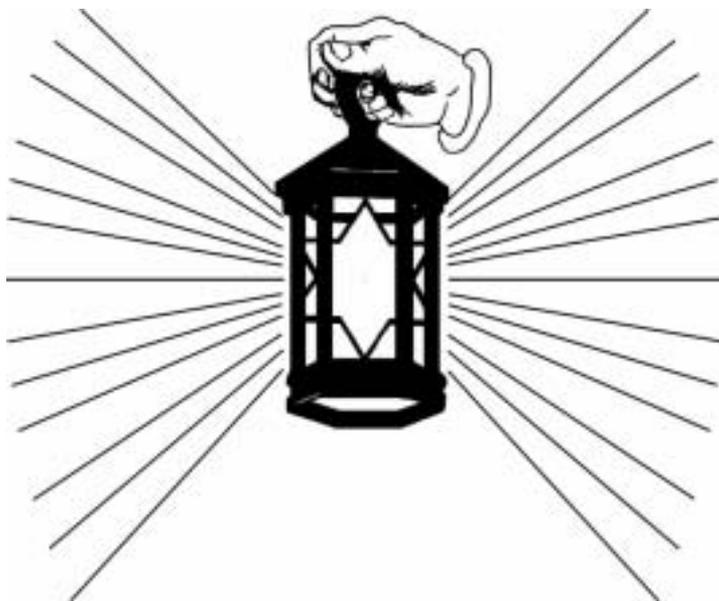


THE LANTERN

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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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WE ALL HAVE INNER VISION

From an article originally printed in Zenith News Notes

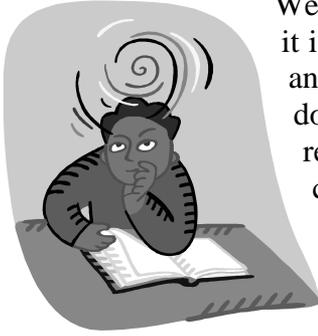
In our first lesson work, we are given guidance on the subjects of creative imagination and the esoteric aspects of suggestion. Although these lessons precede all else, it is not because they are elementary or to be dismissed as being too simple to be really taken seriously. To the contrary, these concepts are absolutely critical to our progress and are of the kind that can be gleaned from the parable about the planting of seed, appearing in Luke's Gospel Chapter 8.¹



What is it that grows a soul, which the Oxford dictionary explains is the immaterial part of man – the moral and emotional part of man and many other things. Most find that it was sorrow and pain which grew their soul. But having grown so far, what is it that can become the direction of it? Repeatedly in this work, we have heard or will hear that there comes a time in our lives that we must cooperate with Deity, which means active participation in securing what we can perhaps view as the Life Force working within. This is a great transition of inner attitude towards life, but it never reaches its fulfillment without a certain quality of perseverance. Life force, being of the substance of life itself, is eternal in its nature.

Would we be incredulous to know that every one of us have latent powers as great as the most attained in Mastery of Wisdom – that every man and women has inner vision? We understand of the word vision the act or faculty of seeing, but it also takes us to the idea of seeing in image making or imagination. The very root of discovery in spiritual knowledge, science, invention and the like came forth from this faculty. It is very powerful.

¹ The parable of the good seed, Luke 8: 4-18.



We might say, “I wish I could attain it but doubt if it is possible.” Suppose we stop wishes and fears and put determination and practice in their place, doubting not the power of inner vision and remembering always that we have it as a common possession of all humanity. The first step is to recognize this truth, and think often and deeply upon what it means that every man and woman has inner vision.

Desire betrays a sense of lack, and when we succeed in making this claim of our birthright our habitual state of mind, we will begin to get evidence that the claim is well founded. *This is learning to actively cooperate with the universal creative forces of the Cosmos*, and this is a mental attitude worthy of the Order in its ultimate meaning.

At no stage of our work will we not be subject to these principles which relate to our spiritual inheritance. The principle is ongoing, and unfolding strength accompanies it.

