have avoided the responsibility of marriage, and find naught but discontent, frequently a secret and hidden sex life, ill-health as a result of the frustration of the natural instincts, psychological conditions of the worst kind, sometimes illegitimate children, sexual perversions, and a growing tendency towards what is called homosexuality. They are overwhelmed by complete bewilderment and the failure to find an answer to their questions. They ask the worldly-minded for a solution and for help, and get no clear reply, no sound philosophy and no fundamental instruction. They may be offered sound common sense, and the injunction to avoid excesses and those conditions which would impair their health or lay on them the burden of straitened economic conditions. The moralities of the past may be pointed out to them, and they may be warned of the results which inevitably follow when the laws of nature are broken and the

physical body is prostituted to ill-regulated desire. They may have the virtues of "straight living" eulogized to them, and even the fact that they are sons of God may be emphasized to them. All this is good and right and useful. But no true solution is offered, and no light is thrown upon their problem, and their confusion remains unrelieved. They may perhaps turn to the religiously minded people and seek out the orthodox churchman. They may be told to be good; the example of the saints may be cited to them; they may find themselves deluged in a flood of puritanical injunctions, in righteous platitudes, and with unsatisfying explanations, **based often on personal prejudice and predilection.** But seldom is a clear note sounded, and seldom is it possible to do more than enunciate the great Mosaic law "Thou shalt not..." To the bulk of the young and seeking enquirers of the present generation the fact that God says thus and so or the Bible ordains this, that or the other, does not satisfy their longing to know the reason why. The hope of an ultimate heaven, where self-discipline, self-control and sexual abstinence will receive a just reward, seems too far away to offset the temptations of the outer environing world and the insistent urges arising within the man himself.

That many do withstand the "temptations of the flesh" is indeed wonderfully true. That there are men and women everywhere who pass through life clean and uncontaminated is equally and wonderfully a fact. That there are advanced souls whose life is divorced from the animal nature and whose minds control their daily acts is the glory of humanity. But many of them, living in another world of thought and interest, are not tempted as are the more animally inclined of the sons of men. There are, again, of course, those who refrain from wrong doing because they fear the results, either today in the physical body or hereafter in the other world of

penalty. But which of all these people, even the most good and saintly, can speak with real wisdom and understanding of this universal problem? Which of them can see the way out for humanity at present? Which of them understands the reason for all the distress, sin and wickedness which have grown up around the sex relation? Which of them really comprehends the true significance of the sex life, its place in the great scheme of things, and the reason for the relation between the sexes? Which of them can say with true vision what the next evolutionary step will be, whither we are going, and what will be the next development?

1. *Definitions of Sex, of Virtue and of Vice*

Cosmically speaking, sex is a short word used to express the relation existing (during manifestation) between spirit and matter, and between life and form. It is, in the last analysis, an expression of the Law of Attraction,-that basic law which underlies the entire manifestation of life in form, and which is the cause of all phenomenal appearance. Humanly or physically speaking, sex is the word used to denote the relation between men and women which results in the reproduction of the species. Speaking in terms of modern usage as it is found among the unthinking and the average, sex is a word which denotes the alluring satisfaction of the animal impulses at any cost and with no rhythmic regulation. Sex is essentially an expression of duality, and of the separation of a unity into two aspects or halves. These we can call spirit and matter, male and female, positive and negative; and they are in the nature of a stage upon the evolutionary ladder towards a final unity or **homo-sexuality** which has no relation to that perversion which is, today and inaccurately, called "**homosexuality**." This latter manifestation is rampant at this time in a mental and modern conception of the phenomenon,

but it is rare indeed to find a person who truly combines within himself the two sexes, and is,—physiologically and mentally—entirely "self-satisfying, self-sustaining and self-propagating." Down the ages, here and there, we find the true **homo-sexual** emerging as a guarantee of a distant racial and evolutionary achievement, **when the world cycle will have been run and the two separated halves will again be merged in their essential unity.** In the above phraseology I do not refer to any doctrine of twin souls, or to any perversion of reality, as ordinarily understood today. I refer to the divine Hermaphrodite, to the true androgynous man, and to the perfected human being. But the word has been distorted from its true significance and applies in nine cases out of ten (nay, in ninety-nine cases out of one hundred) to a type of mental perversion, to a distorted attitude of mind which results often in physical practices and reactions **which are—in their manifestation—so old that their very antiquity gives the lie to the idea that this attitude marks a step forward on the path of progress. It marks indeed a point of retrogression, the swinging back into an ancient rhythm, and the resumption of ancient practices.**

