



AURA XIV – The Book of Creation and Of the Aura

I, Hakim, have by permission transcribed these notes. In some parts I have set down the precise words of the original so far as they could be rendered in English. In others I have used words of my own, as being more comprehensible for my pupils. Yet I trust I have in no way altered or obscured the meaning.

As the lectures are intended for Neophytes, I have carefully omitted every passage giving teaching adapted to Grades higher than the Second. Even so, these teachings should only be given with great discrimination and care.

XIV- The Book Of Creation and Of The Aura :

being excerpts translated and modernised from one of our ancient treatises by permission of the Chiefs who have charge thereof, for the use of my pupils, by Frater Hakim.

Glory be unto the Infinite Supreme, in Whom and by Whom and through Whom are All Things, and from Whom individual life emanating by the Power of His Word, passeth downwards and outwards from the Effulgence of His Glory through the Seven Heavens even unto the Worlds. Give thanks unto Him, O faithful Neophyte! for the Mysteries which He shall reveal, and pray Him that thou mayest rightly understand what shall be shown thee, for indeed of thine own self and by thine own brain thou canst understand nothing whatsoever, and if thou read herein without the Inspiration of the Supreme, the Illumination of Ahura Mazda, and the Benediction of Mithra the Lord of Wide Pastures, then shall the words seem to thee as idle tales.

All they who have received our teachings know that this material world, wherein we live and move, is the lowest and last manifestation of that individual life which emanates from the Throne of GOD, and that every impulse, every force which sways matter on the material plane is an effort to assimilate to the conditions of the plane next above it in order, which for lack of a better name we must continue at present to call "**The Astral Plane**".

"As above, so below" it is said; which means that the material world tends always, however imperfectly and faultily, to reproduce the conditions of the world of ideas, which is in fact more real, because one step nearer to GOD than the Material World.

Those then, who, dwelling on the Astral Plane, can behold the Material World, see plainly the reason and meaning of every action, of every impulse and desire of the heart of man or beast, the reason and manner of the growth of trees and herbs, and of the dark working of the minerals in the depth of the mines, and of the chemical elements in the bowels of the earth.

The laws of these actions are the laws of the Astral Plane, and on that plane they are logical and good. The reason of these actions on the Material Plane is that by the law of their being they must endeavour to conform with that which is the source of their being.

And this is necessarily so, for Matter in itself is dead, though it is also a verity that no matter is dead, because it is informed of the Astral Life, through which worketh again the Divine Spirit. But withdraw

this Astral Life and there is no life left whatever — and where there is no life also there is no existence.

The Astral Life obeys the laws of its own plane and is only prevented by being yoked to matter from obeying them completely, and hence, so far as its power will permit, it drags the otherwise dead matter into conformity with the Astral Life. And this is the source of the so-called "Laws of Nature" which the Scientist studies and which all men must at their peril know something of.

Notice, then, that, though it is a convenient phrase wherein one speaks of the Spiritual Law and the Animal Law, the Spiritual body and the Animal body, and the phrase is consecrated by the use of the great Initiate St. Paul, yet in the higher and more secret teachings it is not precisely accurate, for there is no living body, whether of man or of animal, that hath not its Astral life, and this Astral life obeyeth in all things the Spiritual Law, yet is its function towards the body it informs different in different cases, and the nature of that body is in itself different in different individuals; and in the case of human beings the law of the body may generally be said to be a species of *vis inertiae* preventing or obstructing the Astral from the fulfilment of the Spiritual Law.

These things will be better understood later, but are mentioned here because in more elementary teaching we speak of the law of the flesh and the law of the spirit, and we desire that the Neophyte shall not hold these for eternal truths, but rather as partial statements representing all that he could comprehend at that time.

Concerning that Astral Life, notice that it is the Life all beings truly live, though only very partially conscious thereof, owing to the density of the material envelope. There is, therefore, no change at death; each goes on living his life, but by reason of the removal of the envelope becomes at once self-conscious of so doing, and at once is able to fulfil the Astral Laws. Why, then, ye will ask, not remain there, fulfilling these laws, and not be hampered with another body? This, too, will be plain as ye proceed.

The nature and appearance of the individual on the Astral Plane when the bodily shell hath been cast off is impossible of description, for there is no language and no similes that could convey the idea to those who have not clairvoyantly perceived it.

Consider the first appearance of life on this globe, and though we speak familiarly of atoms, yet there is no philosopher, however learned, who can do more than guess at the nature and constitution of the atom or its shape and appearance, yet is this very simple compared with the shape and appearance of the individual on the Astral Plane when freed by death from the limitations of the body.

Yet certain things are known concerning the first appearance of life on this Material Earth which will help the Neophyte to comprehend the further states beyond the gates of death.

Consider then, O Neophyte, two things only — a chemical "atom", as the scientists vainly term it, and a speck of "protoplasm" as it is called by the biologists. Both terms are incorrect, for the so-called "atom" may be infinitely subdivided, and the so-called "protoplasm" is very far from being the "first". Yet we use earth-language for the benefit of those students who know no other.

Now neither of these remaineth separate and alone — the chemical atom at once joineth itself with other atoms, making a molecule. Thus an atom of Oxygen becometh itself with two atoms of Hydrogen (H_2O) and becometh Water: or with Iron and becometh "rust" or hydrated ferric oxide: or with Carbon and becometh Carbon Dioxide or so-called "carbonic-acid gas," and thus obeyeth toe law of its being.

