ANCIENT WISDOM

A monthly journal devoted to teaching theosophical and occult truths

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—Hamlet

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THE NUMBER SEVEN

By OLIVE HARCOURT

(Continued from Last Month)

The limits of space are said to be seven, namely: up, down, right, left, back, front and around. Modern numerologists sometimes add to these in, out, and within, thus the limits of matter are becoming ten, as believed by the ancients.

To the Israelites the supreme symbol of the number seven was the Seven-branched Candlestick. The Talmud mentions one Candlestick only, that made for the Tabernacle in the days of Moses, later placed in the Temple of Solomon—a mighty symbol, representing the Seven Days of Creation, the Great Epochs of Creative Power of God, the ever-recurring Septenary. The Menorah, which is the Hebrew name for the Candlestick, was of pure gold; its seven branches were surmounted by lamps filled with pure olive oil and refilled and trimmed every day. The centre lamp was static; the six outside ones were furnished with hinges to enable the officiating priests to move them about in order to attend to them more easily. This explains the passage in Revelation, "In the midst of the seven-branched Candlestick one like unto the Son of Man," for the early Christian Qabalists put the Christ in the place of the priest who trimmed the lamps. They thus interpreted the command given to Aaron to so arrange the Menorah that a blaze of Light should fall upon the central lamp, for God is the Light of the World.

Among other things, the Candlestick symbolised the attributes of God, or His Seven Great Emanations below the Three Supernals on the Tree of Life and replenished with Love. Here we have some inkling of the meaning of the parable of the wise and foolish Virgins. The latter, by failing to replenish their Divine attributes with the oil of Love, cut themselves off from their spiritual nourishment, and so the Light of God went out.

The six outside branches always pointed due East and West; the central branch, emblem of the Sun, represented Deity, thus was shown the ever-recurring Septenary and, on a higher plane still, the Seven Heavens illumined by the Light of God's presence.

The lower part of the Candlestick, the Cup or Chalice, was in the form of

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THE EGO SPEAKS IN DREAMS

By CHARLES E. LUNTZ

(Continued From August)

In analyzing the dream content we must try to arrive at a conclusion as to whether it is (a) brain stuff, (b) atmospheric, (c) recollective, (d) Freudian-symbolic, (e) astral experience, (f) premonitory or (g) Ego-symbolic. In this study we are concerned only with (f) and (g), though (d) is of considerable value in psychiatric cases. There are many opportunities for error in dream interpretation but if we can extract only a modicum of truth from our analytical efforts they will still be very much worth while.

The question may occur, if there are so many different types of dream, how is it the psychoanalyst who persists in regarding them all as Freudian-symbolic does not misinterpret? May he not read symbols into paltry brain nonsense, or may he not even misunderstand Egoic flashes to be disguised sexual indicia?

Perhaps. But as regards (a), (b), (c) and (e), it is no matter if he does, while as to (f) and (g), it is most unlikely that the Ego would be sending messages to a neurotic, whose mind, while highly responsive to lower astral impressions, would be closed to anything from so lofty a plane as that on which the Ego functions. Seldom or never does anyone remember all the details and incidents of a dream. The psychoanalyst has to content with such fragments as can be recovered and construct his theory out of them. Also the patient's recollection, may be faulty or, as many neurotics love sensational exaggeration, the account may be highly colored. Strange as it may seem to the uninitiated, this is of no consequence—is, in fact, more likely to be a help than a hindrance. For the dreamer inserts material that is just as valuable for diagnostic purposes as if he had actually dreamed it. Innocently he betrays the secrets of his *libido,* as the Freudians term it, by the very nature of his exaggerations.

But our concern is not with the problems of the psychoanalysts, which they are most competent to solve for themselves, but with those having to do with the elimination of non-egoic material—and that, probably, is most or all of the dream content of our nightly slumbers.

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ASTROLOGY—FICTION OR FACT?

From a Florida M.D.:

"Please extend my sincere thanks to the one who so kindly gave me a year's subscription to ANCIENT WISDOM.

