

# The Human Aura

T094 The Inner Teachings 5th April 1939 Pembroke Hall, London

## Invocation:

Great White Spirit, our Father–Mother God, we worship Thee, we thank Thee for our creation, for all experiences of this earth life, enabling us to grow in consciousness of Thy glory, Thy love and Thy wisdom. May we Thy children be receptive to the wisdom of the spirit. We pray not for ourselves alone, but with a desire to love and serve our brother man\* and Thy great work of the evolution of life.

Amen.

*[\*For editorial policy around gender, see the introduction.]*

Dear ones, we are happy to come, happy that you have come to us. We rejoice in these hours of communion, and pray that all may receive happiness and a little wisdom and clarity of vision as a result of our communion. You have chosen your own subject—the human aura. We remind you that through the medium of the aura we are able to hold this communication.

The saints are nearly always depicted in paintings with an aura of light, usually around the head. This may be due to the artist's knowledge that the head is the great centre of spiritual illumination. Within the head is the spiritual intelligence, and therefore he portrays his subject with the illumination extending for some inches round the head. On the other hand, the artist may be aware of an emanation from the whole body of man which we call the aura.

We find the aura a little difficult to describe; there are so many different terms used for the varying subtler bodies of man. Some are acquainted with the Theosophical terminology, others with that of certain Rosicrucian schools. I am going on my own lines, and I give perhaps a new set of names; but in any case, I intend to make the subject as simple as possible.

Unless we have a comprehensive knowledge, we are apt to misread the aura; where the clairvoyant vision is opening, the clairvoyant may see an aura of only a few inches emanating from the physical body, an emanation of a bluish colour. He declares that he is seeing the aura. What he sees is the vital life force interpenetrating the physical body, and which is used as a bridge between the spiritual and earth life. This particular aura or subtle body is closely connected with the nervous system, and collects most of that which later manifests as ill health of the physical body. It holds fast to poisons which are put forth by the lower mind of the man—by wrong thinking, wrong eating and wrong living.

Attached to the physical body is a certain 'form' recognisable as the body elemental. This is not an evil thing; it has its place in the evolution, not only of man, but in the evolution of the lower forms of life also. I was asked a question yesterday—how is it that when in the flesh, the pull of evil seems so much stronger than the attraction, the aspiration to good? You will find the answer in this body or desire elemental. This body elemental is very strong in most of us, and man has to learn in the course of his evolution that the higher self (which is only partially in evidence in most of us) must gain complete domination over the body elemental.

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The home of the ego\* is in the celestial body, the highest and purest aura of man; and the bidding of the ego descends to the consciousness as the intuition—you call it conscience. The body elemental is also assisting man in his evolution. We will call it the ballast which keeps the man rather glued to the earth. We all feel this pull, but we would make clear to you that this is not to be regarded as evil; for by the friction caused, man gradually rises above the lower self; it forces the growth of the spiritual or the God-consciousness we come back to the earth to evolve.

*[\*As always, White Eagle means something other than the psychologists' ego; rather, he means the original spark of individuality.]*

The next body to be seen is the astral body. We have already spoken of the vital body, not really an aura but an emanation of the physical. This departs with the death of the physical body except for a small part which is drawn up into the highest aura (which we will call the celestial aura) because through its contact with earth, it has absorbed certain lessons; these lessons are retained, to be used in the future states of life, not necessarily in the heaven world, but in future incarnations. The astral body is that usually seen by clairvoyants. They will describe your aura, say it has certain colours in it—this is usually the astral body which is being seen. Beyond the astral body or aura is that of the mental conditions and the mental body, and beyond the aura of the mental part of man is the celestial body, called, I believe, in Theosophical schools, the 'causal body'.

The aura of the astral body can be composed of coarse matter, or of finer, more refined matter, depending upon the quality of the consciousness of the individual. If the body-elemental is very strong, holding great power, the astral aura will be coarse, its vibrations coarse and the colours unrefined and unbeautiful. When the soul has evolved to the point of recognising the reality of the spiritual life and the purpose of its incarnation, then the matter in the astral body will be more refined, the vibrations finer, the colours more beautiful. They may not necessarily be permanent. The permanence of the aura depends upon the steady maintenance of spiritual aspirations, gentle and refined tastes. The aura changes very rapidly, the colours flash up clear and bright at one time, and at another time fade and become dull. Our aura may be described as blue at one time, at another as red or yellow or any other colour, and we get confused. The colours of the astral aura change and vary until the soul becomes steadied, when it knows what it wants, and weaves into that aura a steady, permanent and constant vibration of devotion, or love, or spiritual aspiration; and then we shall find that lasting auric colours are born, even in the higher auras. That is, the higher mental and celestial will absorb from the lower. (The celestial body is the permanent body in the heavens, the 'temple' spoken of in ancient mystery schools. In masonic schools, the building of the temple symbolises the building of that celestial body.)

The size of the aura will vary. That of an undeveloped individual will appear to a depth of five, six, seven or even twelve inches. It will seem rather like a fog. When that soul has developed the higher consciousness, the aura becomes more steady, no longer wafts and floats about. With the masses who know nothing about spiritual things or spirit life, the aura is very indeterminate, not very beautiful, and chiefly composed of murky reds and browns,

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and a violent orange-brown. The baser instincts emanating from the desire elemental are introduced into the aura through the browns and blacks. The aura of the savage\* is very murky.

