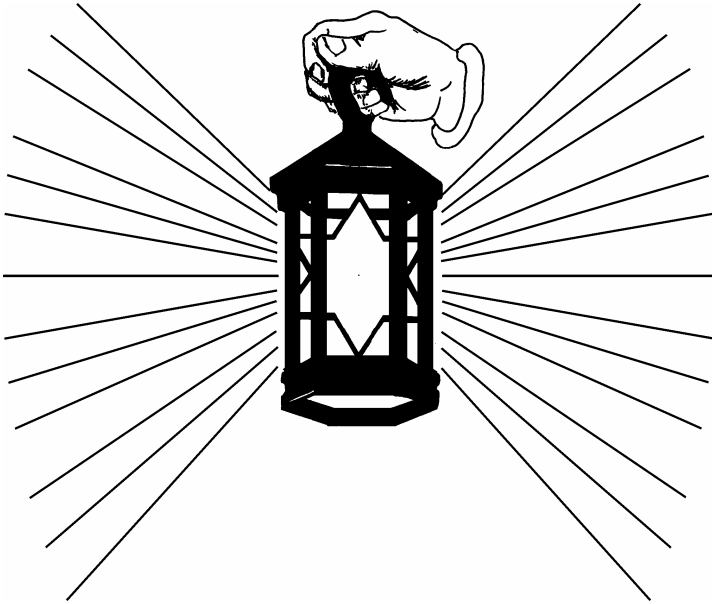


THE LANTERN

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“Thy Word
is a lamp unto my feet,
and a light unto my path.”

Psalms 119:105

builders of the adytum, los angeles, california

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FAITH AND PRAYER

by Harriet B. Case

“Thus saith the Lord: Seek ye me and ye shall live.”

In times of stress and danger, of sorrow and great pain, it is natural for all men, no matter what their religion, to call upon God for help. But when all goes well, how often they forget to pray!

And what is prayer, some may ask? Is it not just a petition, the asking of some boon, or to relieve us of our difficulties or suffering? It is true that in answer to a sincere prayer, God will always send us the strength to bear the heavy burden, the courage to endure the pain or sorrow. But we cannot expect to be relieved of all our difficulties, for without tests and trials how would we grow in character and strength of Soul?



Prayer should be an endeavor to get in touch with God, the God within; to know His Will for us and for mankind; to listen for the inner Voice; to become co-workers with that Will, as shown in Tarot Key No. 5, the Hierophant. This is the kind of prayer St. Paul mentioned so often when he said, “Pray unceasingly,” which means turning within and communing with the Real Self or God Self. The secret of man’s power lies in identification with his true Self, or the God within. This implies an awareness that God is not a person or a power *afar off*, but the very life, light, love and power at the center of our being, and at the same time it is “In Him that we live and move and have our being.” This true prayer is an *attitude* of heart and mind.

It implies faith in the constant *availability* of the limitless power, supply, love and protection of the ONE Life in any situation or circumstance. Jesus said: “If ye have faith, nothing shall be impossible to you.” Many persons think of faith as meaning only some particular religion, such as the Protestant faith or the Catholic faith. Few understand faith as a creative power which cannot fail to create whatever is desired. Yet here one must observe caution. Because, if one’s desires are selfish, the results may be disastrous. Having received

that which we asked for, we may wish that we had not so prayed, but instead had only asked to be guided in all our thoughts and desires, that daily and hourly we might fulfill the Divine plan and pattern for our life. This living force, if evoked by faith, can be used for good or evil. It is the *motive* behind its use which brings constructive or destructive results.

If the inner meaning of the prayer “Thy Will be done on earth” is rightly understood, then it will be clear, to all who have insight, that it is man who must *do* it. As centers of expression for the One Life and Will, how else can it be done except by men working to bring about God’s perfect plan through Divine guidance?