The articles in the last number of the magazine, by our own Mr. Rogers, are worth the price of the subscription. He is one of our great American thinkers.

As to the Astrology in ANCIENT WISDOM: this I can not accept; no student of astronomy can see anything of a scientific nature in astrology. It has no foundation in fact. I have several works on astronomy and in not one is the word astrology mentioned.

Continued power to the good you are doing."

The Editor's Reply:

"I appreciate very much your kind remarks regarding ANCIENT WISDOM and am glad you like the paper. I fully agree with everything you say regarding Mr. L. W. Rogers and his articles.

As regards astrology, I do not blame you at all for the view you take of this if you have never studied it but are relying wholly on what you have heard or read by others who also have not studied it. I had exactly the same attitude myself toward the subject some twenty years ago, in fact I condemned it so roundly in statements made at the Theosophical Society that I was publicly challenged to learn something about it before I presumed to reject it out of hand.

I accepted that challenge with the intention of giving a series of six lectures at the Theosophical Society exposing it. My thought was that I should be in much stronger position to do this if I were able to meet the astrologers on their own ground and talk their own language, as it were.

I was not very far in my study of the subject before I discovered, rather shamefacedly, that it would be impossible to give the lecture series—that, fantastic as it appeared, there was a very solid residue of truth in the astrological tradition. I tried as strenuously as anyone well could to account for what I found by coincidence, 'wishful thinking,' error on my part, laws of chance and in every conceivable way that occurred to me. It would not do. I was forced to an extremely reluctant acquiesence in the facts claimed by the

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OCCULTISM IN THE BIBLE

By Charles E. Luntz

Manas "Steals" From Buddhi

In the early days of the Race and up to 6½ millon years ago, occultism teaches that man had nothing that could really be termed a mind. In his beginning stages on earth he was ruled by a high spiritual intuition which did not permit him to err. However, he accomplished virtually nothing, outside of the infinitestimally slow development of his lower vehicles through the impacts beating upon them.

Had man been left to the snail-like processes of normal evolution he still would have no mind. This Round of Evolution is not the cycle for the development of the mental body but of the astral (emotional) vehicle. That development had set in on a large scale with somewhat disastrous results before great Intelligences took a hand and, so to speak, "interfered" benevolently with the normal course of evolution. Mindless man, ruled by his crude emotional body only and with his early Buddhic intuitions already swamped out by the former, mated with a monkey-like animal and, being very close to an animal himself in those primitive times, the union was productive. The result was a creature which became the ancestor of the anthropoid ape. Science is thus perfectly correct in crediting both man and the ape to a common ancestor but man *came first,* the ape being his degenerate descendant. The popular misconception of the Darwinian theory—that man is descended from a monkey—is complete nonsense, but the reverse is partially true—that some species of the monkey tribe, viz., the gorillas, baboons, orang-outangs and chimpanzees, owe their origin to primitive man.

This unnatural episode is termed in occultism (and in the Hindu scriptures) "The Sin of the Mindless." No blame attaches to the perpetrators, who knew no better, in spite of the term "sin." But man was not to be left to his own astral devices unreined by mind. This is a friendly universe, a brotherly universe, and in our Solar System is a planet the inhabitants of which have attained a development which to us is godlike. That planet is Venus, much older in human evolution than the earth and its humanity at a level which is millions of years ahead of ours. To most non-occultists what follows will sound fantastic but that need not trouble us. Everything theosophical sounds fantastic to some people even though they may harbor religious beliefs which to the Theosophist are the negation of all reason.

Briefly then the esoteric teaching is that great beings from Venus, taking advantage of a rare and significant conjunction of major planets, traveled to earth and bestowed on primitive man "the spark of mind." It is said they also brought from Venus the seeds of wheat, a grain unknown on earth up to that time and as to the origin of which scientists have no authentic information. It is likewise stated that they introduced bees onto this planet, and it is true that the extraordinary habits of this insect, its marvellous form of government and economy and its amazingly efficient system of labor almost make it seem like an alien among the other creatures of earth. It is not wise to dismiss occult teachings as without foundation no matter how contrary they may be to preconceived ideas. Too many of them—scores in *The Secret Doctrine* alone— have proved to be accurate in the light of later scientific discovery. *Not one has been falsified.* Which explains why Theosophists, who are not credulous nor ignoramuses, have so much confidence that those not yet admitted by science are also true.

