

S E D I R

O N D R E A M S

THEIR THEORY -- APPLICATION -- INTERPRETATION

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In memoriam Ant. C\*\*\*\*,

Noviodunumensis, Servus Christi.

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CHAPTER I

THE MECHANICS OF DREAMS

No matter from how many divers points of view we may observe the human being, whenever we look at him, in depth, with sincerity and the most ingenious attention, the essential principle, the central force which seems to be the motive power by which he acts, is always liberty. The theosophists have given several names to this perfect essence. The Taoists and Boehme call it: will; the Hindus call it: the supreme soul; the Gospel speaks of it as the spiritual core. Omnipotent in the Kingdom of the Absolute, liberty, when passing into

the Created sphere, finds itself wedged between two adversaries; or rather it finds its movements circumscribed between two poles: materiality and personality. When liberty comes in contact with the former, it organizes it and produces bodies of all kinds, but when liberty comes in close contact with personality, it organizes it also, thereby engendering spirits of all kinds.

Let us now isolate an individual; one finds in him a body, a spirit, a soul. Within this mutable and temporary aggregate the soul is nothing more than a secret flame, a witness, and the invisible keystone of the whole edifice. We find the bodies and the spirits as the two patent nucleii (foyers) between which all the modes of his personal existence will oscillate, and develop; just as the ellipse egressing from a circle either increases or diminishes according to the variations of the radii vectores, yet, meanwhile, the original center of the parent circumference is absorbed and disappears.

If and whenever the corporeal nucleus becomes overactive due to the influence of a material excitant (a drug, philter, or perfume), due to a fluidic excitant (animal magnetism), or due to an intellectual excitant (the occult sciences), this nucleus comes into closer contact with the invisible world and enters therein by the lower door; man's physical life finds itself suspended, and his psychical life does not find any, more cells free to incarnate it, hence the phenomena of presentiments, of prescience and of divination begin. The art which may provoke those manifestations is called magnetic somnambulism.

But if on the contrary the spiritual core goes forth to meet the corporeal nucleus it imposes upon the latter its greater strength, it immobilizes it and subjugates it to a temporary slavery. This is when objects, scenes, and creatures from the invisible world -- the usual companions of the spirit, the forms of the milieu that it usually inhabits -make their influence felt upon the physical organism, they even take hold of it as an instrument, and make use of this organism either for good or evil in the execution of their goals. The Unreal reveals itself through the user door only. This whole ensemble of manifestations is called thaumaturgy; these manifestations include the dream state (visions), furor or enthusiasm, and ecstasy.

Consciousness within the physical obnubilates both in the dream state and in ecstasy, due to the weakness of the spiritual agent in the first state, and due to its excess of strength in the second.

As far as enthusiasm is concerned, it constitutes the stasis of mystical equilibrium wherein the individual retains his wakeful awareness which works simultaneously with the constant and sane collaboration of the god he, the individual, was able to evoke.

Woe to the man who has called forth an inferior or even an intermediary power! But if it is God Whom he addressed, to Whom, solely, he stretched forth his arms, from that moment on, even though he is still living on earth, he knows what eternal beatitude is.

We have just looked at the genesis of dreams from a principal point of view; from the empyrean world as Agrippa would say. Let us now view a more naturalistic aspect of the question.

The physical body -- the whole combination of chemical molecules -- is naught if it is not permeated by life. Hence, a dream is possible only there where matter is animated. Therefore, a stone, a plant or an animal can have dreams.

As far as man is concerned, if his celestial principle is not endowed with organs, he will remain within, his premises, impassible, serene, omniscient: There, the dream state does not occur.

As far as intelligence is concerned, it needs a starting point. Intelligence is not perception; it is that which works upon perceived objects, that which brings them together, separates them, edifies them; extracts their essence, pursues their consequences, and makes use of all their indications. Hence, the dream-state is not, essentially, an intellectual activity.

Yet, in us, both animal and intellectual life are but the two branches of one breath of life which is, at the same time, motion, heat, light; mortal and immortal, mutable and fixed, centrifugal and centripetal. As this breath is the central animic nucleus or core, it belongs to the heart; from there, by means of the lungs, it animates the blood (vehicle of our animal life); and through the brain, it animates the mentality (vehicle of intellectual life).

Just as there can be living matter without thought, so can there be thought without a body; there can also be life without an organism. But: this is to be found only in a metaphysic of abstractions, in those periods of biological neutrality which Hindu occultism call the Laya points. What concerns us is to understand well that our present day man feels, knows, thinks, wants, perceives, imagines and becomes impassioned only by means of that vital center to which many searchers of esotericism have given so many names.

At this point, one could list a number of ancient theories; but let us first reconsider the psychological quinary of the Kabbalists; let us analyze the three souls of the Platonists; the seven principles of the hierophants of Thebes; the five envelopes of the Vedantists; the eight aggregates of the Buddhists; the seven forms of Jacob Boëhme; the ternary of Swedenborg; the three symbols of Alchemy; and were we to compare fifty other kinds of systems, from the Incas to Höne Wronski, from the Druids or up to Kant, from the oceanic legends on down to Bergson, one fact, could remain, one conclusion would be drawn and impose itself. We are going to attempt to show you that one fact, and have that conclusion understood.

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Man is capable of perceiving objects which belong to other modes or worlds of existence other than the one known as the physical plane.

Experience proves it. But, for man's mentality to be convinced of it some insight is essential. First of all, what is man composed of? When examining old books, to this question will be found a hundred answers, all more or less pertinent to it; but, after aligning them side by side, if one tries to find concordances among them, and if one attempts to confront those concordances with the indications of good common sense, one will find approximately this:

In us, there is an absolute life and a relative life; the second is the cloak of the first, its instrument, its school, its torment and its dory. These two nuclei go back and forth to each other, throughout cycles and universes; the ellipse tends to become a circle again. The first mode is the spark; the second is the wood; separated from each other they remain lethargical; united to each other they mutually feed each other and serve or feed the life of the world. But, just as we do not know the true nature of fire, nor of the log, neither do we know our eternal self nor our immortal self. We merely see their inter-plays; and that which we call the field of consciousness is the luminous zone which is formed, in the atmosphere and upon the earth (where our body lives), by the radiations of physical; animic and intellectual creatures, the vibrations of whom are en rapport with those of our nervous-ether.

The rest of the world as a whole is perceptible to us only through dreams, visions, ecstasy, prophetic delirium, raptures and besides, I might even remain totally hidden from us,

Within the center of man, in the Holy-of-Holies of his inner temple, shines the eternal soul; impassible, immutable, impavid, immobile, omniscient, omnipotent, blessed. This soul is the window through which the other organs of the individual may perceive God; this soul draws them ceaselessly, communicates its living force to them, sublimizes them.