Consider also a speck of protoplasm as thou mayest occasionally see for thyself in the scum on stagnant water — it abideth not alone, but if there be two such specks they will presently merge together, forming from one point of view a colony, but from another a new composite body, wherein presently will they adjust and divide their functions, thus becoming organic, and so again fulfilling the law of their being.

Thou seest then, O Neophyte, that in these early and elementary forms the law of union, the law of attraction, is a law of their being.

Further, thou hast been taught that the first appearance of matter in the Universe was in the form of a "whorl", sometimes called a "Vortex-ring", circling round upon itself, formed in and of that universally existent and all pervading substance called "Æther" (concerning which are many delusions and much ignorance), and these thou hast learnt thus to distinguish — the Whorl or Ring which to one standing outside it turneth from right to left, with a motion in the direction of the hands of a watch, or, as some say, with the Sun, is a negative or feminine whorl, and its nature is receptive; while that which turneth in the opposite direction is a positive or masculine whorl, and is in its nature active, and these two natures of whorls attract each other, and on coming together they blend and become interlocked, wherefore they no more dissipate in space but they remain a perpetual point of resistance to force, a primordial atom, for though it hath parts yet can it not be divided, for immediately on division it ceaseth to exist, being again resolved into the Æther whereof it was made and wherefrom it was differentiated. So it changeth not as matter doth, which is indestructible and, being destroyed in one form, passes into another. Thus thou canst destroy a so-called molecule of water, but it immediately becometh Oxygen and Hydrogen and there is no loss, but the interlocked whorl canst thou not thus break up into other forms is simply ceaseth to exist. Yet are not all interlocked whorls alike, for they vary in size (though all are minute beyond the possibility of human imagining), but also in rapidity of rotation. Moreover, each hath a dual motion, round in its circle and also turning inwards on itself, or outwards, and the ratio between these motions varieth — and the ratio between the two whorls which inter-lock varieth — in size, in relative rapidity of motion, in ratio between the two circular motions and between the turning-in-among-themselves motions. And from these various differing ratios ariseth an almost infinite variety of interlocked whorls; and of these, those whose ratio most nearly approaches to unity are the most indestructible. A whorl whose ratios amounted to perfect unity would be a type of the God Incarnate. The empiric grouping of colonies of these interlocked whorls (falsely by scientists called atoms) is the foundation of what are termed and classified as chemical atoms.

Thou, O Neophyte, thus far instructed, wilt see that interlocked whorls will attract each other mutually and will unite according to the harmony of their ratios, as before set forth; and when a number of such interlocked whorls have united and formed a colony, there is in such a colony, as it were, a compound ratio, made up of the ratios of each of the interlocked whorls whereof it is composed, and each of these ratios is that of the motions of the positive and negative whorls so

interlocked. And this compound ratio it is which determineth the properties of that colony — so that men say of such a colony "this is an atom of Hydrogen or Carbon" or the like, and the more diverse the ratios composing it, the more complex is that atom, and the more numerous its properties.

Thus, in the interlocked whorl, is there a strong tendency to unite with, to cohere to, to become merged or absorbed in, another whorl whose ratio is harmonious, and this ratio is repeated strongly in the colony or chemical atom. But here the union is not so close or intimate, the atoms cannot merge or mutually absorb each other, but they can be separated by chemical processes and reunited with other atoms.

Now as the Infinite Supreme (Blessed be He) hath designed all His works with infinite and absolute perfection, it must follow that there can be but one basal plan (for there cannot be two absolute perfections). Hence we find this type of the interlocked whorls to be the basis of all creation carried out with infinite variety. And herein is imprinted also the Symbol of the Great Mystery sealed as with God's own Signet on the first of all His works, for herein is a positive and a negative element, and the interlocking which unites them eternally — it is the "Triad of Life" and when the ratio of the interlocking is Unity, then is God Incarnate, and the Trinity in Unity and the Unity in Trinity made manifest.

Now upon this plan and no other is the Human Aura created. For behold, O Neophyte, it is like unto, a globe or bubble and round about it pass currents of force, and the direction thereof distinguished that which outwardly we call a woman, whose currents are with the Sun and negative, from that which outwardly we call a man whose currents are against the Sun and positive. And crossing these at right angles are other currents whose mutual crossings constitute the Poles of the Aura.

Thou wilt find an example in a globe whereon the Parallels of Latitude represent the primary currents, and the Meridians of Longitude the crossing currents.

Now the former circle round and round with or against the Sun as the case may be; but the latter all flow upwards on the surface of the Aura as far as the Upper Pole — the Kether of the Qabalah — and return to the Lower Pole — the Malkuth of the Qabalah — slightly below the surface, whence these are not purely circular, but slightly oval or flattened. Again, the path of these currents is not uniform, but often largely diverted or even reversed by the action of Symbols. So again, each current is accompanied within by a complementary current of the opposite direction, whence hath it been said that every man is inwardly a woman, and vice versa, and it is obvious that this must be so to maintain an equipoise.