Now Venus, in Esoteric Astrology, governs the Buddhi, the intuition in man, a more lofty principle even than the higher mind and one which millions of years hence we shall use consciously (not unconsciously as did our earliest ancestors). There is an occult law that no being can bestow on another any principle which he himself has not fully developed and outgrown. Thus we owe the beginnings of our physical bodies to the etheric doubles (*chhayas* or shadows, they are termed in the East) of great creative entities (the *Elohim*) who achieved liberation a full Chain—billions of years—ahead of our own. The Venus evolution is at a point where the mind has been transcended. The "Lords of Wisdom" as they are called, from Venus were therefore privileged to bestow mind upon the backward inhabitants of its sister planet Earth.

We can link up the blessing of Isaac (who, we recall, was the Biblical character assigned to represent the Buddhic principle) with this "blessing" of the Venusian Lords. Jacob (Mental) filched it from Esau (Astral). Rebekah who connived at the theft, being the wife of Isaac, is also representative of Buddhi, as is Laban, Rebekah's brother. That is the way of Biblical and other symbolism as we have seen in past episodes. Husband and wife are the same principle, as are any stray brothers who are introduced, but sons and daughters are the next principle lower, or they may typify lives of the individual to whom they are assigned, or sometimes his evolutionary experiences or even qualities. The clue must be found in the narrative itself and there always is a clue—usually several.

Jacob worked many years for Laban before he acquired wealth from him and this is the most perfect symbolism

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DO YOU KNOW? —

That the center of force on the lower mental plane which corresponds to the permanent physical and astral atoms, is not called the permanent mental atom but the permanent mental unit?

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That the reason for this change in terminology is that it is not an atom because it is not centered in the highest mental subplane, but is located three subplanes lower?

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That this is because the mental plane has two main divisions, called *arupa* (formless) and *rupa* (having form)?

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That the first-named is termed the higher mental and the second the lower mental plane?

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That the higher mental world is the abode of the Egos of men and is the home of *abstract* thought (hence "formless")?

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That in the lower mental realm reside the group souls of animals and other denizens of the sub-human kingdoms?

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That the lower mental plane also originates and shapes concrete thoughts and its substance is (unless our thought is abstract) the material we use in thinking?

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That this substance makes paths through our "grey matter," accounting for the grooves and convolutions in the brain?

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That there is thus really a "thought stuff" of which ideas are composed, though it is invisible to any but highly developed clairvoyant vision?

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That thought and feeling should never be confused as they are not the same but express themselves in entirely different types of invisible matter?

****

That the permanent mental unit, like its child and grandchild, the permanent astral and physical atoms, is the catalytic agent which can cause the Akashic Records to reproduce all past mental experiences?

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That this means that all our past thoughts even back to the animal kingdom and earlier are recoverable if—a very big if—we have the clairvoyant know-how?

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Next month: The higher Permanent Atoms.

Being "brotherly" does not mean being weak and pampering our brothers. As we understand it, it means, if in our power, helping them to help themselves.

PERSONAL OPINIONS

By L. W. Rogers

The Masters (Cont'd)

One of the good points about living so that the Master will become interested in us is that it steadily improves the character and that we should be doing anyway even if there were no other thing to be gained. Improvement of the character alone is sufficient reward for all effort put forth. To improve the character by eliminating our faults and infirmities is to greatly improve our chance for success in life. The accomplishments which interest the Master are all those that will make us more attractive to others about us and which serve to make us more efficient in the business and professional world. That increases the value of the services we can give and also increases the probability of constant employment. Therefore seeking the Master is a course that has a double benefit. It means both material and spiritual progress, and a happier life than we are now living.