Around this flame, the immense organisms of the human spirit circulate as an army of asteroids around its sun. Here, let it be understood that each of our bodies, each of our fluids, our magnetic properties, -our sentiments, our mental faculties our powers of action are just so many individual organisms, classified in hierarchical autonomy.

Each of these parts of our selves is free, yet is drawn into the evolutive line of the total self. In turn, this self is free, yet it is physically drawn by the planet, socially by one's race, and spiritually by one's religion. Thus, our ponderable body seems to be the media by means of which the terrestrial forms raise themselves to the invisible, and how the objects of the immaterial worlds lower themselves to the visible world.

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But, for a perception to become a conscious one, attention or care is essential. This act is the first and the simplest of the movements of the volitive sphere. The deeper, the simpler and the more complete is that act, the truer, clearer and more fructuous will that perception be. On the other hand, to perceive is to put a certain order of exterior vibrations in contact with another order of nervous or sensorial vibrations. If these two kinds of waves do not cross each other, for some cause or other, there can be neither contact nor perception.

Therefore, in the universe there must exist a certain number of objects which are imperceptible temporarily.

Finally, attention itself is an inner movement transmitted through the mental ether, through the animic ether and through the magnetic ether up to the aura which the nerve-force creates around this flesh-body.

For our perception to become a conscious one, there has to be a second contact of the waves emanating from the first spark, indicated above, with those of the centrifugal volitive current.

Hence, among the perceptible objects of the Universe, only a small number of them enter into our conscious awareness. So, were we able through some kind of artifice to modify the vibratile waves of our nerve cells, we could, while modifying simultaneously the final stage of the processus of attention, bring a certain number of unknown objects into the field of our consciousness.

To obtain these modifications is the sole reason or basis of all the known psychical disciplines: fasts, prayers, litanies, rosaries, mantrams, respiratory exercises, stimuli (excitants), magic mirrors, perfumes, religious ceremonies, etc.

Yet, Mother-Nature offers us a very simple means of reaching the same results without fatigue, without disequilibrium, without risk, without fasts -- this means is sleep.

Physical man is a composite of several machines. When his steam-engine lacks fuel, foods supply him with fuel; when intensity flags in his electric-machine, sleep restores it.

Hence the problem lies simply in the sagacious utilization of the resources furnished by Nature.

The nerve-force within us is the product of the combination of blood sent to the cerebellum along with an imponderable matter (astral, might we say), which our fluidic body draws to itself and absorbs at the level of this self-same cerebellum. When the sympathetic nervous system makes use of the entire disponible nerve-force, the

cerebrospinal nervous system, devoid of its means of action, stops, and sleep ensues.

In this state, the body remains immobile, and the senses inactive; the psychical man disburdens himself of all material attract, then he -goes forth into the hyper-physical spaces, to lead the life which is his very own, with more freedom than he could during the waking hours of his physical (material) body. Because, our spirit or rather the various organisms out of which it is composed have, each of them, their own mode of existence, their habitat, their work, their days and their nights.

Whenever one of these psychic bodies goes through an experience, encounters an invisible, or accomplishes a certain. work -- since everything within us is linked -- it may occur that the extension of its activity meets one of our nerves, one of our ganglions, one cell of our brain; the impression resulting from this gives us, during waking hours, a sudden inspiration, an idea, an intuition, an apprehension, or some relief; while, during sleep, this produces a dream.

Therefore, it ensues that all dreams are not prophetic. Depending upon the world in which our spirit travels , the wheel of time may turn faster or slower than it does on earth. In dreams, we may see events of the past, future events, and even present ones.

In the next chapter we shall study the nature of these objects we dream about.

Another common cause for a dream comes from some physiological trouble, especially one due to some congestion or some anemia of the solar plexus.

Finally, another cause for dreams, rarer and less known in its operation comes from the intentional effort of another will extraneous from ours, from a human, a superhuman, or an infra-human will.

## CHAPTER II

### THE OBJECTS WE DREAM ABOUT

In creation, no vacuum exists. Its proper place is that abyss of Nothingness over which soar the billions of planets which make up the world.

But, in the cosmic enceinte, each and every place is filled. That which the solid, the liquid and the gaseous seem unable to fill is penetrated by the fluidic. Planes interpenetrate. For instance, although a mother is separated from her son by a distance of 250 miles, she still is close to him in the sentimental world; while an artist labors to exhaustion before his canvas, his spirit meanwhile cohabits with an angel of Beauty in the esthetic world; while a philosopher pursues ungraspable concepts, his intelligence is

conversing with ideas in the metaphysical world.

Neither time nor space have an absolute measure; they vary according to the worlds. Everything is peopled: the woods, the fields, a road, a ruin, a wall, an empty room, and a lake all swarm with invisible inhabitants, the number and activity of which would frighten us, had we the-ears to hear And-the eyes to see.

In the portion of terrestrial space which a rock occupies there are corporeal spirits who eat, sleep, think, and adore.

All stones are not silex; if a poor man is not able to move the heart of a miser, is it not because the sense of compassion in that miser parallels the hardness of the stone? A word on earth may elsewhere be a flame, a tornado, or an edifice.

Moreover, everything radiates. Even a mole can not dig its tunnels beneath a garden without some inhabitants of Sirius feeling its repercussion some centuries hence. Do we know whether the epigram which provokes hilarity among our guests might not be killing some being, somewhere in the brush of unknown worlds? And when, to sweeten our coffee, we choose the lump of sugar on the right of the bowl rather than the one do the left, have we taken count of how many creatures were put into motion to bring this trifling result about?

Thus, the horizon of intuitive conjectures is immense; no matter how penetrating, how quick and audacious be the eye of our imagination, never can it inspect that immensity thoroughly. Anyway, let s try to enumerate the races of creatures which people the worlds; forthwith we shall have an idea of the objective causes for our dreams.

In Nature, there is to be found an immense current of evolution which tends to lift matter up to God; and there is another just as vast: the current of involution by means of which God comes down with compassion, through the Person of His Son, to make contact with His creature. Besides, for the past two thousand years, the Kingdom of Heaven has bestowed, ceaselessly, assistance and forces upon any created being who asks for them. The inhabitants of each of these three universes (1) may be perceived in dreams and may either give us something or ask something from us. These three universes -- their subdivisions into elements and planets, and their zodiacal specifications -- are the habitats of beings about whom the tables of correspondences, the demonology, the angelology and the mythology of the different schools of esotericism have drawn up more or less complete lists.