*[\*By 'savage' White Eagle means someone merely coarse and unopened to the spiritual. The term 'savage', common parlance in the 1930s, is now seen as problematic. It is unlikely that White Eagle would use that term today.]*

The auras of ordinary good, kindly and helpful folk will be pleasant to look upon, but not very permanent or strong. The darker colours will be found at the base of the aura, and the more beautiful, above the solar plexus. In a highly evolved ego, the aura may extend to several feet—and in the case of an adept or master, extend as far as a mile, or beyond. So when a highly evolved ego comes into our presence, although we cannot see the spirit, most of us can feel and even smell the aura. The aura has an odour—or perhaps we should say, a perfume. This, with a master or adept, is quite unmistakable. The aura of a highly evolved ego will actually bring its own harmony with it. If we are in meditation, and a great one draws near, we may hear his coming announced in the strains of music. Possibly some of you have experienced this.

Thus we have learnt that the astral aura can range from dull murky colours, misty and indefinite, to a very beautiful, well-formed, egg-shaped body, composed of definite and beautiful colours. Extending again beyond this astral aura can be seen a similar egg-shaped form, but of much finer, more ethereal matter, and this is the aura of the mental body. It is subtle and can change rapidly with the changing thoughts. Beyond and interpenetrating to a fine degree is the aura of the celestial or heavenly body, of beautiful form and colours—colours almost impossible to describe, because their earth equivalent is hardly known. To this celestial body or aura, the ego of the man finally withdraws after he has passed through the experiences of earth, of the astral body (including the Summerland) and of the mental condition of life. All of which can only be contacted through the corresponding aura.

While here on earth we are building this aura, contributing through our desires to the astral body, and through the astral to the mental and celestial bodies; we are building by our actions and reactions, our thoughts and desires, that celestial body. We are doing more. We are creating substance out of the higher ethers which will in due time manifest again on the earth plane, when we are due to reincarnate. So we see, in spite of our little grumbles, why it is that we ourselves have created our present physical body!

Then what about our parents? In that higher state, that celestial condition from which we descend to reincarnate, we have realised that we need certain material. We are not satisfied with our 'temple'. We know that the only way to find more material and better is to return again to a life of form and earn it. All material unused in the celestial body drops away and is consumed; that which is useful is retained. Shall we call it the permanent seed or atom? From this permanent atom we provide the seed for the recreation of the vehicles we shall inhabit

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during our next incarnation. How essential it is to respond to the guidance of the spirit, and not allow the body elemental to dominate!

*[After some discussion about the body elemental, White Eagle said]* The body elemental wants its own way, always; it wants you to pander to the desires of the body—to be lazy, to lounge, to indulge in the pleasures of the body. The higher self wants the exact opposite. We are all guilty of pandering to the body-elemental. White Eagle is no saint, and you are not wholly sinners.

Q.What do you feel about the importance of correct posture and carriage?

A.This is an interesting point. The very thing which raised man and gave him a soul, is the fact that the spine is upright, [and] the head points to the heavens, so that the force of the Sun spirit can contact the head and descend down the spine. To keep the spine straight is most important, my child. The body elemental is attached to the lower forms of life, it wants to slouch. But the ego wants to stand upright. We would advocate the cultivation of an erect spine for all, because it helps to keep the soul in touch with the higher self, and not under the influence of the body elemental.

Q.Is it not merely a matter of holding the spine erect, but of correcting errors in the spine, by manipulation?

A.Well, if you like that kind of treatment, it is good for you, but I would not advocate it for everyone. There are cases in which the spine is so weakened that as fast as the bones are put into place, they come out again. With habitual correct posture, the spine grows straight and strong, and there will be no need for adjustment. In any case, there is need for corresponding strength to be brought to bear from the highest self.

Q.Is it not good to relax?

A.Relax by all means, but do so under the control of the higher self. Let the body go absolutely at ease, let the mind relax, and let the higher body, the celestial body, through the physical, astral and mental bodies, fill the aura with the light of Christ. So few earthly brothers know how to relax. I see sleeping bodies, all tied up, faces screwed up, instead of a beautiful relaxation, peace and surrender to the heavenly spheres. When you go to bed at night try to completely relax, but endeavour to do so with the spine straight. You can get a straight back as much from the mind as from the body.

Q.When the apparent body of an adept is seen by a clairvoyant, what is it exactly that is seen?

A.It may be a thought projection, or it may be a projection of an astral body. In the case of a young pupil, becoming aware of a beneficent presence, that blesses and leaves its essence in the aura; that is a thought projection. But in cases where there is definite work to be done, and conversation passes, it will be a projection of the astral body.

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Q. Is it possible to see the aura through the Kilner screen\*?

A. Yes, it is possible to see the denser aura in that way; but the aura of the higher bodies can only be seen through the corresponding body of the clairvoyant.

*[\*A device invented by Walter Kilner in 1911 which attempted to view the human aura.]*

## Benediction:

The blessing of God and the blessing of His holy angels descend upon us all. May joy abound in our hearts, and the peace which passeth all worldly understanding abide with us during this Eastertide, and may its influence remain with us always. Amen.

*[A note in the version circulated after the talk read: 'During the course of the questions there was some discussion about the meaning of the colours in the aura. Full details of these may be found in White Eagle's three addresses on "Cosmic Rays".' These three teachings are nos. T 081, T 082, T 083.]*

*The search matches with either words and phrases, which appear in the text, or the following 'key' words and phrases, which are similar in meaning to those in the document:*

*Psychic centres, chakra, afterlife, mediumship, planes, messages*