Now around the central primary circle which answereth to the equator of a globe, are set certain stations, and these mark special Symbols or Groups of Symbols, arising from certain meeting and blending of forces and currents of force somewhat akin to what in the body of a mammal we should call "nerve-ganglia", and these are the chief governing centres of that individual.

They are the points to which the Clairvoyant reading the Aura first looks — the points whereby the Occultist physician begins his diagnosis. (Here follow a number of references made by Frater Hakim to other MSS.)

So then, the Aura is a species of interlocked whorl, greatly elaborated, but formed on the same basal plan.

On the model of the Aura, men largely formulate their mental conceptions, and the reason of this is that their thoughts and ideas are born on the Astral Plane, as will be expounded shortly, and in seeking to incarnate these ideas in tangible form they naturally, albeit unconsciously, adopt those forms which most exactly symbolise in material presentment the conceptions of the Astral Plane. Thus in forming an idea of united worship or Cultus of the Deity, they formulate their conception on the Aura. So do we find the primitive Temples of Ancient Rome to be circular shaped as a beehive - which form is still used in Abyssinia and in some other countries. So, too, the Druids (as they are popularly called) worshipped in Stone-Circles, and when the circular form was, from motives of convenience, no longer used, the conception still remained. The very word "Church" meaneth a Circle — that is to say, the circle of the middle band of the Aura.

The Stations also are often materially represented. In the Stone-Circles they were very definitely marked. These have been supposed to be Zodiacal, but this is not exactly correct. In part they correspond with the Zodiacal symbology of the Qabalah, but not entirely. Then in modern times the Stations of the Cross belong to the same formula.

Now the thought of man developeth entirely in the world of ideas which we call the Astral Plane. Put the mechanism by which this thought manifesteth itself is the material body. That is to say, there first formulateth a Symbol on the Aura. This by subtle vibrations is communicated to the brain, where it receiveth materiel formulation thence by nerves to the organs of manifestation, either in speech or in act: and thus that which already existeth on the Astral Plane is vaguely and faultily, but still recognisably, reproduced in material and incarnate symbols by the agency of man.

Now the Thought of God id the Interlocked Whorl. When, then, God said "Let Us make man in Our image after Our likeness". It was in the form of the interlocked whorl that the Aura of Man was created. And when the Word of God became Flesh, it was in the form of an Aura or Whorl whose ratio was Unity.

Hope not, O Neophyte of our Holy Order, that thou canst comprehend this. We but give thee a glimpse of mighty mysteries which our most advanced and highest Masters can but dimly begin to comprehend.

The Aura, then, may be represented to the inner sight somewhat as a globe marked with lines of latitude and longitude, the equator being a very complex series of various colours, impossible to explain in detail to the Neophyte. The Prismatic Scale, the Sacramental Scale, and other Scales of Colour are deduced therefrom, but it far transcends them all. Imagine then this radiant belt in the case of the Aura of a man covered as it were with a transparent red film—which is in fact the flowing of the positive currents against the way of the Sun, and through which the colours shins — and below this another belt of colours, covered with a blue film, which is the flowing of negative currents with the way of the Sun, through which also these colours shine — and the other parallels of latitude will be red circles with blue circles within them, and the great circles of longitude or meridians will cross these at right angles, and these will be currents of force flowing from the lower or south pole to the upper or north pole, and will appear yellow or golden, and each will return by a path just below the opposite semicircle, i.e., that from north to south, and will be of the Mediatorial Purple colour.

And further note, that in the perfect Aura, the red and blue films covering the Equatorial colours will tend to turn the red to a flame orange, and the blue to an intense deep green, the which, if absolutely blended will be white, and the Equatorial colours will be opalescent.

But to the Clairvoyant gazing on the Aura, these colour and lines of force are only dimly apparent, as it were hidden under the complex mass of symbols which cover the surface, the main groups of which and their functions he has to learn as an Anatomist learns the parts of the human body.

Frater Hakim's note for his pupils.

Well I know, my children, the difficulties you encounter when you try to apply the teachings of the Aura to the simplest affair of life, and to follow them out. This arises from the vast complexity of a machine which is as yet wholly unknown to science, though as knowable and as scientific as is the science of anatomy and physiology. I advise you not to attempt to grasp too much at once, lest your brain reel and ye grow confused.

Try merely to grasp the conceptions as they are presented to you, so will all the knowledge come easily and simply. For example, you cannot yet know the relation between the Aura and the Sheaths which gradually enwrap the Spark of Individual Life emanating from the Throne of God. For the present I counsel you to assume that both are true. If you speculate on their relation to each other, unless the Supreme inspires you with His Infinite Wisdom, you will fall into delusions, and will either create a wholly false and impossible system, or will grow to disbelieve the whole teaching. Believe that in the future as in the past the Masters will gradually open the paths of knowledge to you as you are able to walk therein.