This is one of the most extensive lists, it is the: most suggestive list that can be found. (2)

In the world of evolution as well as in the world of involution there are seven divisions or realms of beings:

(1) Evolution; Involution; Forces coming from the Kingdom of God (See

chart).

(2) Cf. Jacob: Tout Universel; Paris; 1902., 2nd ed.

(3) Those who have attained total liberty. (See page 2=..)

### Evolution Involution Kingdom

The Number The Laws Citizens

The Mineral Spiritual Bodies Families

Energy Powers Societies

The Vegetable The Spirits Divine Symbols

The Star The Angels Divine Choirs

The Animal The Cherubim Servants Of God

The Geni The Archangel Free beings (3)

There exists perfect affinity between each of the terms found in these three lists. The groupings of matter call forth the laws; the effort of the minerals bring about the the Spiritualization of the bodies; energy brings about power; the vegetable life is analogous to the spiritual life; the angels are interdependent upon one another without restraint, just as the stars are inter-linked one to all others; the animal forms express materially: what the Cherubims express spiritually: the relations of the created being to his Creator; finally, Man -- the material being once having become free -- as well as the genie or the god, is now the image of the archangel, who is a being united in himself, ONE, living in God and of God.

That which manifests as number in our ordinary consciousness may express itself through a life, and it expresses an abstraction.

The mineral comes from substance and produces flesh.

Energy comes from a fluid and produces the bodies.

The vegetable comes from a spirit and produces the spirits.

The star comes from an essence and produces the angels.

The animal comes from organs and produces some moral faculties.

The genie comes from the sensorial (the senses) and produces some intellectual faculties, Similarly:

The Laws express themselves in functions and in beings.

The Spiritual bodies, in organisms and in lives.

The Powers, in properties (characteristics) and in movements.

The Spirits; in mental functions and in vegetative functions.

The Angels; in moral states and in biological states.

The Cherubims, in psychic faculties and psychic states.

The Archangels, in wisdoms and in sciences.

The Numbers may indicate any creature or created being.

As far as the mineral is concerned, besides the forms which our science cognizes in it, it can be moral: such are our virtues; the mineral can be social: such are the bodies of our collective entities.

Energy is the action of two forces which are equilibrated, and our physico-chemical sciences are studying it; energy is the invisible transition of the mineral to the vegetable state.

This vegetable kingdom is a collective being obeying a spirit which is diffused throughout its parts. Outside of the plants known to botany, a religion, a veritable secret society, a line of force, the power by which the bodies of animals grow -- each of them is a vegetable. (1)

The kingdom of the stars has the peculiarity, or the characteristic of having a bond of reciprocity between all of the parts which compose a being. An egg, our viscera, a group of men fanaticized by their leader, the woman of the Apocalypse, an orator -- each one of them is a sidereal system.

An animal is a collective being bound in his form yet free in his movements. A people, beauty, intelligence, talent, the spiritual body, and the human specie are animals.

The genie is a collective being whose composites are independent one from another, yet submissive to a directing will. The mythological-gods, Adam, Manou, the Chinese Gen, a theater, a benevolent society, a family -- each of these is a genie, (2)

(1) Cf. The parables in the Gospels,

(2) Cf. Jacob: Loc. cit, and the Thousand and One Nights.

The individuals which belong to each of these last six particular 'Kingdoms are begotten from the combination of the preceding kingdoms.

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Laws are the beings through whom the existence of other subordinate creatures persists for a certain time; they are:

The mathematical, physical, organic, intellectual, moral, religious and social laws.

They govern wisdom, faith, sentiment, thought, the form, the act, and ipseity.

There is a law for each simple or collective specie of created beings.

Laws, when combining together, form various bodies. Such are, for example: associations; the angelic hosts, the operations on the Stock Exchange; trade dealings, or mercantile affairs, a monastic order. a revolution, or a style.

There is always a power which controls the body and the law; it is always a good one, which means it conforms to divine will. Gravity (weight), the graphic curve of civilization; Jesus. et., en an anonymous man of goodwill -- are each a power. .

A spirit is essentially a collective being all of whose cells have voluntarily amalgamated; it is a parasite which lives from the being it haunts; hence it goes to the milieu which is analogous or which is

en rapport with it; that is the reason why vice and virtue increase automatically.

Crystal; fire, vegetation, generation, perfectibility, analysis, synthesis and method are all spiritual phenomena.

The angels are immaterial beings, individual beings, who defer to some of their peers through the medium of one sole will. They provoke and incite our acts, our sentiments and our thoughts, both temporal and eternal. Their bodies are what we know as; families, trades, associations and species. They are immaterial stars. There are some men who are angels and also there are angels who never will be men.

The Cherubims are creatures of faith, creatures of ideas. They are represented in the Scriptures under an animal form. They are the souls of all associations (societies) whose members are linked or united by a common belief or by oath. They feed upon faith, knowledge, power, imagination, intuition, inspiration and ecstasy. They radiate from a being as his faculties of sensation, of perception, of memory, of instinct, of intellectual and spiritual discernment.

The Archangel is a collective being composed of identical cells, brought together or united under one will, the wisdom of which constitutes its food and milieu. The Archangel is sapient; he feeds upon love; he is indefinitely perfectible. As an example, Napoleon I and his Guards were a personification, an image of a martial archangel.

The Kingdom of God likewise has its inhabitants who only appear in Creation but exceptionally. Evil men and fanatics prevent them from living here. The work they do is proof they are inhabitants of Heaven. They correspond to numbers and to laws.

These inhabitants are united or congregate as families who come together as living crystals; true communism is practiced among them; there were some in Jerusalem right after Our Lord Jesus Christ left. These are the prototype of the spiritual bodies.

These families form a group, such as corporations which feed upon justice and bring charity into realization.

Religions at their onset are celestial societies; they are reflected in Nature as material energies and as immaterial powers.

The combination or synthesis of these three categories produces images -- perfect and living symbols of one or of several thoughts of the Father. He permits these images to be perceived by certain men who depict them as best they can. This is what the Divine ternary, the celestial Jerusalem, the Holy fountain and the Throne of God are; these signs are formed by divine Mercy and they radiate prayer. They become, in Creation, spirits and plants.

The material star and the immaterial angel are the figures, the representations of the divine Choirs. The twenty-four Apocalyptic

elders are the true zodiac; the 144,000 regenerated ones are also a Choir -- a company. They sing the praises of God thereby exciting true love among those who hear them, because their acts are harmonies. Pythagoras had such prescience as he discoursed upon the music of the spheres. These choirs feed upon charity (love); that is why, on earth, a true musical genius cannot be anything else but good.