Would we not therefore be advised to write in our private diary something of our personal spiritual commitments? Some attitudes in the material world are indicated by clear objectives, and it is also a means of measurement of their progress. Surely, spiritual objectives are not to be accorded less importance.



On the passing of our founder Paul Foster Case, his private diaries revealed the following notes:

- The subjective mind is constantly amenable to suggestion. It responds easiest to the suggestions most regularly repeated. The strength of the suggestion is greatest when it is reasonable and the more it accords with established truth, the more power it has.
- I hold the following affirmation daily: My subconscious mind is always open to the suggestions and the directions of the

Immanent Divinity. It accepts my personal objective suggestions only when these are in harmony with the Cosmic Purpose – the Will of the Father.

- It makes me aware of the Universal Purpose and is the medium through which I perceive daily and hourly intimations of what is the best thing to do. Through the same channel is imparted to me the necessary power to do the right thing.
- I trust the presence of God and open myself through my subjective mind to its transforming, regenerative power.
- Knowing my shortcomings, nevertheless I trust and believe that the Eternal Spirit within me works untiringly for my personal good and for my final illumination and liberation.

The Lord planted a garden Eastward in Eden. Eastward, toward the place in which the Sun rises. Thus, in the language of symbolism, this means “*towards the Source.*” It does not suggest absolute East but approach to it. Eastward therefore is the middle ground between absolute East, God, and the matter of the material world, the West.

“Let not your right hand know what your left hand doeth.”² The right hand is the objective mind and the left, the subjective mind. Therefore, plant your seeds of observation, premises or suggestions and then let the subjective mind work without interference to bring forth new ideas and conditions.



*A mind at peace, a mind centered
and not focused on harming others,
is stronger than any physical force in the universe.
~Wayne Dyer*

² Matthew 6:3.

THE PURPOSE OF B.O.T.A.

THE MEANING OF B.O.T.A. These initials stand for *Builders of the Adytum*, the name of the organization founded in New York City, at the Vernal Equinox, 1922 (i.e. Tuesday, March 21st). Its first public announcement, issued in August, 1922, described the B.O.T.A. as: “A society devoted to the practical investigation of the principles of cosmic law, and to the study of the literatures, rites, and symbols, whereby knowledge of these principles has been transmitted through the ages.”



The *adytum* of a temple is the Holy of Holies or shrine of the God. In the human body, the adytum is a brain center, rudimentary in most persons, which may be brought into full function by the right

sort of practice. This practice builds the adytum because it perfects the structure of the brain center just mentioned. When that center functions properly, one gains direct *conscious* awareness of the indwelling presence of God. Builders of the Adytum, then, aspire to the attainment of God consciousness. They seek to become knowers of God and partakers of the power such knowledge confers. All the work of B.O.T.A. is directed toward this end.

The work of instruction and preparatory training has been conducted, often in the face of great difficulties, by Paul Foster Case, who was appointed Prolocutor General *ad vitam* by the B.O.T.A. Foundation, in accordance with instructions received from the Inner School in 1922.

The original members of the Foundation recognized the Prolocutor General as their link with the Secret Chiefs of the Inner School, and as the person designated by those Chiefs to formulate the official texts of

the society.

All five original founders of the B.O.T.A. were members of the Golden Dawn. The B.O.T.A. acknowledges its debt to the Golden Dawn and to other channels of the Western Tradition. It does declare itself as a society having a special work to perform, a work beginning with the building of the *adytum* in the brain of the individual aspirant to illumination, and finding its completion in a society of truly enlightened men and women, who, because they are channels of God consciousness, will be the Adytum in the Temple of the New World Order.