There is an old saying that an aspirant "can compel a Master to take him as a pupil." It sounds preposterous but it is nevertheless true. But to understand the statement aright we have to remember that the Maaster is more desirous of having pupils than any aspirant is to have a Master. The only way in which the would-be pupil can "force" the Master to take him on as a pupil is to qualify himself to become a pupil. That woud settle the matter at once for it is always true that "when the pupil is ready the Master is waiting." When is the pupil "ready?" Not taught but when the teaching will be effective and increase the pupil's efficiency in good works to the point where he will help others as he is being helped. Therefore he is not ready to be taught until he has developed a strong desire to serve. The Master always looks at any matter from the viewpoint of the welfare of the race as a whole.

(To Be Continued)

Helping Europe is something more than altruism. It is enlightened selfishness. The money will be spent here and will head off, or at least delay, that threatened depression. This is one reason why the Russians, who are banking upon such a depression to help their schemes for Communizing us, are so opposed to the Marshall plan.

THE ZODIAC IN "AT THE FEET OF THE MASTER"

8. Scorpio

". . . you shall be careful to do no hurt to any living thing."

—*IV*

YE MUST BE BORN AGAIN

By Ella Welge

When Nicodemus, a Pharisee and ruler of the Jews, came to Jesus by night to inquire into His teaching, he was given the following instruction: "Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God." *John III:3.*

The Pharisees were known for their strict belief in the religion of their forefathers and for observing the Scriptures to the very letter. But they were lacking in spiritual understanding of their religion and they were amazed at the wonderful works of Jesus. Why could they not heal and do these great things when they were so religious and so faithful in living their belief?

It was then that Nicodemus decided to find out how this divine power came to Jesus and how He was able to use it so successfully in helping others. He said, "Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that Thou doest except God be with Him." *John III:2.*

Jesus took this opportunity to emphasize man's need of a new or spiritual birth. It was a lesson for all mankind. It is a lesson for us to take unto ourselves today as never before: that this new birth is not an external or physical experience but an inner awakening and expansion of consciousness. It comes to an individual who is receptive to a higher revelation and is ready to accept the Truth of His own Divinity and that of his fellowman. When the intellectual mind in us is spiritually illuminated then a new realization is born which lifts our whole being into a life of harmony and order.

We live in spiritual darkness when we hold on to our rigid, narrow beliefs and old habits of the past. We cannot see the light until we become as a little child, open-minded to new ideas and progressive ways of living.

When the soul arises and begins its search for a higher interpretation of Truth and is willing to give up the lesser for the greater, then a new light is dawning. Then there shall be revelation upon revelation unfolding from within us. These revelations will never come when we seek them from without. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." *John III:6.*

We cannot see the kingdom of God until we are born again. Born into a spiritual consciousness of our oneness with God and the realization of His power working in and through us to manifest a divine purpose and plan. To have this understanding lifts every burden from our shoulders for the government is upon His shoulders and He can do all things through us. This is the Consciousness which was the same mind that was in Christ Jesus and it should be our daily prayer to unfold this high level of awareness. Then we will no longer ask for things or to make demonstrations for we will naturally attract divine ideas that will lead us into that which is for our highest good. This is the abundant life that we are to enjoy here and now. To live in the clear realization of this mighty Truth is to live in the kingdom of heaven.

We rejoice in the knowledge that as we let our light shine we shall experience the "new birth" that cleanses our inner life first, and then our outer affairs become harmonious and orderly. Health of mind and body is another blessing to be added when we seek first things first. This inner purification must take place first, before any other expression can give lasting satisfaction.

With this lesson in mind, Jesus gave His Message to all humanity:

"Marvel not that I said unto thee, Ye must be born again."

John III:7

WHAT IS KARMA?

By Charles E. Luntz

A reader writes that, having seen the word *Karma* in many Theosophical books and magazines, she has not the slightest idea what Karma is.

"What is Karma?" someone asks,
"What its function, what its tasks?
Does it come in crates or casks?
Tell me what the strange word masks?"