The servants of God are those souls in whom faith lives, in all-powerful splendour; because of that, they are the intermediaries between man and God (just as the animals are the servants of man), and the intermediaries between man and the Cherubims. They possess verity; they are the ones who can practice adoration in spirit and in truth.

The men who have attained the apogee of their perfection constitute the seventh Divine realm -- that of the Blessed. The Genii are the image, the representation of these Blessed's liberty, of their ubiquity; the archangels reveal to us how powerful and pure they are. These men alone are the ones to whom belong the titles of Regenerated, Redeemed men; of Free Men, and of Children of Heaven; no matter where they go, so as to fulfill the will of the Father, they are absolute masters.

The description we have just read above is the most conformant to the actual reality of the world. One might doubtless choose another classification, for instance, to rest content with the fourteen Brahmanic lokas, with the twenty-five hierarchies of the Sankhyas, with the nine choirs (choruses') of the Kabbalists, or be satisfied with the multiple gnostic, scholastic or hermetic pneumatologies.

But if we have been able to understand a few of the innumerable lights which the Gospel brings us; at that very moment, we must have felt; with irrefutable certitude and depth, that everything is alive since "nothing exists which has not been made by the Word"; that the whole galaxy of created hierarchies can enter into relationship with us; that, in short, there are really but three great classes of beings: the servants of God, the enemies of God, and man; and finally, we must have felt that everything we perceive, everything we undergo, everything through which we operate appertains either to the Light or to Darkness. depending upon the actual attitude of our heart.

Were someone able to realize in his intellect, in his feelings, in his fluidic forces and in his physical tasks this unity which Christ has brought down with Him to this earth -- that man, to find his way in the labyrinth of the worlds, would not have need of any analysis, nor of any science, nor of any kind of method; as, the Master guides each of his steps at every moment, and in any case He gives him truth and power as soon as needed.

Among all the visitors which the government of Providence sends us ceaselessly, there are some whom our ordinary consciousness perceives easily, because they belong essentially to the same world as we.

We can only perceive the presence of the other visitors by fortuitous

means, such as whenever one of our cerebral circumvolutions is sufficiently purified for it to enter with its spirit, for a few minutes, into the realms which are usually forbidden to us. That is the domain of intuition and of dreams . But, when man finds himself not satisfied with such crumbs, he tries to find the means forcing entry; these doors are the divinatory arts, and the exercise of magical rites. However, this method is always illicit and ends by becoming dangerous. This we shall study in the next chapter.

## CHAPTER III

### THE ART OF THE DREAM

Our inner spirit is constantly in touch with the invisible worlds; we are not aware of it because the transmitter, or transmitting instrument is lacking.

Therefore, we must first make it possible for that recording to be facilitated, and to be more extensive.

Here, we find two opposite methods.

The first method is an exterior one. It recommends a serie or series of graduated exercises which, based upon a more or less scientific cognizance of the human machine, harmonize its operation or functioning, and subtilize its sensibilities. At this point everything depends upon the skill of the trainer, ~ When manipulating organisms as complex and as delicate as these are. one can make an error. The gravest and most tenacious disorders might be suscitated by a faulty diagnosis. because of an ill-chosen hour. an overdose of drugs, or an erroneus correspondence.

Does one ever really know to what a drug owes its virtue? Its usage might bind our nerve-body to some unknown powers. One only knows too well the frightful consequences of morphine, cocaine. and of alcoholic spirits. All of these substances are far from bringing us new strength; their action is simply depolarizing; they gather fluid from one part of the body to transfer it to another. The result is that the foolhardy, the incautious experimentalist finds his state of health sinking precariously and his will powerless to overcome the irresistible impulses of his vegetative being.

The same critics might attempt to prescribe for themselves such puerile "recipes" which the superstitious layman uses, such as eating an apple according to certain rites, or writing barbarous names upon ribbons; though that might seem inoffensive it is still possible that it might lead an adventurous imagination or a feeble-minded or weak-willed person to open certain doors to unhealthy suggestions or to manias,

As far as the rite, the magical rite per se is concerned, whatever benefit one thinks may be derived from it, the inconveniences

resulting from it are similar.

Man finds incertitude as to the quality of the results he obtained; he faces the risk of illusions: also probable fraud, violences exercised upon some invisible beings, and obligations he contracted unconsciously with other invisible beings; he finds he has disobeyed Divine law, and that even some personal or mental dis-equilibrium might result into some kind of physical illness or disease. Such are, in short; the reefs upon which too often, the evoker of magic finds his experiments and his fortune shattered.

Should we apostrophize the more scientific and more serene schools, where the student after having mastered his physical body, attempts to control his fluidic body by means of breathing exercises, and to control his mental body by means of concentration; If that student's attempts and exercises have been successful, if the fruits he gathered seem healthier, more noble, and more durable, is he aware of how many murders their cultivation necessitated?

To withhold one's breath, means to increase the quantity of venous blood; hence it means that it stops the evolutive growth of a multitude of globules; it means lessening organic interchanges; it also means our slightly sallying from animal life.

To concentrate one's attention upon a constant monoideism means building dams against the flow of free association of ideas; but, do we ever know if the mental image we elected to meditate upon was less important, or less necessary than any of those which were deliberately rejected?

On the other hand, these two unifications -- the one of ideas and the one of fluids -- cannot be attained without some kind of vampirism exerted upon the electrotelluric milieu and upon the mental milieu, analogous to the one by means of which the clever financier knows how to draw money into his coffers. This main means taking that which does not belong to us, and calls for a settling of accounts in the future, without having given us, in the present, neither a healthy nor a total certitude.

The prudent searcher hence will reject all of those procedures using rather peculiar artifices; he will instead stick to a few rules dictated by common sense, such as the ones we are going to submit for your scrutiny.

One prepares for a recuperative night by spending a salutary day, by being inwardly at peace. Worry spoils one's restful sleep; though it is true that we cannot eliminate worry totally, To live salutarily one must have an ideal, and to live sanctifyingly, the highest of ideals is necessary. Just as the thrifty workman may feed his body hygienically better, so does the man who lives following his ideal become an attractive center of the will, of forces, of feelings and of substances.

An ideal is a living creature, no matter what that ideal may be. As any other creature does, it needs physical nourishment -- foods, affective foods as well as intellectual foods. The loftier is that ideal, that much farther is it from this earth, and the more efforts does its evocation demand. Hence, we must first conceive our ideal purely, then nourish it with wholesome food, finally incarnate it with a permanent, sound, profound, attentive and grave devotion. This is the finest of the Grands-Oeuvres.