The name Builders of the Adytum appears in a text of Eliphas Levi, of which Paul Case would have been familiar. In an early course several years after B.O.T.A. was founded, Paul Case had these comments to make on the word *adytum*:

“According to its definition, adytum means literally ‘not to be entered by the profane’. Who are the profane? Literally, again, ‘those outside the Temple’. In practical occultism they are those whose minds are entirely occupied with external appearances. They give little or no thought to the inner meaning of experience. They care nothing for knowledge of hidden laws and forces. Thus, they are not admitted to the adytum, the Holy of Holies, which in ancient temples was open only to high priests. The adytum in these old temples was ‘the house of God’. In our work the name refers to a place in the human body. It is a point of human contact with the occult force of superconsciousness.

“In short, the adytum is the pineal gland, a triangular or cone shaped organ in the upper central part of the brain. Most anatomists believe it to be a leftover from previous stages of evolution – an atrophied eye. Occultists regard it as being rudimentary rather than vestigial. They teach that it is as yet imperfect and that it may be brought to completion by certain kinds of mental and physical practice. In short, it has to be *built* before it can function satisfactorily.

“That function, as has been said, is to put us in touch with superconscious levels of life expression. This enables us to communicate with adepts of the Inner School who are beyond us on the

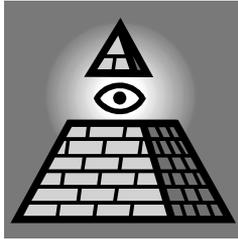
way of initiation. The adytum is also the organ of true seership. Through this 'eye' Moses saw the burning bush, also through it the patterns of the tabernacle and its furniture were revealed to him on the mount. Through it every prophet, sage, and genius contacts the higher aspects of reality.

“As ‘the House of God’ the adytum is logically related to the second letter of the Hebrew alphabet, *Beth*, the house. Thus it is connected with the planet Mercury, with alchemical quicksilver, and with the various ideas associated in occultism with Hermes. All these ideas are resumed in the symbolism of the Magician. That Tarot Key illustrates the phase of consciousness which results from the functioning of the pineal gland. To every symbolist it plainly declares the method whereby this function is developed. It also conveys to subconsciousness the exact suggestions required to induce that function and set in motion the activities which build the adytum.”



One of the earliest B.O.T.A. courses had this to say: “What have you set out to build? Our name tells you. The Builders of the Adytum are dedicated to making human personality (and through its activities human environment) what the Bible calls, ‘the secret place of the Most High’, what the Chaldean Oracles describe as ‘the adytum of God nourished silence’. Just as the building of a house takes material gathered from various places, and assembles it according to a plan, so the work of building the adytum takes the raw material of human experience and shapes it in a particular way. The end sought is to make man actually what he has always been potentially, a conscious expression of the Cosmic Will. To attain this end is to become a master of L.V.X. and, as Eliphas Levi says, ‘The depositary even of the power of God’.”

The building of the adytum, therefore, requires us to control our bodies, to direct the life currents playing through them, to equilibrate the forces of the emotional life, and to master the modifications of the mind. This undertaking is well named The Great Work, and as you begin it, you will do well to pause to consider how serious an undertaking it really is.



Above everything else, be loyal to God; give more time to Him and not to the little duties of life which will be gone one day.

For therein lies the greatest delusion, when we think our duties are more important than our love for God.

~ *Paramahansa Yogananda*



THE CHARIOT



The Charioteer is the *Inner Self*. The sphinxes are the senses. The reins by which he drives them (which you will note are invisible) represent the Mind. The Chariot itself is the body, and it is drawn by the sphinxes. Advancement in occult work depends upon the realization of the facts portrayed in this Key, for it is only when we understand these facts that we allow the real Self to guide our personalities. The Charioteer is a victor; this Key represents the *Conquest of Illusion*.

The idea of enclosure, protection, etc., is suggested in a number of ways. The Hebrew letter Cheth means fence or palisade. The

sign Cancer attributed to Key 7 means Crab, an enclosed crustacean. The Chariot, the armor of the rider, the wall in the background, the battlements and towers are all symbols of the same idea.