That's a question fair enough,
But to answer it is tough.
Karma's polymorphous stuff,
Sometimes smooth and sometimes rough;

Sometimes good and sometimes bad;
Makes you pleased and makes you mad.
What you've done and what you've had—
Written down on karmic pad.

Karma's everything you do,
Everything that's done to you;
To all mysteries the clue;
Always claiming what is due.

Karma is inerrant, quite;
Can't do othewise than right;
Works by day and works by night—
Something that you cannot fight.

This, our answer, we confess
Not a very great success.
To understand the dizzy mess
Read UNFINISHED BUS-I-NESS.*

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*UNFINISHED BUSINESS (The Why and How of Karma) By Charles E. Luntz. Obtainable from ANCIENT WISDOM PRESS.

ANSWERING SOME CONSTRUCTIVE CRITICISMS

From time to time we receive letters from readers—friendly letters and very welcome—making suggestions regarding the contents and policies of ANCIENT WISDOM and asking questions as to why we do certain things for which the correspondent does not understand the reason.

We think it may be helpful to tabulate some of these questions in condensed form and give the answers, so that other readers who perhaps have had similar ideas without expressing them may also be enlightened.

Editing and publishing a journal, magazine or other publication is a highly specialized business and no two publications can be operated in exactly the same way. Each has its own particular problems which it must frequently meet by the trial and error method. Readers sometimes suggest methods which, while appearing good, we tried years ago and found not to work. Changes are recommended which are impracticable for reasons not apparent to the reader but which the editor must take into account.

The questions selected for reproduction below by no means exhaust those which have been asked but represent a fair cross-section from letters received during the past 12 years.

* * * *

Q. Why do you not cut down the number of different series and departments you run and make the instalments longer?

A. ANCIENT WISDOM'S function is to present occult truths through the medium of every subject which lends itself to the purpose. It caters to readers having a wide variety of interests and tastes. Some can best be reached by such appeal as is furnished in the Bible Occultism series; others by the Astralogical Basis of Shakespeare; still others by the esoteric side of Omar Khayyam (one of the most popular series, by the way, that we have ever published). The Secret Doctrine instalments, of course, claim the interest of all reasonably advanced theosophical students. The "Personal Problems," editorials, verses and Mr. Rogers' "Personal Opinions" have general appeal. For the most part the contributions by theosophical writers also are of general interest though sometimes they may be specialized. We try to offer the widest bill of theosophical fare that the paper will hold and perhaps most of our readers enjoy it all.

Occasionally someone will write us that he or she does not care for Shakespeare but we have others who tell us they consider that series one of the most interesting of all. Often we have to omit a particular series for a month or more from sheer lack of space but the object always is to offer as diversified a selection of material each month as we possibly can. Constantly growing circulation and a heavy file full of appreciative letters seems a fair indication that the readers approve.

Q. Why do you continue your articles from the front page to one of the back pages? Why not finish one article on a page? It would be easier on the reader.

A. We are in good company in featuring important articles on the front page and continuing them further on. This method is employed by virtually all newspapers. Even the bound magazines usually break their articles in the early pages and continue them toward the end of the issue. Because ANCIENT WISDOM is not bound its format is more on the order of a newspaper and the publishing of three foremost articles or instalments on page 1 is obviously logical and most likely to attract the interest of the reader. So far as possible we try to avoid continuing articles on the inside pages to later pages but the exigencies of making up the paper sometimes compel this where the article is of any length.

Q. Why do you not accept advertising? Would this not be an excellent way to add to ANCIENT WISDOM'S revenue?

A. Perhaps, but we don't think it would be fair to the readers unless the paper was considerably enlarged. We have accepted small ads in years gone by where we knew the advertiser and had entire confidence in his product but in recent years we have almost entirely discontinued even that. We run ads of our own books and publications as this is the only publicity open to us but outside of this ANCIENT WISDOM is virtually "adless." Also we do not have the time to solicit advertising or to investigate the merits of the products on which advertising might be offered to us. To pick up a magazine and find half or two-thirds of its space devoted to advertising and only a thin trickle of informative reading matter is as annoying as a radio news program interspersed with soap, hair tonic and shaving cream. We are sure our readers like us better as we are.