Thou hast been instructed, O Neophyte, that each interlocked whorl hath its own ratio, the which may be expressed by a number, and this is the first and simplest differentiation of the manifestation of the Supreme which is commonly termed "Creation". So every agglomeration of whorls termed an atom, a molecule, a speck of protoplasm, hath its ratio which is the compound of the ratios of the whorls composing it, and this truth hath been partially realised in the atomic weights and combining numbers of chemistry. Yet in fact the combining numbers and ratios are far more complex than the chemist dreams of, and hence many of the failures of chemical processes. So then with all created things, every one hath its ratio - and the Aura hath its ratio; whence it hath been truly said that every man hath his number. But when it is said that the number of such an one is 9 or 14 or the like, the absurdity is manifest — for hardly even could the primary interlocked whorl be thus simply expressed. The ratio of the Human Aura is a mathematical formula of a complexity far beyond that of any expression yet devised by the subtlest mathematician, and there is no living man now in the flesh who can solve or comprehend such formulae — though some of the more advanced of us have been allowed to see a few such — but there are Masters in our higher Grades who can read and solve them with ease.

Moreover, each Symbol on the Aura hath its own ratio expressed by a mathematical formula or number, and when the ratio of a Symbol on the Aura is in harmony with the ratio of a Symbol on another Aura, then ariseth a strong tendency in the two Symbols to approach each other and to establish reciprocal currents of force passing from one to the other, whence we say there is a mutual attraction in these Symbols - and if the Symbols be dominant, so that the whole Aura is ruled or affected by the one Symbol, then there will be a mutual attraction or of fascination is the first end

simplest differentiation of the manifestation of Supreme which is commonly termed Creation. So every between the two individuals, and herein lies a special danger, for of times it chanceth that, especially in youth and before the symbols are co-ordinated, a Symbol which is temporarily markedly dominant comes thus in harmony with another, and the mutual interaction of these — even as two flames brought near together — is to intensify both, so that they for the time govern and almost merge every other Symbol, and the two individuals rush together and form an alliance of marriage, it may be, or otherwise, and in the course of a short while the dominant Symbol beginneth to fade and lose its vitality, and therewith by the principle of reaction mutual repulsion taketh the place of attraction, and the end is disaster. It will thus appear plainly that happiness in marriage cometh from the greatest possible number of Symbols having ratios in harmony the one with the other. And notice that by this is not meant similarity, for ratios may be in harmony though widely diverse, while those more nearly alike may be dissonant, as in music the tonic and the dominant of a scale are in perfect harmony, but the tonic with a note a full tone above or below will be a discord unless accompanied and followed by other notes resolving it.

From this also arise practical considerations, for usually marriages are based on the harmony of ratios of Symbols dominant for the time. But if the spouses will set themselves to adapt other Symbols so as to make their ratios also harmonious when one set becomes devitalised permanently or temporarily, the harmony is taken up by others, and so the joint life becomes, as it were, a great orchestration.

Unfortunately among the uninstructed, each party, without knowing what he or she is doing, attempts to modify the Aura (on as they would say the character) of the other, not + knowing that this can be done only by working upon their own.

Now each one's Aura can be modified by Will, Thought, and Imagination. Each party should strive to see the prominent Symbols on the other's Aura, and modify the corresponding Symbols on their own, so as to produce not similarity, but harmony. For instance, suppose the man a devotee of sport. Ordinarily the wife should perceive that this is a strongly positive Symbol or Group of Symbols. Not harmony but discord would usually come from the development in her of similar Symbols — for positive repels positive. Let her not be a competitor, but an interested and admiring and sympathising spectator, and this not by feigning an interest, for this is a mere apparent and superficial harmony which fails of its object, but by gradually cultivating it. Or if his tastes be for non-competitive sports, as riding, dancing, or witnessing games, the Symbols are neither positive nor negative but neutral, and she may cultivate the same and share his pleasures. Again if he be an artist, delighting in beautiful forms, colours, sounds and the like, these Symbols are negative, let her be positive thereto. Let her go graciously, beautifully dressed and pleasing to the eye, let her cultivate singing and music; and so in general, let her be negative to his strongly positive Symbols, share his neutral Symbols, and be positive to his negative Symbols, and always in harmony, modifying her own Symbols by will and imagination.

And the like let him do towards her Symbols. If she delights to go beautifully dressed, let him not reprove, but train himself to admire honestly and genuinely. And whatsoever positive quality in man she is receptive and sensitive to, let him cultivate in himself.

Moreover each may a little modify the Aura of the other in this wise. Let him or her fix a strong concentrated attention on the Symbol of the other on his or her Aura, and especially on any Symbol

which causes friction, and silently but strongly imagine it to become gradually modified to a harmonious ratio. This exercise persisted in without any word said, will in most cases create a tendency to modification, but it is well to do this in silence, for the spoken word will arouse reactions and often render the effort fruitless unless there is very complete harmony of many other Symbol-ratios. Remember also that between Auras or Symbols in harmony there is continual outgoing and returning of currents. Therefore if the husband should perceive in his wife a negative Symbol of appreciation for some positive quality, he should strive by imagination and will to possess himself of that quality, or to intensify it — and not only so, but he should arouse in himself a delight in her appreciation — for her negative Symbol, being charged from his positive, becometh itself positive and seeks a corresponding negative in him, and thus by interaction the harmony of ratios is perfected. And even so shall the wife act in the contrary case, and this not in regard to one, but to a many, Symbols, that the interaction of currents may pass from one to another. Yet the wife having a negative Symbol, should be very careful how she try to establish a corresponding positive Symbol on her husband's Aura. For consider, to do so she must exert positive force, attempting to produce or develop a positive Symbol but the natural effect of positive force is to produce a negative Symbol She has, then, first to convert her negative into positive: then to exert that positive to produce or develop another positive to be in harmony with her original negative. Such an effort must fail ninety-nine times for once that it succeeds, and the failure will produce a frictional surface destructive of harmony. Moreover, if frictional and repellent Symbols already exist, the above methods are inapplicable. In such case, all the positive Symbols should be muted as far as possible, and all positive currents checked. Negatively and in stillness of body, each should try to see only through the other's eyes. If this fail, as it often will, then a temporary absence during which each tries to see with the other's eyes, is most likely to restore harmony of ratios, and when together again, it should be in warm dim light with little movement, bodily stillness, and no distracting Symbols. Nothing of business to be discussed, only abstract topics, and so far as possible, let the Aura of Dreams of the Night be the predominant.