These perversions are ever found when a civilization is crumbling and the old order is changing into a new. Why should this be? It is due to the fact that the newer impulses pouring into the old, and the impact of the new forces upon humanity, awaken in man a desire for that which is, for him, a new and untried field of expression, and for that which is unusual and oft abnormal. Weak minds then succumb to the impulse, or strong experimenting souls fall victim to their own lower natures, and investigate in unlawful directions. You have, then, under these new energies, a definite progress forward into new and untried spiritual realms, but at the

same time, you find an experimenting in the realm of physical desire which is not for humanity the line of progress.

As the world of forms responds cyclically to the inflow of the higher energies, their effect is to stimulate all parts and aspects of the form life, and this stimulation will produce results that are bad as well as good. Evil will temporarily emerge as well as lasting righteousness. If the effect of the impact of these energies is to produce material reactions, and if man then lays the emphasis of his interest upon that which is material, then the form nature becomes dominant, and not the divine. If energy is prostituted to material ends, such as the expression of physical plane sexual relations for purely commercial objectives, then evil is the result. But it must be remembered that the same divine energy, when working in the realm of brotherly love, for instance, would produce naught but good. Let me illustrate my point in two ways, both of which account for the present orgy of sexual expression and for the widespread interest in the subject.

We live today in a period of the world's history wherein three events of major importance are taking place, mostly unrealized and unobserved by the majority of people.

The seventh Ray of Law and Order is coming into manifestation; we are transiting into a new sign of the zodiac, and the "coming of Christ" is imminent. These three great happenings are the cause of much of the present upheaval and chaos; at the same time they are responsible for the universal turning to spiritual realities which all true workers at this time recognize, and for the growth of understanding, of welfare movements and of the tendency to cooperation, of religious unity and of internationalism. **Types of energy which have hitherto been latent are now becoming potent. The consequent world reaction is, in the initial stages, material in its manifestation;** in its final stages, divine qualities

be controlled largely by the astral imaginative life far more than by the unconscious animal or the conscious desire life. They blend there with the forces of the solar plexus itself and gradually are carried up to the throat center, but always *via the heart center*. Here we find a major point of difficulty for the mystic who is rapidly coming into being and functioning activity. He becomes painfully conscious of duality, of the pull of the world and of the mystical vision, of divine possibilities and personality potencies, of love in place of desire and attraction, of divine relationship instead of human relations. But this whole subject is still interpreted in terms of duality. Sex is still imaginatively in his consciousness and is not relegated to a balanced place among the other instincts of the human nature; the result is an almost pathological interest in the symbolism of sex and what might be called a spiritualized sex life. This tendency is amply exemplified in the writings and experiences of many of the mystics of the middle ages. We find such expressions as the "bride of Christ", the "marriage in the Heavens", the picture of Christ as the "heavenly bridegroom" and many such symbols and phrases. In the Song of Solomon, you find a masculine rendition of the same basically sexual approach to the soul and its all embracing life.

These and many more unpleasant examples of a sex psychology are to be found, blended with a true and pronounced mystical aspiration and yearning, and a genuine longing for union with the divine. The cause of all this lies in *the stage of transference*. The lower energies are subject, as you can see, to two stages of transference: first, into the solar plexus and from thence to the throat center. The throat center is not, at this period, active enough or sufficiently awakened to absorb and utilize the sacral energies. They are arrested in some cases in their upward passage and retained temporarily in the heart