This operates in a totally natural manner, because Nature is benign, provided we pursue our goals with perseverance and remain steadfast. We must have no leniency toward ourselves; never permit ourselves the slightest slip nor infraction, and never utter one word, never have one attitude, one glance, one inward movement, one élan, nor even pronounce one single judgment which does not conform with the goal we seek. It is not necessary to shy away from the common course of life, quite to the contrary. Because, our most imperious duties are to our family, to our position and to society. These are the observances which keep our mind healthy, which provide us with equilibrium, and which enable our spirit to advance faster.

Such is the fundamental rule from which hinges all prescriptions of detail. We must find out how to adapt it for the goal we seek, so as to have true, clear; instructive dreams which we can remember.

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The human heart lives on the plane it chooses. If it acts on the physical plane of avariciousness, it will live in the spiritual kingdom of avariciousness. If it has developed the habit of living lies, ruse, dissimulation, the mind will become organically incapable of perceiving truth, any kind of truths. In order to have true dreams, it is therefore necessary, by constant practice, to transform within the, self any tendencies t.~ cunning and lies into acts conformant to our sentiments (sentiments subject to the examen of our conscience) -- into thoughts which are the upright deductions of our sentiments. We must develop the habit of never having a secret desire other than the one we express in our words and through our actions. We must keep our promises. We must be discreet without being double-faced. If, consequently, we fashion our physical forces as the working tools of a heart which loves nothing but verity, and use our intellectual forces as the forerunners of those homely realizations -- our whole being becomes an attractive magnet for the ideal to which we dutifully offer a sempiternal cult. Therefore this ideal, having, passed through all inner spaces, descends into us; it comforts us, heals us; it renovates our fatigues; and recreates all of our energies, so to speak, even those of our physical body. Then we become one, everything in us becomes true; error shuns us; being that we do not betray the trust of any visible creature, no invisible has the power of betraying our trust anymore. Our dreams become veridical.

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The clarity of our dreams depends upon physiological conditions, both material and spiritual.

It is necessary for the invisible agent to have at its disposal a sufficient quantity of nervous force. Consequently, for supper we should partake of nothing but light and digestible foods; no excitants; go to bed as early as possible so that, by midnight, the body being totally rested leaves the brain free around one or two a.m.

It is far healthier to get up very early than to go to bed late.

It is preferable that the bed be oriented with the head to the North or East. The color of the drapes and of the materials in the bedroom has an importance. White is healthy but dispersive; red is too exciting; brown is weighty. It is preferable to choose according to one's tastes something in the gray, yellow or blue shades. For your bed, walnut wood is not recommended, neither is oak; if you prefer a metal bed - - choose brass.

One should not sleep with a light on; but, if it is indispensable for some reason or other, let it be a violet or mauve night-light, or else place a lamp behind a drape, so that the rays will not fall directly upon the head of the sleeper.

To be totally prudent; one should not sleep with a window open; on condition that the room has been well aired during the day. If one cannot sleep in a closed room, at least pull a curtain before the window.

Keep as few metallic objects as possible in the room. If a couple sleep in a double bed, it is better they do not exchange places so as to maintain the direction of the flow of the magnetic interchanges.

When you have a restless night and toss a great deal, use the scent from the wood or leaves of the juniper tree, at the exclusion of all other perfumes.

Here are a few psychic precautions:

If one's mind is clear and lucid during waking hours, so shall it be during the dream state. Hence it is essential to possess fully what is called presence of mind. For this, one must train oneself to:

1. Think of only one thing at a time. This will take practice; calm and patience are needed; you must understand that veritable force is tranquil and not agitated; bring your attention calmly back to the work at hand; take your time and you will regain it later.
2. Train yourself to shift quickly from one occupation to another. Learn to grasp in one sweep of a glance a large variety of objects, the details of a costume, the varied items in a display window, the peculiarities of a street; learn to see, to observe, with precision.

3. Train yourself to maintain your calm, your composure regardless of fortuitous crises such as an accident; be ever alert to speak the right word, or to make the right gesture.

This habit of possessing one's self-control confers upon our will a power of control \*which it shall not abdicate even during sleep, therefore we shall not become passive instruments; this will enable us, during dreams; to move, speak, act and make decisions.

A whole unknown world will open before us, a whole vast field of captivating possibilities, and energies embryonic up till then will develop in us. Nature will take on a new meaning; and our total being will find itself dynamized, clarified, modified.

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In the the preceding chapter we noted what the fountainheads of our dreams are. In fact, as we we see in sleep nothing but the pictures of the country the inner man inhabits. Consequently, it is this inner man's predilections which must be ameliorated, and we must make him aware of the personal succor which the ever-active Providence sends to us via Its visible and invisible agents.

For, the law of attraction which governs the physical order governs the hyper-physical order also. The desires which we try to satisfy, to realize in matter -- the inner man pursues them equally in the Invisible. Our dominant passion tries with as much ardor in sleep as during working hours.

Consequently, it is important to take these precautions:

1. Before retiring, let us take a second breath, as might say. A neat and concise recapitulation of the day's events will permit us to judge what progress we have made, or whether we have taken a step back. As for the oncoming night, the Our Father is all we need to recite as it comprises all the thanks and all necessary requests, since our material bread is assured because we work for "it"; it is the bread of the soul we urgently need to ask for. During the day, our efforts, any suffering and trials procure that bread for us; during sleep, it is dreams which do.

2. Hence, for a few minutes, we must forget our troubles, forget our sufferings, and with a deep, quiet and profound desire dwell in she love of God and in the spirit of the ever-present Master. We must ask Him both for Light and for the means of understanding It, for the grace of remembering It and the strength to spread It; because, I want to repeat, that dreams may teach us and may also allow us to help someone.

3. We must inwardly hold ourselves in the loftiest state possible of abandonment of the self, and of everything which has to do with the

self, so as to leave the door open for the unforeseen from Above, for the humanly impossible and for the Divine possible.

4. Finally, if we have promised to pray for a sick person or for a friend in need, we must do so in spite of our tiredness. When our working day has been a difficult and arduous one, the Father does not demand long orisons; a sheer élan of the heart suffices, though it is preferable to formulate it verbally.

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To remember our dreams the above-mentioned precautions are of utmost necessity.

The purer our heart is, the more ardent is our desire for Light, the more our inner being trusts in God, the more evocative and clearer will our nocturnal impressions be.