It is just this acceptance of Divine guidance, and the ordering of one’s daily life and actions in accordance with That guidance, which gives man the strength he needs to overcome all difficulties . . . and by that overcoming to gain an inner peace which will sustain him through every trial, no matter how hard . . . and will fill his heart with joyous expectation and give him new perceptions of beauty.

None can believe how powerful prayer is,
and what it is able to effect,
but those who have learned it by experience.

~ *Martin Luther*

THE LOVERS

by Paul Foster Case



Discrimination is the keynote of the 6th Key. Its symbolism graphically portrays sharp differences. The letter Zain means a sword, which is an instrument of cleavage. To this key also is attributed the *Disposing Intelligence*, and disposing means literally “to pose apart” or to separate. In addition to that the zodiacal sign Gemini is attributed to this Key. Gemini means the Twins and its sign is approximately II. This gives a clue to the occult doctrine that all opposites are really but different aspects of ONE

THING, and that they are complementary. The title, The Lovers, brings this out even more graphically.

The Sun is a symbol of enlightenment, and the ONE FORCE which is differentiated into pairs of opposites. The angel represents superconsciousness, and the clouds indicate that this is partly hidden from us at our present stage of conscious unfoldment. The mountain symbolizes attainment. The man and woman are Adam and Eve, or the prototypes of the specialization of the Life-Force as male and female. The tree of 12 flames behind the man represents the signs of the zodiac, and that, behind the woman the five senses. The latter carries out the idea of discrimination between opposites, because it bears the fruit of the knowledge of good and evil. In addition, the five senses are instruments which enable us to discriminate between one thing and another. The serpent represents the occult force known as Kundalini.

HOW TO TURN FAILURE INTO SUCCESS

A Sunday Service Talk by Ann Davies

This morning we are going to talk about how we can turn failure into success. If you can do this it is quite a trick, don't you think? But it isn't exactly what it sounds like, as we shall see.

What do we mean by success? Some think that rising to an important position in a corporation indicates success. Others think they are failures no matter what they have or where they are, even if they are the head of a large organization. A person who is a lawyer might feel he is a failure because he is not a doctor. And so on.

We have to understand what we mean by success. There are many housewives who feel very happy with what they are doing. There are others who sweep their floors and wash their dishes with bitterness in their hearts, feeling they were made for better things. They don't know why they should be stuck with such unhappy work. Notice that as time goes by the bitterness etches itself into their faces, so that beauty fades. This is a very unsocial thing to do. It is not pleasant to look on the face of bitterness. We really owe each other a little more beauty than that, don't you agree?

Success and failure. What are they? Is a baby who is learning how to walk a failure because it falls? Is the process of making perfume a failure because at a certain stage it smells horrible? Yet we are human beings and tend to evaluate ourselves and others in terms of the process, not realizing that one stage or another has nothing to do with success or failure. In Qabalah, the Sephirah assigned to the desire nature is called Victory.¹ Victory could mean success, couldn't it? It ties in to the desire nature, the emotional being of the person, the basic emotional drive.

What is the real story behind victory or success? Would it surprise you to be told that there has never been a time when you have not been successful, even when you have *seemed* to fail? Would you think we are

¹ *Netzach*, נצח, the sphere of the activity of Venus.

mistaken? If we analyze it, we will see that it is true that we have never failed. We will also see that moaning and groaning about a specific event is contrary to the true principles of the evolution of consciousness, or understanding the meaning of what seems to be failure or success.

People might observe a married couple who have nothing but terrible things to say to each other and say that the marriage is a failure. But is it? Suppose that what each spouse really wants is a sparring partner. They have a very successful marriage, whatever it looks like, because they have met their greatest need, which is to have someone to fight with! They wouldn't divorce each other for anything in the world. They will have every excuse to cling together because they **belong** together. For them, it is a very successful marriage. They are filling a desire more potent in their natures than harmony and love. They require a mutual rejection.