Q. Why don't you enlarge the paper?

A. We would like to but present printing and other costs would make it a hazardous undertaking. Every time we think we have ANCIENT WISDOM circulation to a point where it is going to pay its way, the cost of something or other goes up and we are in the red again. Only the generosity of readers earnestly interested in keeping ANCIENT WISDOM alive has enabled us to meet the situation. We cut all the corners possible. It seems impossible that any publication could be run more economically and we are not amateurs in business after more than a quarter of a century of experience. Also a larger paper would call for more editorial work and the present editor, who nearly knocks himself out each month to fill it, can hardly undertake an additional burden. If he can ever get out of the business world and devote himself entirely to ANCIENT WISDOM and other theosophical work, it will be a different story.

Q. Why does ANCIENT WISDOM usually arrive so late in the month—often in the third or fourth week?

A. We have been trying hard to remedy that situation and thought we had it licked when we changed printers but it still plagues us. It is not due to dilatoriness in furnishing the copy to the printer as most of this goes in six weeks to three months ahead of publication date. The bottleneck is, as it always has been, in the linotyping. We do not know how it is elsewhere but in St. Louis every linotyper is overloaded with work and has been for the past five years or more. Our printer assures us that he will soon be able to make earlier delivery of the galley-proofs. The actual printing and folding is only a matter of a few days. But perhaps it doesn't really matter so much just what day of the month ANCIENT WISDOM arrives so long as it does arrive.

SNARLS THAT MAKE US HAPPY

Letters condemning our editorials on the Russian situation as being too lenient toward Russia.

Letters condemning our editorials on the Russian situation as being too harsh toward Russia.

So long as we receive both types of letter we are satisfied that our editorials on the Russian situation are keeping fairly well to the Noble Middle Path recommended by the Buddha.

There are many ills in our social order: woeful wrongs that cry to heaven for righting; appalling injustices that no one does anything about; imperfections everywhere in our political and business life. The best thought of the nation is forever concentrated on how to remove these evils, but it is not by "burning down the house to get rid of the rats." Within the framework of our present system we have made marvelous progress in a few generations in eliminating some of the worst of our national maladies. One instance alone—the position of labor now as compared with fifty years ago—is an outstanding example. This country of homes, schools, great universities, magnificent roads, resources unbounded, industrial wealth and brains unparalleled, and for all its faults, peopled by millions of kindly, sincere well-doing citizens, has nothing to gain, all to lose, by turning its back on the system of government that has made it great.

THE NUMBER SEVEN

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an almost open almond blossom, with its inner and outer rings of petals. On some examples of the Candlestick each branch has three calices of blossoms, like opening buds.

Encyclopaedias will tell you that the meaning of the Candlestick is lost with the passage of ages. — No such thing! It is an extension of the symbolism of Aaron's rod, the dead wood which came alive again, indicating the resurrection of the spiritual body. The almond tree is called in the Ancient Wisdom "the tree which watches", because it sleeps all through the long winter season and broods over the wonders of the hidden works of God beneath the earth, and is the first of all trees to wake at the call of God in the spring-time. It is said of Brother Laurence that when he saw an almond tree bursting into the perfection of its beauty before the end of winter, he was so deeply impressed by the power and glory of God that he was converted to the religious life.

The seven colors of the spectrum are intimately connected with the seven notes of the harmonic scale. These and the twelve notes of the chromatic scale are the foundation of the marvellous mathematical system of musical notation. Seven and twelve are numbers of Creative Power. That at some early epoch of the world's history color and sound were recognized to be two forms of one manifestation is certain. One sign of this is the word "chromatic", used for the twelve notes of the octave, for it is derived from "chromo", colour.

Thus music is seen to be more than a symbol; it is part of the Creative Plan of God. It is the most esoteric of the arts because it depends less than any other on matter for its production.