However, it is good, when we start on that path, to have paper and pencil by our side; after a while, you will find it possible to awaken for a few moments, just long enough to jot down the dream you just had. In any case, upon awakening, you must make the effort of recalling totally, quietly and in detail (for you will keep a notebook to that effect) everything you have experienced and lived during the preceding night. It is essential to note and mention everything, the most fleeting recall, ever. what seems to be insignificant details. A word suffices to reconstruct a whole scene; there often are dreams which take place upon two or three planes criss-crossing each other, planes which separate and reassemble by turns.

As soon as we open our eyes, it is advisable for us to take a few minutes for a calm recollection, during which, as soon as our brain becomes habituated, the images will quickly emerge clear and precise.

## CHAPTER IV

### INTERPRETATION OF DREAMS

Just as the import and the veracity of all the manifestations in our life depend upon the depth of the invisible plane which our spirit inhabits, so does the importance of and the veracity in our dreams depend upon it.

Hence, there will always be two great qualitative categories of dreams ; the ones which belong to some plane or other among the innumerable planes of Nature; and those of the second category which come from the central core, the heart and pillar of the world, where Divine solicitude radiates with a constant luster, under the guise and form of our Friend, Who is the Alpha and Omega of all the universes.

Those who have not dedicated themselves heart and soul to the service of God will have dreams of the first category, the symbolism of which will depend upon their predominant interest, upon their temperament and upon their unimaterial genealogy. One finds in the tradition of the hermetic sciences, quite a few interpretative methods of the oneirological images. All peoples have some data regarding that art; but the Arabic, Israelite and autochthonous documents are the only ones which have been handed on down to us.

The Arabs have left many books on oneiromancy, although they are mostly empirical, without a system, without clavicle. Yet, they had a secret method of interpretation, based upon astrology, which the Rose-Croix of Egypt had taught them, and of which we can still find the traces in the work of Jean Belot, the curate of Milmonts.

However, all divining processes demand, in order to provide any certitude, a subtle intuition and a very long practice. Moreover, they are artificial methods which put us in touch only with the outer reality of the invisible, and only in a mediate manner.

For better results and a clearer interpretation, it is preferable to probe the dream itself by calling solely upon our inner consciousness, by listening inwardly to the still, small voice of life, by looking squarely at the nocturnal pictures which our imagination stirs up.

Let us note some of the important points.

First of all there is no universal key to dreams . A particular scene will mean something quite different to you than to your neighbor, because your spirit does not inhabit the same premises as his. However, it may be that the members of a close-knit family, or members of a contemplative religious community or society perfectly submissive to its angel have dreams the key to which is the same for all. But in our present state of development these are very rare cases indeed,

Secondly, we must distinguish between whether the dream is a recall of the past, is a premonition, or is telepathic. If the persons who appear in it have heads only and no bodies, it is almost always a scene from a prior life. The other dreams are usually of the future. The closer they are to one's waking time in the morning the nearer their realization is to occur, because the spirit of the sleeping man sinks, in the evening, from the without to the within of the world and returns after midnight from the within to the without. That is the reason why certain schools of philosophy in ancient times attached a very special importance to nocturnal contemplations and to prayers.

Imagine a planet which travels ten thousand times slower than the earth. For its inhabitants, one of its nights will last ten thousand of our terrestrial nights; their sleep therefore will have DREAMS lasting ten thousand times longer than those of an Earth-man. Consequently, their spirit, while dreaming, will live what is equivalent to a whole earth lifetime, from birth to death, This is to

show you that, in dreams, everything, is objectively real.

Thirdly; the day of the week has an influence upon dreams, so do the planetary hours of each night.

The sun influences the whole day from Saturday midnight to Sunday midnight; and so on with the other celestial bodies.

As for the hours, this is one of the tables:

Sunday from midnight to 1 A.M. -- Sun  
Sunday from 1 A.M. to 2 A.M. -- Venus  
Sunday from 2 A.M. to 3 A.M., -- Mercury  
Sunday from 3 A.M. to 4 A.M. -- Moon  
Sunday from 4 A.M. to 5 A.M. -- Saturn  
Sunday from 5 A.M. to 6 A.M. --Jupiter  
Sunday from 6 A.M. to 7 A.M. -- Mars  
Sunday from 7 A.M. to 8 A.M. Sun  
Sunday from 8 A.M. to 9 A.M. -- Venus  
Sunday from 9 A.M. to 10 A.M. -- Mercury  
Sunday from 10 A. M. to 11 A.M. -- Mars  
Sunday from 11 A.M. to Noon -- Uranus  
Sunday from Noon to 1 P.M.-- Jupiter  
Sunday from 1 P.M. to 2 P.M. -- Mars  
Sunday from 2 P.M. to 3 P.M. -- Sun  
Sunday from 3 P.M. to 4 P.M. -- Venus  
Sunday from 4 P.M. to 5 P.M. -- Mercury  
Sunday from 5 P.M. to 6 P.M. -- Moon  
Sunday from 6 P.M. to 7 P.M. -- Saturn  
Sunday from 7 P.M. to 8 P.M. -- Uranus  
Sunday from 8 P.M. to 9 P.M. -- Mars  
Sunday from 9 P.M. to 10 P.M. -- Sun  
Sunday from 10 P.M. to 11 P.M. -- Venus  
Sunday from 11 P.M. to Midnight-- Mercury

On Monday from the preceding midnight to 1 a.m. the Moon exerts its influence; and so fort: throughout week to the end of the planetary series.\*

In the modern treatises on astrology one can find all of the series of correspondences which will permit us to situate the dream which occurred under one of the seven astral categories.

Neither the influx of the lunation nor the influx of the other planets are sufficiently active for us to take them into account.

Fourthly, one can distinguish the symbolic dream from one of plain ordinary forecasting, if the scene is or is not illuminated by the Sun.\*\*

The fifth premise is that, when the dream concerns some personal events in our moral life, its presage will be suspicious or inauspicious in reverse to the joyous or to the sad character of the scene we dreamt about.

As a sixth premise, ordinary dreams are clothed with the ordinary symbolism by which their plane usually manifests itself to the human intellect. An alchemist will see schemas, numbers, signatures. The person who does not have a particular goal in life will have dreams conformable to the forms of common objects and of ordinary people. A mathematician, however, will not dream about the true forms of numbers; their planet is too remote from ours; for the same reason, neither will an intellectual philosopher be able to perceive the genie of the ideas which preoccupy his mind.

\*Tr.n. On Tuesday, Mars; Wednesday, Mercury; Thursday, Jupiter; Friday, Venus; Saturday, Saturn.