These illustrations from common life have been given, O Neophyte, that thou mightest clearly realise and present to thyself this further truth.

The positive whorl attracteth and causeth the negative whorl becoming interlocked and inseparable save by destruction. One interlocked whorl attracteth another and uniteth therewith if their ratios are in harmony — a colony of whorls so united becoming an atom or speck of protoplasm or germ-plastic cell, separable into its whorls but with difficulty and destruction of its existence as an atom or cell.

One atom or cell attracteth another or repelleth according to certain fixed laws depending on the compound ratios of the associated whorls. And these cohere but do not mutually absorb each other, and are separable with more or less difficulty according to their nature.

So with bodies built up of molecules or of cells. These mutually attract each other, but more feebly, and the union is less close.

Finally, the Aura of one human-being attracteth another by reason of the harmonious ratio of Symbol to corresponding Symbol, yet here there is no complete union or even coherence, but the mutual and reciprocal flow and return of currents of life force from Symbol to Symbol.

It followeth then that the more complex a material the subject groweth, the more difficult is the union of one with another, yet the same law of attraction pervades all, and this is the Law of Love, which is the Law of God.

We should conclude from this that the Law of Attraction prevaieth more definitely on the Astral Plane which we sometimes call the World of Ideas, and that the Material World tends always, though faultily by reason of its materiality, to reproduce those conditions. The truth of this will also appear more plainly hereafter.

We have considered heretofore the agglomerations of interlocked whorls as material atoms, specks of protoplasm or germ-plastic or other cells indifferently, yet is there a wide difference between them, for the whorls making up the material atom are bound together by the law of attraction according to their ratios, and men say the union is mechanical, and this they say because these atoms always obey fixed laws. Under the same conditions their behaviour will be precisely similar as often as the conditions are repeated. But in regard to the protoplasmic speck there is added to the law of attraction another principle akin thereto and derived therefrom wherein is the germ of freewill or volition.

Now when the whorls form an atom, that atom changeth not until, some other atom whose ratio is harmonious comes within its sphere of attraction, impelled thereto by some external force. But the protoplasmic cell, having within it the force of attraction and the force of volition, can draw to itself other whorls, thereby forming and moulding a second cell like unto itself, or can by its volition, go in search of what it would attract.

This is a great mystery and cannot be further revealed at present.

Now if two cells whose ratios are in precise harmony (not merely the harmony of the majority of their whorls) meet one another, they will unite by actual mutual absorption — becoming one cell, and so they would remain were the law of attraction the only one ruling them.

It is plain to see that, were this the case, these large cells would equally tend to unite one with another by absorption, becoming quadruple of the original cells — and thus all the variety arising from the union, without merging, of various cells, and all the purposes of Creation would be lose. The principle of volition tends to preserve the individuality — it wills separateness and resists disintegration or merging.

The mutually-absorbed cells, therefore, still remain ideally separate and individual, and after such absorption they sunder again, each having interchanged and substituted certain whorls, and thus modified their compound ratios.

Frequently the result of this modification is an access of the principle of growth in one or the other or both— so that it seeketh other whorls wherefrom to build a new cell which in time separateth from its parent-cell.

..... and from the operation of these elements, namely the Law of Attraction and its derivative the Law of Volition, arise all the phenomena of Life—and, did men but know the nature of these laws, they might create living beings as readily as they create chemical compounds.

We may now begin to ask what condition it is on the Astral Plane which thus tends to reproduce itself on the material; and, seeing that the Aura of man more nearly approaches to the type of the cell than to that of the atom (though both are useful as illustrations), we may now take the former as our model.

Now the Law of Attraction and the Law of Volition together govern the cell — and the Law of Attraction may be expressed by a number, even as may the strength of a magnet — and so likewise may the Law of Volition — and between these numbers is a ratio, and if this be a ratio of harmony, then do the laws consistently and coherently govern the cell.

So thus we reach an immaterial triad similar unto the material triad, and even as the positive and negative whorls, when their ratio is harmonious, form the primal germ of matter, so do the laws of Attraction and Volition, when their ratio is harmonious, form the primal germ of self-consciousness — and when the immaterial informeth the material triad, there is the first germ of what we on Earth call life — the primal manifestation of God in material form.