In studying the Ancient Wisdom one finds many proofs of the Unity, not only of religions, but of all things spiritual and material. Everything is based on the ideas of God put forth from the Creative Plane, from the circle symbol on the Tree of Life bearing the point in the middle. From Unity sprang Duality, from Duality sprang Matter. And so we come to understand that the Ideas and Laws of God are divinely simple at the Source and infinitely complex in their manifestation.

(The End)

THE EGO SPEAKS IN DREAMS

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The Ego is not at our beck and call. Granted that we are much more likely to receive his word if we have asked for it than if we have not, it may come when we have almost forgotten that we requested it. It may come without request (though rarely). And it *will* come in any one of a thousand disguises, very likely intertwined with the other kinds of dream from which our analysis must carefully separate it.

We may know the egoic dream by certain "trademarks." First, it is not nonsensical—the reverse, in fact. It possesses an aura of dignity and solemnity. The Ego is not flippant in his communications. They are rare and important and carry with them the conviction that they are meaningful. But they may quite easily get mixed up with nonsense dreams, seeing that they the other kinds of dream from which use the same brain tracks.

Second, it is not recollective—in the sense that it merely repeats in more or less garbled form some past event. That, in fact, is one of the sure ways of eliminating the non-egoic dreams, which are likely to be 99-9/10 percent or more of the whole. The egoic message will be rich in symbolism, be *all* symbolism unless it is premonitory; but while the symbolism may employ known persons or localities, it will not use familiar situations.

Thirdly, it is not Freudian, and a difficulty may arise here in determining if the symbology is the well-recognized one used by psychoanalytic technique or the far higher symbolic pictures of the soul. It is conceivable as stated earlier, that a psychoanalyst, upon hearing the details of an egoic dream, might find some of the pictures to present Freudian symbols. Thus a high mountain is one of the most certainly established occult disguises for a high state of spiritual consciousness or yoga. It is used constantly in that anagogic sense in both Old and New Testaments and in the scriptures of other religions. But it is also equally well established in Freudianism as a sexual symbol. How may one determine if a dream has to do with the one or with the other?

The answer is that the dreamer who has so elevated his consciousness that it is for the time in tune with the egoic consciousness, so that the latter may reproduce upon it a symbolic message, is hardly likely at the same time to be tuned in to eroticism which needs masking by the brain censor. Nonsense dreams there may well be, which mingle with or displace a part of the egoic message, though in a receptive mind the latter sometimes stands out clear and distinct with no brain static to mar its reception. Once the Ego can establish a steady rapport with the personality, this is much more likely to occur.

A knowledge of Biblical symbolism, such as has been rather exhaustively dealt with in the "Occultism In The Bible" series, is almost essential in making headway in egoic dream interpretation. The Bible itself recognizes the validity of spiritual dream messages, which it usually ascribes to the voice of God. The occultist accepts this ascription, for the Ego is assuredly God or God's representative to us at our evolutionary stage (the God within).

In the next instalment some of these Biblical dreams will be analyzed and it will be found that they are very valuable in enabling us to recognize a *communique* from the Ego, if we are fortunate enough to receive one.

(To Be Continued)

ASTROLOGY—FICTION OR FACT?

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best astrological thought.

This does not mean that the nonsense put forth by the fortune telling school, by astrologers of the fatalistic variety or those who believe we are mere puppets of the planets and the stars, has any basis in fact. But it does mean that people do react according to their type, according to their astrological aspects as shown in the natal horoscope. By following the indications for success to be found in every horoscope and by developing the talents shown therein, it is my reasoned opinion that the life may be lived much more efficiently and with a greater chance of fulfillment than if the horoscope be ignored.

You mention that in your several works on astronomy you do not find the word astrology mentioned in any. This is not surprising. Astronomy has to do strictly and only with the physical stars and planets. Astrology most certainly does presuppose some acquaintance with astronomy, without which it would be impossible to set up a horoscope, but the two subjects, aside from this, are not necessarily interrelated.