So when you see couples like that, or if you happen to be one, learn a little discrimination. Recognize the underlying cause. Realize there is no such thing as failure, whatever appears on the surface. Whatever unhappy conditions exist, they are the fulfillment of certain emotional drives, certain immaturity, certain lack of perception, certain absence of discrimination. The time comes when we get tired of fighting. At that time we are ready to try to do something about our nature. We start searching for the reasons we have had that particular type of success which brings pain. We call them failures but they move us to work more in accordance with the Divine Will, which really wants and intends for all Its children to walk in happy fulfillment, in success, rather than the reverse.

In order to learn what brings true success, happiness and fulfillment, we have to do and be all the various things that *appear* to bring us the reverse. This is how we learn. When we learn to write, our first efforts are not very good. As you learn to work with your power, which you share with the One Divine Life, that power of manifesting your own beingness, you will have some strange requirements. A sparring partner. Betrayal.

Do you think betrayal is something you did not manufacture for your own requirements? Let's analyze that. This way we can begin to get rid of the sigh we have when we look at yesterday – by realizing what has been at the bottom of it. We can get rid of that sigh and start seeing the magic and success in every part of our lives, even if it is a sorrow. If we start seeing things in another way we're going to be able to begin controlling our lives and become conscious co-creators with God. This is what we are being grown towards. In any case, it is our destiny.

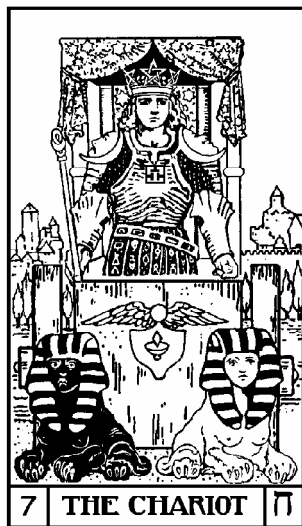
We are already co-creators with God, just not consciously. To become conscious about it, we have to make many mistakes; we have to have experienced many types of failure. Let's consider the experience of betrayal and see if it has not been a success. As we evolve our consciousness, one requirement is to learn how to be true to ourselves. "This above all: to thine own self be true, and it must follow, as the night the day, that thou canst not then be false to any man."²

What is being true to yourself? First of all, we have to find out what one's "self" is. Most of us think that we are our personalities, our emotions, our thoughts, our drives. In occultism we know that all of this false identification must be overcome. We have to come to the realization of who we truly are and therefore identify ourselves with that which is and always has been in conscious union with the One Self. Then we can live our destiny in and through that One Universal Self. The personality, emotions and thoughts are passing things.

Could you feel the same today about that which you were in love with ten years ago? What is your attitude today about things which caused you tears when you were a child? Those emotions weren't yours. They were experiences. Something in you gathered the wisdom from the emotional experience. Yet you think you are your emotions. When you say: "I am glad!" or "I am mad!" you are assigning your I AM to emotional states. Most of us assign our I AM to our intellectual states and we say: "I am brilliant," or clever, or stupid." **But the point is that we identify ourselves with an instrument.**

² William Shakespeare, *Hamlet*, Act I, scene iii.

The intellect is an instrument with which to experience things in time and space. Our true minds, our true consciousness, is something far beyond what we usually consider. So we are essentially untrue to ourselves simply by virtue of identifying ourselves with our bodies. Even when we say: "I am sick" we are identifying ourselves with our bodies. We may say: "I believe in survival of the true Self," yet we are most upset if conditions arise where we think we are going to drop this physical vehicle. Even when we think we don't get upset, close observation of our reactions will reveal that we do, at least in part. We are in a continuous state of becoming in our personalities, our minds, our emotions.



Something in us is constant, aware and has real character. It might be called the essence of all past experience, the Watcher. This is more akin to what might be called our true Self, but we are mostly identified with what isn't ourselves. Therefore, we are mostly untrue to ourselves because we act and think in terms of our identification with the body or the intellect, or the emotions. The result is that we see incorrectly. If we don't see ourselves correctly, if we don't work on knowing who and what we are in order to differentiate between the personality and the true self, the result will be that we will not see people as they are. We will not see other people's level of development. Consequently, we will lack proper discrimination and give other people various powers over us. In turn, this brings about betrayal. Yet, what is the real betrayal?