And know further that the Law of Volition is positive and is the emanation of the Personality of the Father — whence we speak of the Will and the Power of the Father. And the Law of Attraction is Negative and is of the Personality of the Son, Who gave to His Disciples the New Commandment to love one another — and the ratio of the two laws is the Emanation of the Personality of the Holy Spirit, the Reconciler. Thus do we obtain a Spiritual Triad informing a material triad, the which may be fitly symbolised by the Signet-Star of the Hexagram or two triangles interlaced, which again is the Star of Tiphereth of the (Qabalah — and again, when all its ratios are unity and the triangles therefore equal and equilateral, the Symbol of the Son of God Himself.

Now on the Astral Plane this immaterial triad, the germ of life, operateth as on the material plane, but more freely by reason of the more tenuous nature of the matter it informeth.

For on the Astral Plane forms are also material, but of a much finer grade of matter. This is difficult for man to conceive or picture to himself. It may perhaps most readily be thus visualised. On the material plane, when one interlocked whorl attracts another by reason of the harmony of their ratios, they do not remain in contact, but their normal condition is circling round each other at a distance of several of their diameters. If this distance is increase, beyond a certain amount, the attraction ceases, and the whorls pursue each its own path.

On the Astral Plane, the distance is about ten thousand times as many diameters — the number of attraction being the same. A material atom on the Astral is therefore about ten thousand times as tenuous as a similar atom on the material plane. Similarly, a molecule which is composed of Atoms has on the Astral Plane its atoms about ten thousand times the distance of the Atoms in a corresponding material molecule, and is there about one hundred thousand times more tenuous, the attraction and other qualities remaining the same. In regard to matter composed of molecules, the proportion is greater still, and bodies on the Astral are no more palpable to us than if composed of a fine invisible gas. Yet it will be seen they are material, as we are, but the laws and ratios of attraction of molecules and particles are different.

The immaterial triad operating on such fine grades of matter is less restricted, and operates with greater ease. Thus Volition towards a place, which takes the material man there only at the pace of

human limbs or human-made mechanism, transports the Astral body almost with the speed of thought. But, on the other hand, the very ease with which the immaterial triad operates, obviates that stress which on the material plane changes the numbers and modifies the ratio. Now as Unity is the perfect ratio, and discord, is the disruptive ratio of the rebels, it follows that on the material plane the ratio of the immaterial triad may be modified and brought nearer to perfection; but on the Astral with slight exception it altereth not. Hence it is said, "in the grave there is no repentance", "as the tree falleth, so will it lie," and many similar sayings. Hence also it is clear that on the Astral Plane it is the Aura of Dreams of the Night that functions, the Aura of Actions of the Day being adapted for progress and modification of the ratio.

It has been said that it is impossible to describe the nature and appearance of an individual on the Astral Plane. It may, however, be said that as on the material plane the physical body of man is absolutely adapted to fulfil all the laws and functions required of him, so is it on the Astral, and the primary laws whence the others emanate are Attraction and Volition.

Yet although this appearance cannot be described, yet it is well to have a visualised form to which the Student may refer the teachings he receives, only he must fully realise that it is merely as a symbol and not a representation of the reality, and that when seen, an individual on the Astral Plane will appear wholly different and indescribable.

Let him, then, fancy an individual as it were formed of a wholly pure, delicate, filmy consistency — yet solid, tangible, ponderable, surrounded by emanations delicately transparent, rainbow-hued, wholly surrounding the form like an oval halo — the appearance being that of a figure standing within an egg-shaped or ovoid luminous opalescent mist.

Watching the Astral Plane, two of these individuals approach each other which have one Symbol, it may be, in harmonious ratio. A quick exchange of currents of life force takes place, and each goes its way. In other cases they remain near each other while, it may be, several Symbols mutually exchange their vital currents, and in yet other cases, where the majority of the Symbols on each individual are in harmony, there takes place a mutual absorption whereby each individual is blended into the other by the law of attraction, afterwards sundering again by virtue of the law of Volition, mutually benefited and self-conscious of the benefit so derived.

Comparing this clairvoyant picture with the physiological results already described, we see that the dual triad operates on the Astral as on the material plane, but the immaterial triad operates more fully and more freely; that the mutual absorption which is exceptionally to be found on the material plane, in specks of protoplasm too small to be even microscopic, is in conformity with a law universally obeyed on the Astral Plane.

Observing further, it will be seen that many (if not most) of the individuals on the Astral Plane are in fact: a positive or male astral Aura being constantly associated with a negative or female Aura whose ratios are harmonious, and these are sometimes separate, counter-changing currents of vital force from different Symbols, sometimes closely together sometimes mutually absorbing each other. But also one or other will some-times go through the process of mutual absorption with another Astral Aura in which are elements whose interchange is desirable, and to the clairvoyant eye this seems on that plane as natural as exchanging ideas in conversation does on the material.

We may now, then, express our position thus:- the Law of Attraction is a Universal Law of God, revealed definitely to man by the Matter Himself when on Earth. It is obeyed on the Astral more fully than on the Material Plane. On the Material Plane it becomes more and increasingly more difficult of fulfilment in proportion to the increasing complexity of the material nature; and thus, while we see a kind of mutual absorption in protoplasm - not perfect as on the Astral, but yet recognisable, yet in the human body is such mutual absorption clearly impossible. But that it has been a dream, an aspiration, or a partly comprehended revelation, is shown by the myth of Hermaphroditus and various similar stories in various countries.

Now these dreams in fact arise from a half-perceived and less, than half-comprehended vision which has come to some sensitive seers of the Astral Plane.