The starry canopy represents the celestial forces whose descent into matter is the cause of all manifestation. On the shield in front of the Chariot is the Hindu lingam-yoni, symbolizing the union of opposite forces. Above the shield is a winged globe. The globe is the Sun. The wings represent the alchemical element of Air, which carries the power of the solar rays. The wheels represent rotation, or cyclic activity. The sceptre, a combined crescent and figure 8, symbolizes the combined powers represented in TAROT by the Magician and the High Priestess.



THE REAL MEANING OF MEDITATION

Ann Davies Sunday Service, March 25, 1962

This morning we are going to talk about the real meaning of meditation. Many of the complaints in occultism are about meditation. Many aspirants say they can't seem to meditate, or they don't know how, or they don't know whether they are meditating or not, or they can't keep their mind in one place, etc. First of all, we need to learn what meditation is so we can develop greater mental clarity about it and learn how to better use this principle to help us on the Path of Return.



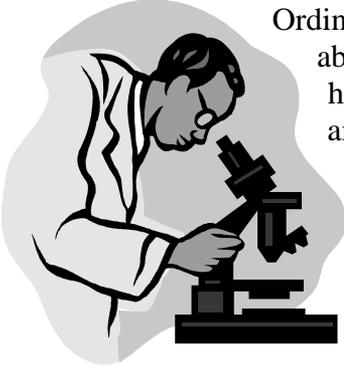
Eastern thought tells us that one has to go through many concentration exercises. One way they do it is to give an aspirant an object to concentrate on. This rarely works. The Western mind is not usually entranced enough by a single object to keep the attention going and the mind has to be pulled back, again and again, to the object. We are told by the same Eastern sources that meditation does not occur until the aspirant

has developed a high degree of concentration.

In our work, the development of the aspirant's concentration and meditation take a different route. That is why there are many symbols in this work. Past Adepts knew the principles of consciousness and used them to help aspirants manage their own consciousness. In the Western Tradition, we use certain types of symbols, synthetic glyphs and pictorial images to train an aspirant in the art of concentration and meditation, but the training is done in a different way than it has been done by other schools of thought in the past and perhaps even in the present. Carl Jung approached the idea of employing symbols very beautifully and started many a person on the spiritual path by helping them to discover the power of using symbols. We should not be surprised that symbols have such power when utilized properly.

We dream in pictorial images, which are symbols. Speech is second order symbol. First there is the real idea that has no form. Then

consciousness gives it a form. That is its basic or root symbol. The thought gives it a form. After that, we use quite a few words in order to communicate the form or pictorial image that we are holding. Speech is very indirect as far as its ability to tell us about what the mind and consciousness is, what it can do and certainly in its ability to aid us in concentration and meditation. On the whole, our consciousness is still in a state of undisciplined wandering, pretty much like an animal.



Ordinarily, the mind wanders around thinking about what happened yesterday and what might happen tomorrow. It jumps from one thing to another because it associates ideas. Rarely does it remain on one track. But when a scientist is conducting an experiment, his consciousness remains very focused. Why? Take note: **HE IS INTERESTED!** This is one of the main secrets of learning how to use consciousness in meditation. It

is vital for our spiritual attainment. The scientist is interested and he can work and work with an idea because he is focused. It is the same with an artist. He gets lost in an idea. This is concentration. Why are the artist and scientist able to concentrate so intensely? Because of profound interest.

Trying to see God from an area which doesn't naturally hold your attention is going against the principles of your consciousness. You're not "using what you've got" to help yourself. *None of us have to learn how to concentrate or meditate.* If we didn't know how, we wouldn't be here. A great deal of concentration and meditation was required for each of us to build our body in all the stages it went through. It was an effort of great concentration, which might explain why we are so enchanted with ourselves. The one thing most interesting to us is ourselves. Why? Well, why not? It is only through ourselves that we can find a focal point that is really going to let us know who and what we are. Inasmuch as each of us is a center of consciousness for God, when we quite naturally concentrate on ourselves we are concentrating on God. We are enchanted with and interested in everything that concerns the self. Of course the immature express this principle in an

immature and sometimes evil way. We recognize this. Nevertheless, the repercussions of that immaturity bring higher perception, and bring gradual learning.