Whether it is in love, business or whatever, if you consider it deeply you will realize the person betrayed had it in his or her nature to experience betrayal. It was the person's character to begin with. So if you expected to experience your idea of loyalty, whose fault is it if that didn't happen? Let's not blame anyone. Instead, let's evaluate the experience from the perspective of the true Self. Was it your fault or the other

person's fault? If you had been able to perceive accurately and objectively with that Watcher, you would have seen the various traits, the level of development, the tendency and capacity in the other person for betrayal. You would have seen this from the very beginning. Therefore, if you trusted someone who was not trustworthy it is just as much you who was immature as the other person. Consequently the relationship *seemed* to fail.

Then we say: "He or she has failed me!" and we are full of sorrow and we weep, but actually, no one failed you. Had you achieved the ability to see yourself and your personality as it is and as it is growing, you would have been able to see the other person's personality as it was. You would have seen that the other person was growing and you would have expected a baby to be clumsy. When we have enough of these so called disappointments, when we realize that it takes many experiences to develop a basic perception, then we will know that whatever disappointment we have had is part of the inevitable bad odor that must be produced in order to make delightful perfume. It is part of the process. It is part of what makes us start looking a little more deeply, hunting within ourselves to see what is still undeveloped in our nature, what in us still makes us lack perception or even what makes us continue to require a sparring partner. Often, we even love sparring partners in business, as well as in a marital relationship. After a while, we discover that everything that has happened to us has been part of the process of success not so much because of what we've done, but because of what we ARE.

People think of karma as reward and punishment. It is not a good thing for an occult aspirant to hold this in consciousness because then we have desires for certain people to be punished. We'll click our tongues and shake our heads, saying: "I pity that person's karma." We say it with a sort of secret delight about what is going to happen to them for being mean to us.

No, this is not the way to look at it. We must recognize that whatever we are at this point in our revolution inevitably brings the experiences

that we require. What we do, think and feel are all interrelated aspects of what our personalities are in this particular instant.

Say we have had a disappointment in love. We can sigh and feed our rejection complexes and wonder what makes us so unlovable or what makes others blind to how wonderful we are. Or we can say: “Well, it was good to have loved to whatever degree, and if the love object to which I directed my love did not return it or bring me that which I desired or hoped for, it is because of several factors. It wasn’t meant to be. If we had the karmic requirement to stay together, we would have.” In that way we see the experience was good and is still a part of the success process. If we are willing to let it float off and to wait for the next experience, we save ourselves sorrow. Then we can learn that our expectations for certain emotions and attitudes from that person were unrealistic because we have not yet learned how to direct our feelings towards that which is more in harmony with our own true Self. We would realize that we are not yet able to perceive the characteristics of another. We would know that all of this will help us to develop more ability.

I know a girl who was very eager to find fulfillment in love. Yet twice, to her horror, she found herself in love with a married man. She couldn’t understand it. She said: “What type of karma do I have which makes fulfillment impossible?” I pointed out to her that quite possibly she was having a great success; that subconsciously she was deliberately picking married men to fall in love with in order to avoid the responsibility of a complete marriage relationship and children. Perhaps this was her way of getting out of it. She could say to herself that she wanted love, but she did not want it deep down because she chose a love object which could not fulfill her desire. She decided this was probably true and that from that point on would make very careful inquiries about the marital state. Do you know what she did? The very next time she met a possible mate, the man instantly said to her: “I love you and I have the highest regard for women, but freedom is very important to me. Don’t try to tie me down.” She said she understood, but thought that if he fell more deeply in love with her, he would change. Do you see what she did? Again she successfully chose a love

object who was not going to bring her the marriage and fulfillment she said she desired. Both a married man and one who was too selfish to take on responsibility of marriage met her secret need. So you might say she kept having failures, yet her deeper self was not having failures at all, though she suffered because she subconsciously was not mature enough to want to take on the responsibilities which come in any relationship.