During incarnate life on this Earth, the Aura of Dreams of the Night is sometimes actually functioning on the Astral Plane and subject to the laws thereof, and, being also in close relation with the brain and nerves of the physical body, there is presented to the latter a picture, not indeed true, for the Astral is unrealisable by the physical, but as nearly true as the physical conditions permit of.

Thus when two persons in whom the Symbols are fully vitalised and vigorous and are in comparatively complete harmony of ratios meet together, mutual attraction arises automatically. They are popularly said to "fall in love". In this case, the Aura of Dreams of the Night of both will also mutually attract each other, and either functioning on the Astral Plane will draw the other there. Whence we speak of the beauty of "young love dreams", these being in fact reflections of the beauty of the Astral Plane projected on the physical. Being on the Astral Plane, they are subject to its laws, and hence these mutually attracted Auras do in fact, like the Astral individuals before described, mutually absorb each other by the law of attraction, and separate again by the law of volition. Hence do poets write of lovers' souls melting and blending into one, and all the time their bodies remain separate and tangible, it may be at considerable distance from each other — yet the dream will increase the mutual attraction greatly.

Now the material world tends constantly to reproduce, though faultily and imperfectly, the conditions of the world of ideas. Therefore do lovers delight in physical nearness. For in the mutual absorption of Auras on the Astral Plane there is obedience to the Law of Attraction, and it is the nature of this law that obedience thereto produces the most exquisite sensation of bliss and well-being. This, which is fully felt on the Astral, is partially reflected on to the physical brain, whence lovers' dreams of each other are sometimes said to be more ecstatic than any reality, and when, in obedience to universal law, the material tends to reproduce the Astral conditions, then does the physical brain experience the most perfect sensation of joy of which it is capable.

But it is clear that these conditions can be reproduced only to a very slight extent. Hermaphroditus was a dream of an Astral reality. The (so-called) physical body is a permanent symbol, and being permanent, it cannot absorb or be absorbed by another. Yet two lovers embracing one another are in a sense endeavouring to reproduce the mutual absorption of the Astral Plane. And just in proportion to the number of Symbols in harmonious ratio will be the ecstasy they derive from that embrace.

Those who know no better ascribe this feeling to physical and material causes. This is wholly wrong, for without the astral results of the harmony of ratios of Symbols, no ecstasy whatever would be felt. It is the obeying of a Divine Law.

Further, there are distinct physical tendencies to reproduce the conditions of Astral absorption. This is the true reason of every kiss on the lips. If the Symbols be harmonious, or be so to a large extent, so that mutual absorption of Aura takes place on the Astral Plane, then the kiss, wherein a very slight mutual physical absorption takes place, gives a feeling of intense pleasure — but if the Symbols be to any notable extent discordant, then mutual absorption does not take place, or only partially so, and the kiss reproduces not the Astral conditions, but is a sham and a lie, hateful to God and man. Hence the peculiar heinousness of Judas's kiss.

The same applies to a much fuller extent to the Act of Sex. Hence you shall remember, in giving advice on this subject, that the important point is the mutual absorption of Auras on the Astral plane, and this again depends on the harmony of ratios of Symbols on the Aura. Unless these conditions are present, the Act of Sex is apt to be either neutral or even injurious. If these conditions are present, and there be no condition against the Act rendering it undesirable or sinful, great benefit arises therefrom; but let the parties take care to establish as many harmonious ratios as possible, and mute such Symbols as are not harmonious; and let them avoid the Act when either is weary or in pain, or when the Aura is irritable; for then the harmony of ratios is not well attained, and mutual absorption on the Astral is incomplete and imperfect. And this adjustment of Symbols is accomplished by will and imagination.

Yet note that with the comparatively young it is better not to give much instruction on the attainment of harmony of ratios — for first, the Symbols being more plastic, the harmony is more easily and rapidly attained than in later life; and secondly, the Aura itself, being more tender, cannot bear without risk the intense thrills of joy of the more mature and developed Aura. Hence we see that the comparatively young rush at once to the Act of Sex with no preliminary effort to adjust the Symbols, and it is well and for their protection that they do so.

Some races of men having learned this knowledge, and known the full meaning of the physical approach to the Astral Law, have striven incessantly to render that approach more and more perfect and complete; and by degrees fixing their attention wholly on the physical, have lost the inner and Astral meaning, and have thought that complete physical absorption was complete good, have reached cannibalism which in its inception was a religious function, and neither for hunger nor revenge nor cruelty. They did not perceive the strict limits set by the permanency of the physical symbol to the possibility of the operation of the law of attraction in mutual absorption.

Now as one product of the action of the immaterial on the material triad is what a mechanician would term the self-regulative faculty, it follows that where a force or a tendency would, if pushed to its extreme be self-destructive, it tends, as it is increased, to generate a countervailing force. Hence to all the extremes of the physical tendency to reproduce astral conditions, there arise strong forces against such reproduction. Thus cannibalism, which is the furthest extreme of such tendency, would be absolutely destructive of the human race; and also every act is only one of absorption, the volition being negated.

Hence there is in the vast majority of mankind, an absolute horror and loathing of the act which is instinctive and cannot be fully accounted for by any logical reason.