The principle of being vitally interested in yourself is fine, and you should never think of it as indicating something terrible. You can't help it. You *must* have that interest in yourself or you will be unable to aspire. To be able to express on the outer plane, to be able to use your vehicle, is proof that you have a tremendous ability to concentrate. That is only one example. A child at play shows a great amount of concentration. It was born knowing how to do this. All it had to do

was become old enough to let its consciousness start working with certain ideas. Its brain had to grow a vehicle to the point where it was able to concentrate itself in things like play, speech, touch, etc. Even in childhood we didn't have to learn how to concentrate. We knew how.

None of us had to learn how to fall in love, either, did we? What is more extraordinarily concentrated than being in love? The consciousness is as focused and one pointed as anything could be. Waking, sleeping, eating, working, everything revolves around that one thought. It is a natural act of concentration and meditation, because when we actually love a tremendous energy is behind the entire focus of life. It becomes a sort of meditation, especially for those who have mature emotional capacities. We didn't have to learn how to fall in love, to play or build our bodies in this incarnation.

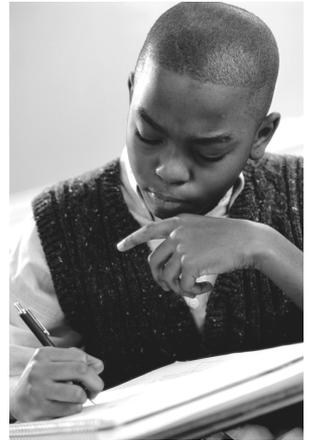


At one point, when we began our mostly unconscious journey from God and back to God with self-conscious awareness, we "learned" (to bring

– Ed.) the materials of cosmic substance together to build our bodies in acts of concentration. We learned how to do it more and more as self-conscious beings and we've been doing it for millennia in order to achieve our present state of evolution. We are ancient beings, every one of us. We are far more than we can begin to realize, even though we are also pretty green apples on the Tree of Life. And some of us are awfully sour. Nevertheless, as you know, sour apples ripen.

Meditation and Concentration – these are abilities and powers. Since they are something we already have, what we need to do is to understand them so we can work with the laws of our own consciousness. That way we can direct our concentration and meditation in areas we need to in order to achieve more beautiful life, more spiritual living, and true unity with the our Creator.

So how should we go about it? First, we have to care. If we don't care, no amount of work is going to get us very far. It will get us a little way, because every bit of expended energy does something; it isn't totally wasted. Yet we must develop caring in order to intensify our emotions concerning aspiration, if we aim at learning how to meditate in the highest sense. This ability to care is important at all levels. When we need to solve a problem, does anybody have to tell us how to concentrate? If we are in trouble, our mind fastens on to the problem. It goes round and round it. We do this remarkably well. We examine the problem from every direction and say, "Well if I do this or that, I might solve the problem."



But what is it that we are doing? We are not only concentrating, we are reaching with our mind and emotion for a solution. This is meditation. Isn't that simple? You are reaching for a solution. The scientist searching for a solution is meditating. This is why we have the expression "meditating on a problem." It can be something that *seems* impersonal. If you love astronomy and have a need to know what is happening on a star, you can spend hours peering through a telescope,



all the while in seventh heaven because it is important to you to know what is going on.
Searching and reaching: this is meditation.

So you see you have been meditating all your life; you don't have to learn how to meditate. What you have to learn to do is to get yourself interested enough, to care enough, that your meditation will fall into the areas that deal with self-discovery of your real kinship with the

Lord of Life and His creation. Isn't that simple? The principle is simple enough, but the practice isn't, because of our habit patterns. Our minds are pulled by the mass mind, by the race¹ mind to the various problems of material need. Our minds need to be focused on externals for certain periods of time or we wouldn't be able to live on this plane. But when we allow ourselves to be pulled, it is often the power of inertia that pulls the attention back into the mundane sphere. However, we should never sneer at the mundane levels. If we do that we are not going to begin to achieve what we aspire toward. We have to see the mundane areas of life as expressions of the Life Power that give us the opportunity to become aware on higher and higher levels of consciousness.