So often people weep over failures in relationships. What they don't realize is that although they want to be accepted and loved, they don't want to expend anything in return, though they might fool themselves. They don't realize that every relationship is a fragile, delicate flower that must be nurtured and warmed with the flame of real givingness and unselfishness. The same goes for failures at business or work. Some people subconsciously and deliberately choose certain types of work where they will experience frustrations which will provide them with an excuse for not being a success.

When you want something with your whole being, you get it. The trouble is that we are a house divided.³ We are identified with passive personality elements and have only one way to overcome all this nonsense in our natures, which is to work on identifying our selfhood with the Higher Self, with the Divine Will. When we do that we will find that whatever occurs will be seen as a success. Our emotions will begin to evaluate every occurrence in life as an inevitable process which brings us to the glory of complete illumination. Our outer conditions will change. Jesus said: "Seek ye first the Kingdom of heaven and all these things shall be added to you."⁴ The point is we have to change our emotional response to what occurs; to change our identification from the changing personality to the Higher Self. In that manner we start to recognize the betrayers



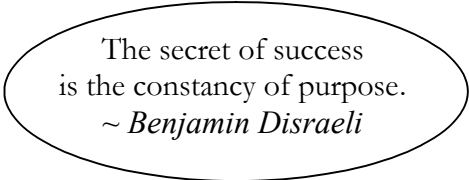
³ Matthew 12:25

⁴ Matthew 6:33

before they betray and we thereby protect them as well as ourselves from their weakness. We find that, more and more, whatever we put our minds to succeeds because we are living and working in the right manner.

Your ability to love and be loved, your ability to do and to accomplish, even in terms of the world's ideas, will work out almost by itself. You will not be in a different world. Others might be walking around with faces of failure and hearts of sorrow and yet you will see the world differently. You will see people differently and you will be helping them. You will be helping all others as well as yourself, because you will have the strength to realize that everything that has ever occurred has been the drive of life to experience itself.

What you thought of as failure has been the unfoldment of your perception, your wisdom and your depth of feeling. Failures have been your greatest successes. No matter what you do, you are in the hands of the Highest and you walk in glory and absolute security and success, yesterday and forever.



The secret of success
is the constancy of purpose.
~ *Benjamin Disraeli*

A PRAYER

The Heavens declare the glory of God, and the expanse inscribes His handiwork.

Day by day they pour forth speech, and night to night reveals knowledge. There is no speech, nor are there words, where their voice is not heard. Their measuring-line has gone out through all the earth; and their words to the end of the world; in them He has set a dwelling place for the Sun. And He comes forth like a bridegroom from his canopy. He rejoices like a hero to run a race; Going forth from the end of the heavens; and his orbit to their ends, and nothing is hidden from His heat.

The law of *Yod-Heh-Vav-Heh* is perfect, converting the soul. The testimony of *Yod-Heh-Vav-Heh* is pure, making the simple wise. The precepts of *Yod-Heh-Vav-Heh* are right, rejoicing the heart; the commands of *Yod-Heh-Vav-Heh* are clear, giving light to the eyes. The fear of *Yod-Heh-Vav-Heh* is clean, enduring forever; the judgments of *Yod-Heh-Vav-Heh* are true, they are righteous altogether.

They are more precious than gold, and sweeter than honey and drops from the honeycomb. And Your servant is warmed by them; in keeping of them is great reward.

Who can discern all his errors? Acquit me from secret faults. and withhold Your servant from presumptuous sins; do not let them rule over me; then I shall be upright, and shall be innocent of great transgression.

Let the words of my mouth and the meditation of my heart be pleasing in Your sight, O *Yod-Heh-Vav-Heh*, my rock and my Redeemer.