center, producing the phenomena of sex urges (accompanied at times with definitely physical sexual reactions), of religious eroticism and a generally unwholesome attitude, ranging all the way from real sexuality to fanatical celibacy. This latter is as much an undesirable extreme as the other and produces most undesirable results. Frequently in the case of a male mystic there will be over developed sexual expression on the physical plane, perversions of different kinds or a pronounced homosexuality. In the case of women, there may be much disturbance of the solar plexus (instead of sacral disturbances) and consequent gastric trouble and an unwholesome imaginative life, ranging all the way from a feeble pruriency to definite forms of sexual insanity with (frequently) a strong religious bias at the same time. I would remind you here also of the fact that I am definitely dealing with abnormalities, and hence must touch upon that which is unpleasant. In the early stages of mystical development, if there were right guidance of the mental life and of thought, plus courageous explanation of process, a great deal of difficulty would later be avoided. These early stages resemble closely the interest shown by the adolescent both in sex and religion. The two are closely allied in this particular period of development. If right help can be given at this time by educators, parents and those concerned with the training of the young, certain undesirable tendencies—now so prevalent—would never grow into habits and thought states as they now do.

The next question which might most correctly emerge in the student's consciousness could be stated as follows: How can this process of awakening the centers, of using them as channels for force (at first unconsciously and later with increasing consciousness), and finally of transferring the energy to ever higher centers,—produce problems, disease, and the many and varied difficulties of a phenomenal nature to which

world teaching on the subject of physical sex. This teaching will come from the merging and synthesis of the best views of all the spiritually minded teachers in both hemispheres, embodying the experience of the East and of the West, and of the mystical and the scientific approaches to a mystery which is both physical (requiring scientific understanding) and mystical (requiring spiritual interpretation). It will involve the aid and conclusions of the medical profession in order to give the needed wise physical instruction and the aid also of the cultural knowledge of the yogis of India in connection with the energy flowing through the centers—in this case the sacral center. Finally, through the intelligent activity of the judicial and legal minded men of the world, the search for a balanced and desirable point of view will come to an end. Out of the many sexual experiments now going on the coming generation will arrive at a point of balance and then, as a consequence, they will tip the scales in the desired and desirable direction. Of this there is no question of doubt; there is only the point in time and this will be astrologically determined. Through the legal minds and through right legislation, sex will be seen eventually to be a proper and divine function and will then be safeguarded by right education of the young and the ignorant and the right action of the young and highly intelligent emerging generation—the children and babies of today.

The teaching of wrong sexual habits, the example of widespread prostitution (I use this word in connection with men as well as women), the growth of homosexuality (*not* in its rare physiological forms and predispositions but from the angle of a perverted mentality and an unwholesome imagination which today lie behind so much of its expression), the narrow-minded Christian inheritance of a "guilt

complex" where sex is concerned, and the heritage of diseased and over--or under--sexed physical bodies, have brought the race to its present chaotic and unintelligent handling of the important problem. The solution will not be found through religious pronouncements, based upon an outworn theory, or through physiological inhibition or legalized license; neither will it come through legislation inspired by various schools of thought in any community or nation. It will be the result of the united activity of the spiritually minded consciousness, the judicial attitude, the intellectual perception and the steady urge of the evolutionary process. Nothing can prevent the inevitability of the solution and the appearance of desirable attitudes and conditions wherein sex can find right expression.

Libra, as you know, governs the legal profession and holds the balances between so-called right and wrong, between negative and positive and also between East and West. This last point of adjustment may seem to you to be a meaningless phrase but when the true and right relationship is established between the orient and the occident (which is not yet the case) it will come about through the activity of Libra and the work of the legal profession.

Libra has been the "sponsor of the law." Legislation has hitherto been engrossed with the enforcing of those negations and those attitudes of fear which have been preserved for us in the Mosaic code and imposed through the medium of punishment for infringement. This has been a probably necessary stage for child races and for the preservation of a "nursery regime" for men. But mankind is reaching maturity and a different interpretation of the purposes and intents of Libra through the medium of law is now required. The law must become the custodian of a positive righteousness and not simply the instrument of enforce-

line—that their major inhibitions are found. They do not suffer so much from the general inhibition of the emotional-desire-feeling expression. Men do suffer from this latter inhibition and have a tradition or a marked tendency to greater emotional control in the handling of life than have women. Men do not require or acquire so marked a sex control. The general field of their inhibited life tendency is therefore of greater extent, and consequently (if statistics can be trusted) more men suffer from cancer than do women, though it is a dread disease, feared by all.