\*\*In Initiations, p.101, Sédir states that a dream of intellectual portent is seen as moonlit.

Lastly, the great secret which enables us to enter into communication with this immense invisible ocean where all terrestrial creatures, all physical events, all of our states of consciousness exist a priori, is not to study, is not to analyze, nor to discuss, it is to will, or rather, to love. If we truly love, which means, when we know how to put our self into the other man's place, into the place of the animal, of the plant, of the stone, so as to shoulder part of their burden, these beings come to us and in us; they open wide the doors of our imagination, they teach it their language, and we understand their demands and their warnings.

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But this is a difficult stage to reach; and the few men who have the courage to walk this path already belong to the small cohort of the Soldiers of Heaven. For these men, the whole Universe takes on another or rather anew aspect, and it has a far more intimate signification. For instance, instead of seeing in their dream the refraction of the essential form of a creature on some plane or other, they are brought in the presence of that form itself. They know the spirit of things; they have crossed and gone beyond the region of the hierarchies, of the correspondences, of the classes, and of the species; they have attained and reached beyond the elements, farther than the planets, and higher than the fixed stars.

Since they are stripped of selfishness, since they are devoid of cupidity and are inoffensive, the invisible creatures visit them with confidence; just as the animals in the forest approach the immobile gymnosophist. They can also speak to these creatures and have some influence upon them. Their sleep is not a state of inactivity, though it gives the body rest.

Therefore these men, after having seen the cliché of an event, of an illness, or of a catastrophe sometimes several nights, several months, or even several years in advance -these men understand immediately the meaning of such a vision, and the control they have over themselves is such, that after having asked the permission of their Master to do so, they are able to intervene. They may modify some particular event,

chase some harmful animal away, and give succor to some person or other.

Frequently also, the Master takes them along with Him, either astride His winged horse, or on His vessel; He has them visit unknown regions, and strange races; they sometimes have to take part in a battle. For them; to be able to give something from their own forces and from their own heart to the Light, is a great recompense.

## CHAPTER V

### LEXICON OF DREAMS

In this book we do not want to give more than a small number of examples regarding the interpretation of the dreams which we have just spoken about -- the ones one might qualify as divine. We shall not indicate any formula for personal action to be accomplished during dreams of this kind, because of the necessity to let each disciple have his complete freedom or, rather, because of the respect we owe Our Master, by accepting in advance whatever conduct He may choose to have toward His followers. Such psychurgy is as personal a one as the interpretation of any dream is. To God everything, is possible; His field of action is never confined by any framework; there is no human intelligence which can comprehend it; and only an inner realization of these concepts gives us that spiritual poverty without which the Kingdom of God remains closed to us.

The significations which follow, hence, are only true for the one who realizes approximatively the task and the work which are indicated in the Gospels.

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There is in man two conflicting wills: the will of the earthly, physical man, and the will of the spiritual man.

The first wants to conquer everything: matter, glory, science and powers. The second's only concern is to conquer Heaven.

At the present time, it is the first which exerts its dominant influence upon our consciousness; and it is through this' influence that we regard the events which occur, as fortunate or unfortunate. But the interests of the spiritual man are quite the opposite. That which is for him a cause for joy is a sorrow for the terrestrial self. This holds true inversely for the spiritual Self.

Hence the servant of Christ will interpret the scenes in his dreams inversely to the meaning they would have in our current mode of thinking; for the good reason that it is his spiritual self which acts during sleep; his joys augur sorrows for the terrestrial self, his elevations presage letdowns, his vicissitudes; material success.

By combining this datum with the general symbolisms expressed as man's step forward, his struggles, and all natural phenomena -- interpreted according to the meaning of the Spirit -- we will therefore easily obtain definite indications.

Moreover, if we want to observe our dreams, it would be sheer credulity to desire to attach too much importance to each of them. We live far too often in the mire of moral error for a spiritual truth to be perceived accurately by us. That is the reason why oneiromancy is merely an approximative science.

Abbot, abbess, monk, nun -- Ordeal: physical, moral or intellectual; initiation; school, discipline. Each of the religious orders and ecclesiastical states has a precise meaning which depends upon the asceticism of the dreamer.

Abyss -- Danger which must be confronted, even danger to one's health.

Accouchement (child-bed, delivery) -- Happiness or wealth, if the delivery is easy.

Animals in a herd -- Abundance: of money, if they are sheep; of children, if they are lambs; of foods, if they are oxen; of news, if they are horses. The color of the animal indicates the quality of what they forecast,

Arm -- Power, welcome; or mourning if it is cut, etc. Arms (weapons) -- Honors.

Automobile -- Advancement, entirely gratuitous in your inner life,

Batrachian -- Grave illness, ulcer, cancer. Bear -- Housing unit for workmen. Enemy, red -- Represents the fiancée and the wife,

Bed ---Wealth; observe whether they are being killed, being gathered, or if they attack, etc.

Birds -- News.

Blood -- Success pursuant to the scene during which it flows,

Bouquet -- Sorrow, Breast, Chest -- DIoral qualities. Bullfinch -- Joy,

Bulls -- Run away from them, as they signify chastisements or castigation.

Burglar -- Insanity for whoever receives his visit. Cabbage -- Ideas which will come to us,

Calumny -- The uncovering of our faults by someone.

Camp -- Honor, bravery.

Cat -- Betrayal by friends.

Cavern, Cellar -- Bad societies or worthless enterprises.

Church, religious edifice .-- Tests, ordeals, the greater they will be if a ceremony (cult) is taking place, if there is singing, and if the officiating clergymen pay any attention to you.

Clock -- The life of the dreamer in general.

Clothing -- The less we wear, the better people will know us; to see someone naked means they shall find out what his true character is. Later on, proportionately greater or lesser humiliation for the person we see more or less undressed.

College, School -- Test, discipline, hardships.

Color -- Whether it be plants, animals, clothing or human beings, it indicates higher spirituality and greater goodness; the closer to white they are represented.

Combat -- Excellent; especially if blood is seen flowing.

Cord, Rope -- Help, aid, bond depending upon what the rope is attached to.

Crayfish, Lobster -- Discussion; Deception.

Crocodiles -- Police, policemen.

Dark people, dressed in black -- Beware of evil, or perverse beings, no matter how good or wise they seem.

Death -- Inner transformation. Seeing dead people means a death is near at hand in the family.

Devil -- An enemy.

Dew -- Benediction. Dow -- A friend.

Donkey -- If healthy and laden: success resulting from our efforts.

Duck -- Goods or properties coming from a woman. Eagle -- Extraordinary event.