This example gives us a clue to the action of self-regulation, for the ratio of the perfect Divine Immaterial Triad is Unity, and the more the Law of Attraction outweighs that of volition, the further is the ratio from Unity, and the further from the Divine, consequently the approbation will be the less. But observe, it does not necessarily follow that cannibals transgress any law. They feel not the horror and disgust. To them what they do is purely right — the self-regulative forces have not begun to work. Are then the missionaries wrong? By no means! The self-regulating forces work strongly in them, causing horror and disgust, forcing them to endeavour to force those ideas on the cannibals, for thus the compensative balance of the world works.

Now to some Oriental races the kiss, considered ordinary and pure and innocent in the West, is regarded with horror and disgust. Are we then impure, or are they wrong? Surely neither. But the self-regulative forces on the Racial Aura, of these particular tribes have created these feelings. On the ordinary Western Aura, no such regulation is needed. Let this then be a lesson that, without knowledge and examination, we call nothing impure which our brother does. We need not refuse to kiss because it seems impure to a Japanese, for the ratios of our Symbols do not bring this regulation into play, but we should respect the force as acting on his Aura and not laugh at him or try to overcome his scruples, unless urged thereto by a strong sense of duty.

Remember all mortals try in some way or another to reproduce on the physical plane the conditions of the Astral, but their methods vary, as vary the Symbols on their Aura - so -also vary the self-regulative forces. And since they are self-regulative, so they are automatically adapted to each man. And the Masters use the spiritual leaders, whether they be Priests of the Church, or Missionaries, or Ministers of other Faiths, or Medicine-Men or Witch-Doctors, or any such, to modify and regulate these forces.

Regarding marriage, more will be said hereafter, for the present let this suffice - the idea of monogamy has been presented to humanity as a high and sublime ideal. In the age of humanity it is a comparatively novel idea, and as yet is only partially comprehended, and comparatively seldom followed. It is one: of the regulative forces, and has for centuries been gradually growing in strength. It is a fact well known to occultists that those whose Symbols have narrow ratios, i.e., those approaching to unity, are not energetically and imperiously attracted as are those whose individual Symbols are wide in ratio, though their collective ratio may be nearly unity. The former are natural monogamists or natural celibates, and they can barely comprehend how the latter are drawn with a force so irresistible that to withstand it means in many cases a mania wherein reason being lost and will paralysed, the attracting symbols rush together without control.

Let therefore those who are married assume that the ratio of their Symbols demands this regulative force. Let them not allow themselves license in the way of attraction in the thought-world. "He that looketh on a woman to lust after her hath committed adultery with her already in his heart".

But let them and all who read these notes be very tender to sinners other than themselves. No one can know the ratios of the Symbols on the Aura of another, or his attractions and conditions on the Astral.

Enough for each to modify his or her own Aura. But this subject shall be fully developed later.

Finally, O Neophyte, thou mayest understand now somewhat of the mystery of the transcendent power of Faith. For if a Symbol on thine Aura bear a ratio in harmony with a corresponding Symbol on the Aura of the Material Body of the Master which is now Risen and in Eternal Union with the Supreme "On the Right Hand of the Father", to that extent thou art drawn to him and thou knowest Him — by no earthly knowledge of physical proof, but by the "evidence of things not seen", and as Symbol after Symbol falls into harmonious ratio, so does thy transcendental and mystic knowledge of Him increase, and as He absorbeth thine Aura which blends, with His, so can His Divine Power work through thee. Thou becomest more and more a part of Him, and able by thine own will to wield His Divine Power.

Say not, that none can attain Faith — all men can by will and imagination modify their own Auras and regulate the Symbols thereon.

To the uninitiated, say only that, by earnestly desiring a result and fixing the thought and imagination continually on its accompaniment, so as to imagine it done, the Symbols begin at once to modify in the required direction.

If the object is far distant, the modification will take long, and probably both will and imagination will flag before consciousness or progress is attained. Take therefore simple modifications not hard to realise. Thou canst not at once become a great saint or a worker of miracles, but thou mayest disperse a cloud of doubt sad distrust.

Physically thou canst not become at once from old age young and vigorous, but thou canst banish a headache or a or a weariness.

So thou canst remove a slight indisposition from another when thou canst not at once heal a grievous sickness.

In all these instances, the more difficult undertaking is also possible But if, say, only on or two Symbols on thine Aura are in harmony with the Master's, it needeth a sustained effort both of will and imagination to produce the effect. It may be compared to drawing a current of electricity through a very small wire, or a quantity of water through a narrow pipe. And will and imagination falter and fail in the vast majority of cases. As Symbol after Symbol grows into harmony, greater and greater streams of power can be directed, till; "By Faith ye can move mountains".

And the Aura of Dreams of the Night is one with the Aura of the Master on the Astral Plane and "The Kingdom of God is within you".

And this shall for the present suffice for this teaching. Hereafter may be shown somewhat of the Mysteries of Sex, and how therefrom may the Knowledge of the Things of God and the Mysteries of His Law be learned how and why certain things are practised by some, and are wholly reprobated by others and to what extend both the practice and the reprobation are part of the divine plan.

Many and deep are the Mysteries flowing from a Knowledge of the Aura, and thereby may be proved the Truth of the Words of the Master and the Teachings of His Holy Church, and many dark sayings become clear.