In the secret of right *transmutation* lies the cure of cancer, and this will eventually be realized. I am using this phrase not only symbolically but also technically and scientifically. This again will later be seen. In the secret of *right rhythmic living* and in a right proportional accent upon all phases of life will come (and it is rapidly coming) complete immunity from tuberculosis. In the secret of *right understanding of times and cycles*, and of periodic reproductive creation, will come the emergence of the race from the evils of the social diseases.

It will be apparent to you, therefore, that the syphilitic diseases will be the last to disappear, just as they were the first to devastate the race. Tuberculosis is disappearing. The attention of the experts is now being given to the cure of cancer.

I would like to add one or two comments which will be of general or rather modern interest. I have said that these taints to which humanity is prone are found in the soil, and that their presence there is largely due to the burial, down the ages, of millions of corpses. By the increased use of the processes of cremation, this condition will be steadily improved. Gradually, very gradually, the taint will thus die out. It is therefore highly desirable that there be as much propaganda as possible for the use of this method of

disposing of the discarded physical vehicles of the souls who are passing out of incarnation. As the soil becomes less tainted, and as soul contact is established, we can hope to see a steady decrease in the number of those who succumb to the inherited taints. Curiously enough, the free use of salt sea bathing has a definite effect on the healthiness of the physical body. The water, incidentally absorbed through the medium of the skin and by the mouth, has a vitally prophylactic effect.

One of the major problems today to the psychologist, and in a lesser degree to the medical man, is the growth of homosexuality, both female and male. Specious arguments are brought forth in order to prove that this abnormal development (and the consequent interest in this morbid tendency) is due to the fact that the race is slowly becoming androgynous in its development, and that the future hermaphroditic man or woman is gradually making its appearance. This, again, is *not* true. Homosexuality is what you call a "left-over" from the sexual excesses of Lemurian* times, an inherited taint, if you like. Egos who individualized and incarnated in that vast period of time are the ones who today demonstrate homosexual tendencies. In those days, so urgent was the sexual appetite, the normal processes of human intercourse did not satisfy the insatiable desire of the *advanced* man of the period. Soul force, flowing in through the processes of individualization, served to stimulate the lowest centers. Hence, forbidden methods were practiced. Those who thus practiced them are today, in great numbers, in incarnation, and the ancient habits are too strong for them. They are now far enough advanced upon the evolutionary path so that the cure lies ready at this time—if they choose to employ it. They can, with relative ease, transfer the sex impulse to the throat center, and thus become creative in the higher sense, employing the energy

* See next page and map.

The Occultists, having most perfect faith in their own exact records, astronomical and mathematical, calculate the age of Humanity, and assert that the latter (as separate sexes) has existed in this Round (the 4th of 7) just 18,618,727 years, as the Brahmanical teachings and even some Hindu calendars declare.

From *The Secret Doctrine* by Helena Blavatsky, 3rd Ed., Vol. I, p. 174, footnote.

https://alliancesforhumanity.com/books/sd_3rdr_v1.pdf

But not even geological epochs, it will be observed, are assigned to the maps. If, however, an inference may be drawn from all the evidence before us, it would seem probable that the older of the two Lemurian maps represented the earth's configuration from the Permian, through the Triassic and into the Jurassic epoch, while the second map probably represents the earth's configuration through the Cretaceous and into the Eocene period.