Earth, Ground -- State of our financial status.

Enemy, An animal or man who attacks -- Illness.

Excrements -- Justified slander.

Eyes -- Our sentiments and feelings; anything pertaining to the heart.

Fall, falling -- Disgrace, loss or blow, prudent and loyal.

Farm -- Affluence; goad spiritual work, ,

Farmer, peasant. ploughman -- Good; sign of a healthy, spiritual activity.

Field -- Fructuous work to be undertaken.

Flour -- Prosperity,

Flowers-- Suffering, tears.

Fly, insects, spiders -- Turmoil, annoyances, irritations, family squabbles~ domestic snares.

Flying through the air -- Vanity, Trips,

Foods -- Good or bad presage in the material sense according to their flavor or savor. Reverse the presage for the spiritual state.

Fruity -- When out of season it is materially a good sign. Love.

Garlic -- Having to do with mysterious things. Gendarme. Constable -- Punishment close at hand. Goose -- Profits.

Grass -- Good sign.

Hair -- Sign of spiritual power, depending upon the color, greater if light, lesser if dark; the same "applies to length. If the hair breaks off, it denotes illness.

Combing ones hair -- Material amelioration, Hand in action -- Powers,

Hay -- Affluence, easy circumstances, Hermit -- Beware of solitude,

Hill -- Celebrity, renown,

Hunt -- Success according to the type of animal one kills or brings down,

Horse -- News

Ink -- Prosperity, Insects -- Enemies. Inundation -- ad for the health.

Justice -- Lawsuit. .

Knee -- Is connected with our material work.

Lake -- Wealth, peace, friendships .

Larks -- Joy, or wealth.

Lightning, Thunder -- Fructuous success; big news.

Lion -- Excellent; spiritual protection, especially if we converse

with him.

Love -- If it is happy in dreams, it indicates a physical danger.

Lungs -- Daughters, girls, servants.

Man, small and sinister -- In a vineyard, denotes phylloxera,

Mustache -- One's possessions.

Navel -- The spouse or wife.

Needle -- Having to do with love. Ocean -- line People.

Octopus -- Taxes, owners; financial administrations.

Old Age -- Good solution to our worries.

Omnibus -- Money indispensable to our current expenses.

Ostrich -- Gain, travel; a beautiful and rich woman.

Oxen -- Abundance, if they are healthy.

Parents -- News.

Path -- Good, bad or Litigious fortune according to whether it is straight, smooth or precipitous.

Pelican -- Sacrifice which has to be made, where one will be both priest and victim.

Pipe -- Meditation.

Plants -- Flowers signify sorrows;

Plums signify falsehoods, treachery, cheating.

Nettles signify attacks, vexations, annoyances.

Colocynth signifies tranquillity.

Meadows signify feasts of the Church.

Cherry signifies ingratitude, adultery, treachery, betrayal.

The Walnut tree signifies combats, fights, persecutions.

The Poor -- The people,

Prayers -- Lengthy tribulations, especially if there is any singing or if a musical instrument is being played.

Public buildings and everything connected with it -Gains, financial operations, more or less beneficial according to the actions of the dwellers of these locals.

Public Square -- Complications cleared up. Purse -- Secret.

Railroad -- A promotion more rapid than the one we merit or deserve.

Rain -- Benediction, fecundation; worries, but which will have good results.

Ram -- Great personage.

Race -- Danger of insanity to whoever is the victim of rape.

River. etc. -- If the water is clear, peace, success.

Rug -- Represents the life of the dreamer.

Serpents -- Illness, fever, suffocation,

Shepherd -- Marriage, good spiritual foundation.

Ship, etc. -- Good or bad changes according to the circumstances.

Shoes -- A woman.

Skeleton -- Death,

Slaughterhouse -- Filled with animals: material success,

Soldiers -- Good; that much better if they belong to some particular branch; yet it means work and responsibility. If one is wearing the uniform, sign of spiritual power.

Sovereign -- Success or failure according to whether they welcome you or not .

Squirrel -- Friendship.

Stars -- Hope or lack of hope, depending upon their luminosity. If you see a falling star, catastrophe. They also represent science and renown.

Stones -- Bad sign.

Straw -- 'Material goods. Sun -- Excellent forecast and presage.

Swallows -- The greater their number and the more actively they fly, the better will the news be.

Sword -- A child, Conjugal concerns.

Teeth -- If they fall, death of the parents; if they are growing, birth of children.

Tempest -- Invisible danger. War.

Theater or whatever pertains to it -- Deceit; falsehoods. Thirst --

Worries; anguish; agony of mind.

Trees -- Good or bad, according to their heavy foliage or lack of it.

Umbrella -- Preservation.

Vermin -- Misery, poverty, sanctity.

Virgin Mary -- Definite protection.

Vomiting -- Annoyances, vexation; public insult or affront.

Water -- Good, bad or dangerous sign depending upon whether the water is clear, transparent and whether it flogs rapidly.

Wild Boar -- Dangerous, flee from him.

Wings -- To have wings, means great spiritual elevation. Woman -- Good or bad depending on her color, from blond to redhead.

Woman with a red face -- Fever.

Worms -- Diseases, illness, angina pectoris, neuralgia, ° worries.

Wounds received -- Success.

Wrestler -- It is a form of Nature; be prudent.

Zodiacs -- We shall receive new concepts about esotericism, either in theory or practice, or both.

The nations appear to us, and manifest in the guise of their heraldic forms. For instance, China is represented by her dragon, Russia by a white bear, India by an elephant, England by her leopard.

The religions are also represented by their usual symbols or emblems. The sciences and arts, by the customary emblem in common usage; the trades and professions are easily recognizable. Occasionally the saints appear to us or rather the churches dedicated to them. Thus the church of Saint Augustine signifies, for a Parisian, trouble with women; the church of Saint Laurent, material straits. Notre Dame, an intellectual test or ordeal. If the canonized saint himself appears in our dreams, it means whatever gift the popular belief attributes him with: as a healer, as a succorer, etc. The instinct of the populace is almost always true.

In conclusion, let us recall to mind that any dream belonging to our second category has a special meaning and a personal message for each of us, plus a social meaning, a political; a religious. a cosmic, a mystical and a psychical meaning.\* And that to clarify and elaborate upon this dictionary, which is the only true, individual key to dreams, demands continuous study, constant work on our part, which one Lifetime is not sufficient to perfect or accomplish.

The sooner we get to work, the quicker we shall extract precious information and instructions from our dreams.

\*Tr.n. This second category of dreams is mentioned in the very beginning of Chapter IV.

END