~ *Psalm 19*

SENSATION AND MIND

*Reprinted from Zenith News Notes
September, 1984*



Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

The technology of television is amazing indeed and has been brought to us by a series of creative men who first of all were able to observe simple phenomena, make deductions and then apply the principles learnt. Their brilliance is not often matched with programmes of similar excellence but when it does happen, the enrichment of life can be great provided that our faculties have not become addled by exposure to the destructive and degenerate levels which officials say is what the people want. Never ever having met a person whose opinion was asked, serious doubt as to the verity of that statement remains simply because discouragement is without question the predominant

reaction of thinking people who comprehend that switches are for turning on or turning off – mostly the latter!

Of the outstanding programmes, those on nature have done so much to make it possible for us to share in the special knowledge of the botanists. The cameras greatly exceed the unaided human eye in capturing the drama of nature in its bewildering array of colour and have captured scenes from remote places, which we could never hope to see in many a life time. One of the most fascinating things has been the illustration of the drive for variation and adaptation in nature which

surely must include ourselves. A documentary of one unique area in Australia where several species of flowers have exhibited developments for insect enticement to such an extent that something quite beyond the usual concepts of mutation or adaptation was irrepressible.

Botanists marvelled and in cases known to the writer they have accepted the evidence of something which could hardly be called anything other than an intelligence with unfathomable genius besides.

In the Mystery Teachings it has always been held that manifestation is a projection from a form of existence quite beyond our ability to comprehend.

The wise realised that it is quite impossible for limited human consciousness subject to the duality of manifestation to even remotely reciprocate with the kind of consciousness which pertains to the central unity of all things. Thus, they did not strain their minds but spoke of three receding veils beyond which the human mind cannot go. First, the veil of **The Limitless Light** in which the whole universe is bathed, and out of which our own solar system coalesced. Concerning this veil, some suggestions can reach our minds as to the nature of that creative force which first expressed as the vibration of sound – “and God said, Let there be light.”

The second veil, **The Limitless** was capable of abstract thought and merged into the final and ultimate veil of **NO THING** or **NEGATIVE EXISTENCE** which was conceived as being a mode or intensity of existence which to us must remain incomprehensible – it was called the Great Unmanifest.

Viewing the downward flow of the manifesting principle, we are able to visualise a vast creative drive which is behind the whole manifested universe and every aspect of life. The whole universe was seen as a projected thought form of God meaning the Great Unmanifest.

This world is already very old and yet its coordinated and evolved patterns are by no means as fixed as they might appear to be. One

biologist when asked to define life simply said that it was change and in human affairs, it is the pressure of change which leads to both modification and development the present rate of which is rather breathtaking.

We enjoy an enormous privilege of assistance within the Mystery Teachings so let us turn again to the question of how we may be more aware of the universal forces which cause the lily without toil to become so beautifully clothed, because the same essence impels us towards its own self-realisation in human form. To consider suggests a contemplative or meditative view of a matter so if we truly wish to know “how” the lily grows then we must know a little about our own present capacities and the reliance we might place or not place upon them.

We have come to understand the value of our senses and their vital part in the development of mind. Sensations come to us, which is the reason why we must learn not to strain our faculties of sense. Meditation, like both the Holy Qabalah and the Sacred Tarot, is a method or way of using our consciousness. It must always be relaxed though focussed as to use a method which is exhausting and painful has its own disincentive. Light **comes** to us. Sound **comes**. Heat **comes**. We do not have to try to see, to hear, or to feel. The greatest inhibition of the meditative process is that we strain to make observation of “**how** the lilies grow”.