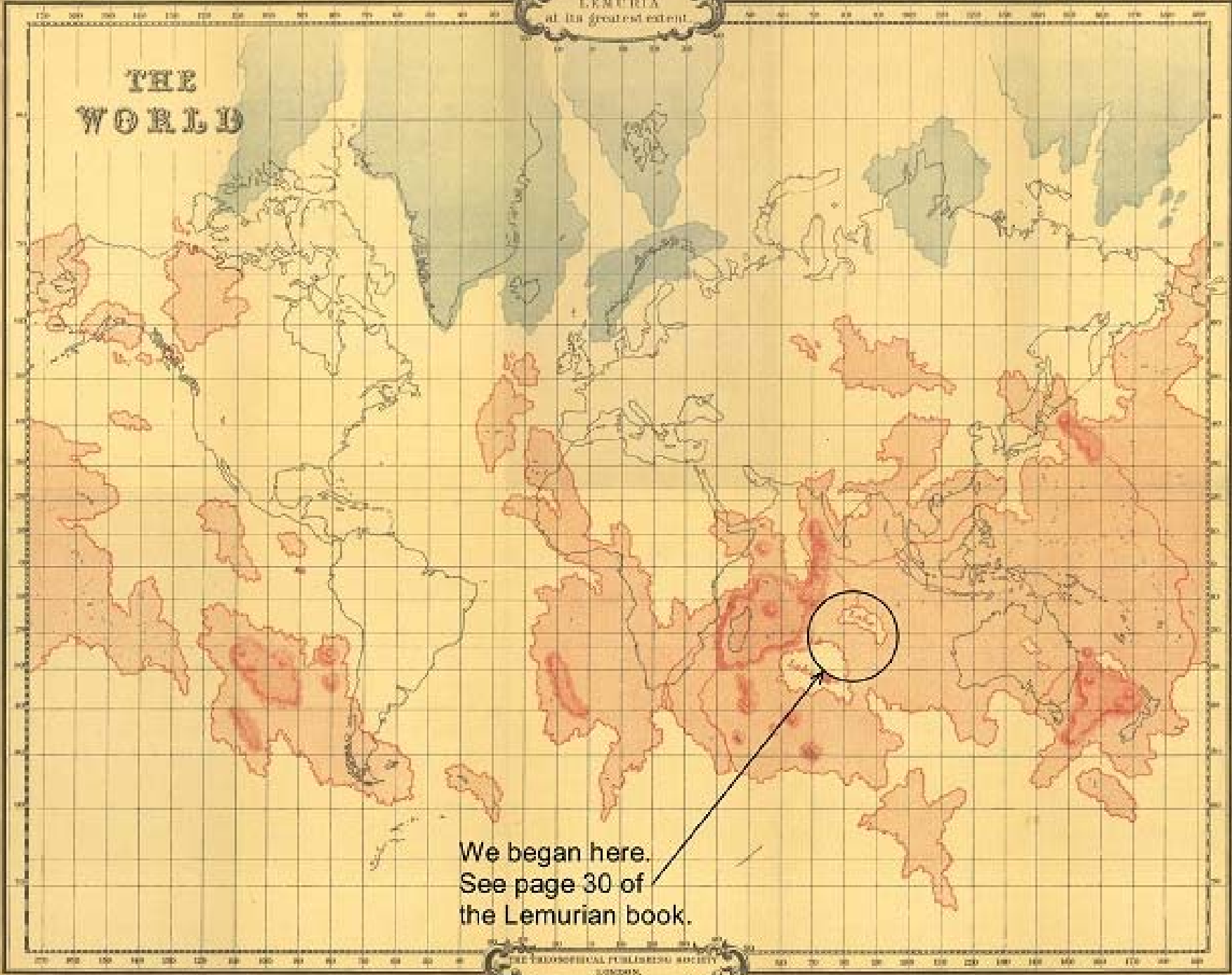
From *The Lost Lemuria* by W. Scott-Elliot, p.14.

<https://alliancesforhumanity.com/books/lemuria.pdf>

The following is the older of the two maps.

LEMURIA
at its greatest extent.

THE
WORLD



We began here.
See page 30 of
the Lemurian book.

sensed and circulating in right and constructive ways. Many of them are beginning automatically to do this. However, it is well known that among the so-called artistic types, **homosexuality** is very prevalent. I say "so-called" for the truly creative artist is *not* the victim of these ancient evil predisposing habits.