However, I can cite at least one famous astronomer who does mention astrology, and not only mentions it but confesses a reluctant belief in it. That is Camille Flammarion, dean of French astronomers of the last century. You will find this statement in one of his late works. It is well known that Kepler, the great astronomer of a few centuries ago, was an avowed believer in and practitioner of astrology, though I recognize that perhaps this is too long ago to be considered a good point.

I have never met anyone who seriously studied the subject who proclaimed it without foundation. Always, in my experience, that conclusion has been reached through hearsay or assumption that the science cannot possibly be true. I am not trying to convince you against your better judgment that there is anything in it. I can only say that I have studied the subject and have made literally thousands of experiments in the past twenty years designed to exemplify it. I hardly think I can possibly have been hallucinated all these years and in all these cases and that the whole thing is totally without foundation. I am not a professional astrologer, nor a professional editor for that matter, but am in a perfectly prosaic manufacturing business

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which has nothing to do with either astrology or occultism. I do not think, therefore, that I am likely to have been carried away by some nebulous idea, particularly as I approached the subject in as hostile a frame of mind as anyone well could, and with the avowed intention of proving to myself and others that there was absolutely nothing in it.

If I could be convinced that it was indeed without foundation in fact, I would banish it from the paper, stop teaching it, writing about it and lecturing on it and would close the classes which the Theosophical Society operates here for the instruction of students. This I assure you with all the earnestness at my command."

Some religious ideas are not only accepted, but must have been invented, by the mentally immature.

LOADED DICE

(Continued from Page 67)

The doubter will say to himself, and rightly, "If mind can control dice why cannot it control circumstance?" Something may "click" in his brain, and for the first time, after perhaps years of fruitless effort, he has assumed that mysterious thing, the "right attitude of mind," insisted upon by all esotericists as vital in obtaining desired results.

That is why we hail Dr. Rhine's patient work as really valuable in spite of its, at present, limited scope. He is a brave scientist, not afraid to delve into the metaphysical which has wrecked so many scientific reputations. Already celebrated for his telepathic experiments of some years ago which proved conclusively that thought could be conveyed from mind to mind, he has not been without his detractors. One diehard professor of the old school declared that the experiments proved nothing because the laws of chance were not yet properly understood. Doubtless the same objection will be voiced to the dice experiments. The "laws" of chance if chance has any (we always thought chance was completely lawless, which is why it *was* chance) are very accommodating if they will obligingly switch their odds in accordance with the thought of the experimenter.

The materialist, however, will offer any explanation, no matter how nonsensical, rather than admit that there can be any power in the Universe beyond reach of his physical senses. But Dr. Rhine's "loaded" dice have loaded the dice heavily against those who deny to human thought its God-given creative power.

OCCULTISM IN THE BIBLE

(Continued from Page 68)

imaginable for the method by which thinking man succeeds in arousing his intuitions—by hard thinking. Unless one is willing to pay that price he will never sink deep roots in his intuitions. They may be there but they will not come through. Intuition lies at the end of the thinking processes and these must first exhaust the possibilities of any subject before the intuitional field is penetrated.

Rachel steals her father's gods—a vulgar episode but one concealing a great arcane truth. Rachel, be it remembered, is at Jacob's level—mind; but as we have seen she gravitates to the higher while Leah, the unwanted wife, trends to the lower. Any possessions or attributes of an individual representing a principle, esoterically appertain to that principle. Higher mind is always illuminated by Buddhi and lower mind can be if it will pay the price in hard labor. Higher mind, as it were, "steals" from the intuitional principle—the gods. Lower mind works for the illumination it receives. Genius is the stored up wisdom of the Ego *plus* something "stolen" from Buddhi. But it is a theft agreeable alike to the higher and to the lower, for both are one.

Occultly, therefore, Jacob was quite right in declaring that he had earned all the riches with which he departed from Laban. But Laban, too, was right when he insisted that everything Jacob had acquired belonged to him. And so they finally agreed and broke bread together. As Buddhi and Manas always agree and work in harmony, once Buddhi is aroused.

(To Be Continued)

A lecture was given by Charles Luntz November 12th to The Theosophical Society of St. Louis entitled "Must There Be a Third World War?" There mustn't.