Thought, however, has some curious properties and before it can be considered as a part of our self consciousness it is helpful to be aware of just how consciousness functions before it can be taught to be stilled by meditative practices. Try to still your mind and you try in vain to terminate the constant flow of images which dart hither and thither. You might even place a black circle on a white background and say, “I will quietly look at this symbol and demonstrate that my mind is capable of holding it without movement of either the symbol or the background. Here is a fixed symbol and it will stay “put.” If it does not stay put, you may reach the conclusion that consciousness is basically kaleidoscopic – thought races away, flickers, moves restlessly and is never still. The

mind seems to have urgency in coding all sensory experience and to be ever alert for new ones. If confronted with the same problems that any bird is threatened with by the neighbourhood cat, the advantage of this mechanism can be well understood but if we are to grow beyond past evolutionary necessities, it is well to be aware of present opportunities to follow the path to previously explored territory.

It is this restless state of the mind which really inhibits the ability to consider anything very well because it is actually very slow in another way. Sensation is set in operation and the brain then registers the nature of it but is in such a hurry that it does so in a very shallow manner. It codes the sensation but fails to register the full **livingness** and **vitality** which may have been grasped and unhappily all too often fails to perceive them at all. In grasping this fact, it is surely very suggestive that it is better to let the world come to us in a truly meditative state and open ourselves to the experience of the **world as it really is** rather than be caught up in the limited images of primal thought which does not reach to reality and is subject to superficial or even prejudicial deductions.

It is in the times of practical meditative receptivity that experience and self become one and in time this grows into the Knower and the Known being one. This is so different to the futile exercise of trying to make sense of the world. In contemplative serenity and peace of soul, a feeling of regard to the high is easily extended to the low. The saint and the sinner are seen as two phases of the same thing.

Gradually, the urge to condemn diminishes until, in time, it no longer exists. In its place there is now compassion and deep insight, all fitting garments of the soul in response to the toil which is not our own.

Not Thine, but mine, is the power of
 attention,
 Of observation, of discovery,
 Of the discerning of sequence in the operation
 of nature.
 In all this, and in the power of discrimination,
 My superior nature worketh through thee.

Happy art thou if thou canst grasp this truth.
 For then, understanding that not thy weak self,
 But my all-knowing Mind,
 Looketh out upon the world through thine
 eyes,
 Shalt thou have faith to *let* me see.

Then shalt thou overcome the evil of thy senses
 By devoting them wholly to my use.

Not thou, but I,
 Shall then discern the weight and shape and texture
 Of the things thou touchest.

Not thine, but mine,
 Shall be the knowledge of scent and savour
 Gained through nose and tongue.
 And when I use thine ears for hearing,
 They shall be attuned to sweetest harmonies,
 Where now they are assailed by strident discord.

So shalt thou become a partaker
 In the bliss of mine experience of the universe,
 A joy unknown to those of unperfected soul
 Whose time of realisation is not yet at hand.

The Book of Tokens
Meditation on Beth



The daily lesson work and practical application of the principles therein in our everyday lives are the life-breath of the spiritual training and work of B.O.T.A., and that which will promote the greatest personal growth. Active participation in group work can also aid in spiritual growth, when group activities are equilibrated within the central focus of self-transmutation – the essential study and practice of the lesson material, B.O.T.A.'s priceless heritage given to us by our beloved Paul Foster Case and Ann Davies. For members interested in the group work aspect of the Order, many areas of the country have officially recognized on-going study groups and Pronaai, as well as scheduled special events. For information about special events or participation in Pronaos or study group, visit the B.O.T.A. website at <http://www.bota.org> or contact the Regional Coordinator for your area.

You are invited ✧

Fratres and Sorores who live in or are visiting Los Angeles are cordially invited to attend the Qabalistic Healing Sunday Service, which meets every Sunday morning at 11:00 a.m. at the B.O.T.A. Temple in Los Angeles, 5101 N. Figueroa Street. This always-special event is open to all.

Contact the Regional Coordinators for your area for information about Pronaos, study groups or special events.

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<p>Questions about Pronaos and Study Groups in your area should be directed to the Regional Coordinator, not to the B.O.T.A. office.</p>