It might be pointed out here that **homosexuality** is of three kinds:

1. That which is the result of ancient evil habits. This is the major cause today and indicates:
 - a. Individualization* upon this planet; for those who individualized upon the moon chain** are not susceptible to these dangerous characteristics.
 - b. A relatively advanced stage upon the evolutionary path which was achieved by the Lemurian egos who succumbed to this desire-satisfaction.
 - c. A consequent study of sex magic, plus a constant insatiable physical and sexual urge.
2. Imitative **homosexuality**. A number of persons of all classes imitated their betters (if I might use so paradoxical a term) and so developed evil habits in sexual intercourse from which they might otherwise have remained free. This is one of the prevalent reasons today, among many men and women, and is based upon a too active imagination, plus a powerful physical or sex nature, and a prurient curiosity. This I say with advisement. This category accounts for many of our Sodomites and Lesbians.
3. A few rare, very rare, cases of hermaphroditism. These people, combining in themselves both aspects of the sex life, are faced with a very real problem. It is a problem which is greatly increased by human ignorance, human refusal to face facts, wrong early training and teaching,

*Where an advanced animal acquires its own personal Soul and technically becomes human.

**Our planetary scheme is composed of 7 chains, each chain contains 7 globes with the 4th usually being the only one with a dense physical existence. Our planet is the 4th globe within the 4th chain. The moon is what is left of the 4th globe 3rd chain.

and a widespread misunderstanding. These cases are to be found in small numbers everywhere, even though their numbers, in relation to the world population, is still negligible. But that they exist is of real interest to the medical profession and a subject of deep pity and commiseration to the humanitarian and the understanding psychologist. They face a difficult situation.

I have somewhat elaborated this matter as it is of use for you to know such facts and the information is of value to you. It serves to throw light upon a problem which an increasingly large number of people are called upon to face. Psychologists, social workers, physicians, and all those occupied with group training constantly meet with this problem, and it is just as well that some distinction is made between the types which must be considered, thus clarifying the issue.*

You will find in these instructions many hints which, though they may not be classified definitely as instructions in healing, yet fall into that category, for they will make those of you who read more efficient in understanding.

You will note also from the above how this taint, as might well be expected, has its roots in the astral or sentient body**, the body of sensation. It is for this reason that I have included it. It would be an interesting experiment in analysis if these various well-known difficulties, diseases and complaints could be classified under their originating impulses. **So few of them have a mental origin, in spite of all that Christian Science or Mental Science may say to the contrary.** Perhaps I should say, rather, that they are not based on wrong human thought, though all evil can be aggravated and intensified by wrong thought. Many or perhaps most of the

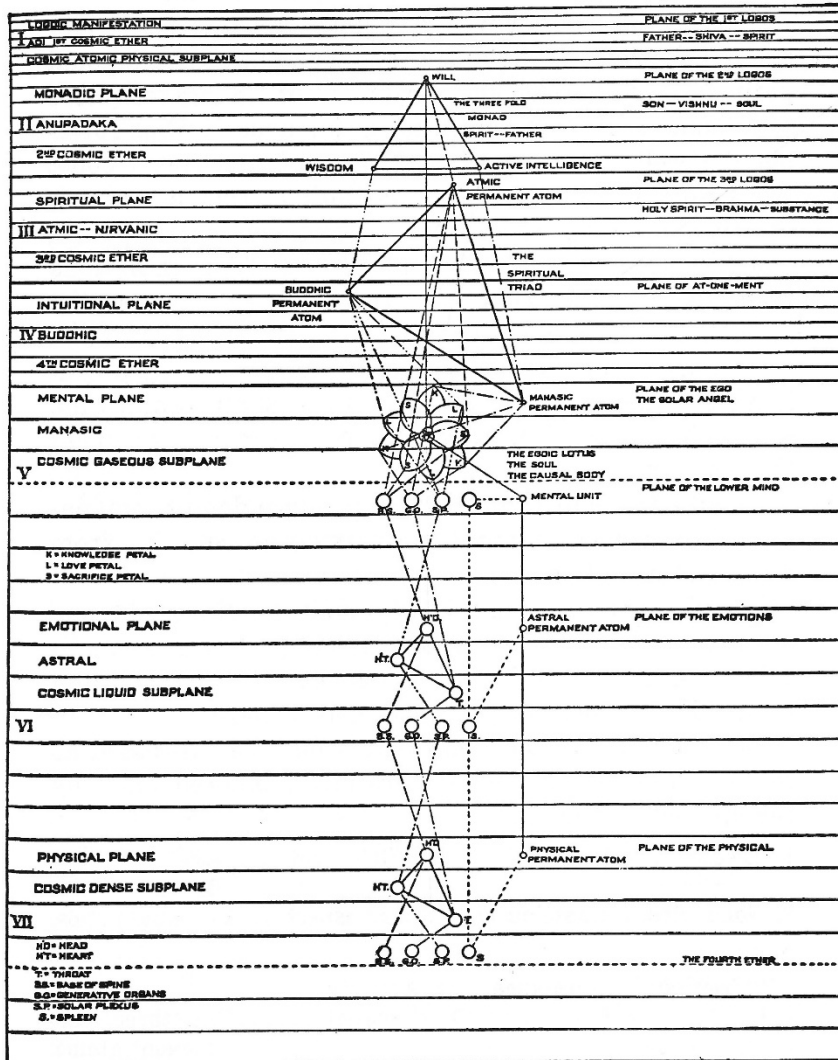
* The Problem of Sex. Pages 268-307 of A Treatise on the Seven Rays, Vol. I

** .Our emotional nature/body. See Chart VIII, plane VI, on next page.

CHART VIII

THE EGOIC LOTUS AND THE CENTERS

COSMIC PHYSICAL PLANE



<https://alliancesforhumanity.com/charts/chart8.jpg>

complaints from which average man suffers are based upon astral causes or upon some clearly defined desire. A formulated desire is one that finds expression in some form of activity. Of these **homosexuality** is one of the clearest to define. The other diseases to which humanity is heir are sometimes not so easy to clarify and define. The man or woman is a victim but the cause producing the illness or difficulty—physical or psychological—lies hid in a long past which the victim (with his limited knowledge) is unable to investigate, nor can he arrive at the cause producing the effect. All that he can affirm is that, in all probability, desire was the initiating impulse. **What human beings are today and what they suffer is the result of their long past, and the past presupposes long and well-established habits.** Such habits are inevitably the result of one of two factors:

1. Desire, dominating and controlling action,
or
2. Mental control which substitutes for desire a planned campaign which will run counter in many cases to the normally sensed, defined desire.

You will note from the above that it is my wish that you grasp the importance of the emotional sentient body and its power to initiate those secondary causes which in this life, demonstrate as disease.

You will note consequently the emphasis I have laid upon the astral body as a promoter of wrong physical conditions, and the necessity for astral understanding and control on the part of the patient, if there is to be a true overcoming of disease. Will you understand me if I say that the true overcoming may mean an acceptance of the Way of Death as the way out, should it come normally, or of healing, if the causes

which are the initial impulses are exhausted? Ponder on this.

In all the above, even in connection with what I have said concerning homosexuality, I have considered either rampant or inhibited desire, but I have only considered it in general terms and in a broad outline. Will you misunderstand if I point out to you that where desire is inhibited (which is the case with many aspirants today) all kinds of diseases—cancer, congestion of the lungs and certain liver complaints—become possible, as well as the dread malady of tuberculosis? The diseases of inhibition are numerous and serious, as you will note from the above enumeration. It should be noted that where desire is rampant and uncontrolled and no inhibition is present, such diseases as the syphilitic disorders, homosexuality and inflammations and fevers appear. According to the temperament so will be the types of disease, and the temperament is dependent upon the ray quality. People on the different rays are predisposed to certain disorders. The psychologists are right in their basic differentiation of human beings into the two major types—extroverts and introverts. These two types produce their own qualities of disease, which demonstrate as ill health through over-expression or inhibition.

We have considered our second point under the healing of diseases which arise in the emotional or desire nature. Our first point deals with uncontrolled emotion. I would remind you of our premise that we would only consider the ills to which advanced humanity, the aspirants and disciples of all degrees are prone. We will not deal (in this short treatise) with the whole gamut of diseases which affect humanity as a whole, or down the ages. The more advanced the aspirant, the greater probability there is that the diseases from which he suffers will be pronounced and powerfully demonstrating, on account of the inflow to a greater

technique. This renders their activities futile, except from the character angle. When they do bring about a healing, it is because in any case the patient was predestined to recover, but they have served a useful purpose in correcting a character condition in which he was in constant danger of disease. They have not brought a cure, and in claiming it both the healer and the patient are deceived. All deception is dangerous and hindering.

It might be of service here if I indicate along broad and general lines some of the types of disease which a centralization of the life force upon the astral plane, for instance, could produce. I shall but list them; I will not deal with them in any detail for until the modern healer recognizes the fact of the etheric body, and works scientifically and intelligently with it and its controlling centers of force, anything I could say of procedure would be futile. I am endeavoring at this time to promote certain basic acceptances—such as the fact of the existence of the etheric body.

1. Constant introspection, all forms of morbid suppression and a too drastically enforced silence where fundamental emotions are concerned can lead to serious liver trouble, to constant gastric difficulties and to cancer.
2. Where hatreds and deep dislike are present in the consciousness, or where the man lives in a constant state of irritation against a person or a group, or again where the sense of being abused is present, there is a real possibility that the blood stream will be affected; the man then will be susceptible to constant infections, to boils, to running sores and to the various blood conditions which are definitely septic in nature.
3. An irritable nature and one which is always in a state of fussiness, of bad temper, one which reacts furiously when things do not go as desired, may lead to disas-

trous explosions which can be diagnosed as brain difficulties and temporary insanities; they may lead to constant headaches which undermine the constitution and bring about an inevitably debilitated condition.

4. A frustrated sex life or a state wherein an unmarried person has had no normal expression of a natural and universal process, and to whom therefore sex remains a mystery (and at the same time a constant inner unrecorded subject of thought) will lead:
 - a. To a condition of great devitalization with a consequent and unavoidable ill health which attends that type of person—the so-called obvious old maid or bachelor. Needless to remark, there are many such unmarried people who face life wholesomely and do not come under this category.
 - b. To a constant effort to attract the attention of the opposite sex until it reaches a point where it becomes a nervous and most unwholesome tendency.
 - c. To the development of **homosexual** habits or to those perversions which warp the life of many intelligent people.
 - d. To the tumors—malignant or otherwise—which attack the organs of generation and which frequently make the subject an operative case.

There are other possible developments but upon them I do not propose to dwell. I have here indicated enough to show the danger of a sense of frustration and a morbid (even if at the time an unrecognized) interest in sex. This can evidence itself also in a dream life which links the brain, the mind and the organs of generation closely together and proves the fact of astral desire evoking the physical appetite; this demonstrates my contention that the physical body automatically re-

sponds—even when unconscious in the hours of sleep—to astral control. The cure, as you of course know, is a full creative outer life, particularly one which is of benefit to one's fellowmen and is not simply a transmutation of the sex urge into some form of creative thinking which simply remains thinking, but takes no shape or form on the outer plane of human life.

5. Self-pity, so prevalent a trouble, leads to acute indigestion, to intestinal trouble, to catarrh and head colds in the average person, whilst in the more advanced man it leads to chronic bronchial difficulties, gastric ulcers and unhealthy conditions connected with the teeth and the ears.

I could go on enumerating other emotional conditions which produce disease in the person where these conditions are present, but this will suffice to give **the experimenting healer** a clue to certain possibilities which are responsible for the physical difficulties with which he is called upon to deal. He will have also (as I have pointed out elsewhere) to bear in mind conditions which have been inherited from previous incarnations or developed as a result of enviring group, national or planetary karma.

There is no rule connected with this law because we are still dealing with the definition of causes producing the objective disease; **these have to be grasped and accepted as working theories before the healer can efficiently deal with the situation.**

We come now to the consideration of a law which is so inclusive in its significance and in its defining power that it might be regarded as stating the reason for *all* disease of any nature and at any time in the life history of the race or of individual man. It is stated here and is only regarded as Law IV because of the necessity for the main contentions