Making the effort to achieve the ability to concentrate and meditate on levels that will provide higher sensory awareness and contacts requires that we form new channels, so that the water of consciousness doesn't run back to the old channels of mundane problems. Then that water will start feeding into a new stream. It is like putting in new irrigation gates so the water will run to another field. This can be done by working regularly with things like the Tarot, and meeting in a common group spirit of mutual aspiration, as we do here. When we

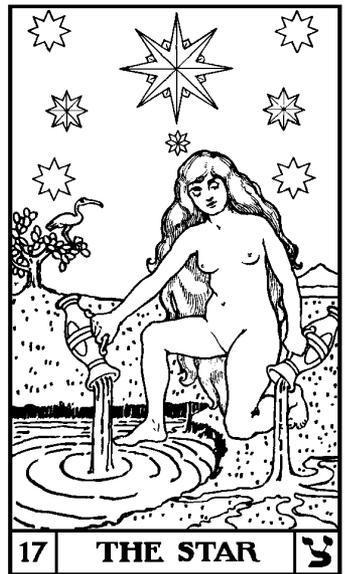


¹ Rev. Davies is referring to the human race, not any specific group.

gather together, we go into a mutual meditation. You sit here, with your mind alert and questioning, and I am doing the same thing. My mind and consciousness are also reaching up and questioning. On the subconscious level we are together, reaching to a common area. We are giving each other power to draw down specific answers. This is what a true Sunday Service or class in spiritual matters should do.

The use of this reaching, this meditation, should not be limited to a short period in the morning. What we should try to do is to bring that spirit of meditation into more areas of our life. We have to reach a point where we are finally in what we might call almost constant meditation. Do you think that is hard? It isn't; not really. Not after you have learned to put down the sluice gates.

In Tarot, the seventeenth Key, the Star, is assigned to meditation and the meaning of its Hebrew letter is 'fish hook'. We have been talking about reaching for an answer. This is what meditation is. It is fishing. Fishing in the waters of consciousness for ideas, inspirations, solutions, etc. We are all natural fishermen of consciousness. That is to say, we are all reaching out and searching. The trouble with us is that most of the time we are reaching out on the subconscious levels without discrimination, so we catch someone else's fish. And some of them aren't so edible, and so we get emotional indigestion, which causes problems and discomfort. Then we learn to fish where the water is clear and use the right bait for the type of fish we want. We want to fish for the highest levels of consciousness that we can manage, for the awareness that we are one with our own Higher Self.



In the future, you will discover how easy it is to fall into this higher state of meditation even while you go about your regular daily business. After I became familiar with this occult teaching, the very first test I decided on was to find out whether there is such a thing as God. I was

very young and youngsters have a lot of nerve. I sat down, determined to stay in that state of questioning meditation until I got an answer. What I did was to keep throwing the fish hook into my consciousness with the question: "Is there a God?" I did this for a solid hour and got my answer. A vibration started at my feet and swept up. When it reached my heart and head I felt a universal cosmic love beyond all expression. I realized then that there was something in me that was never born and would never die. It was beginningless and endless, like all space. Why did I get this answer and why did my meditation work? *The question mattered to me deeply.* It was vitally important to have the answer. It was the most important thing in the world, in the universe. That is how much I cared and how desperately I had to know. All the force of mind and emotion was thrown upward in the quest.

When you work with the Tarot Keys at home, remember that each of them is stimulating your ability to care more. This is the thing that will finally bring you to the experience of knowing yourself as being one with the eternal glory which is God Himself. When you walk out of the Temple this morning, remind yourself to cast your intention upward in a question. Cast a question at a tree, a bird, a person as a type of emotional quest. "What are you?" "Who are you?" "What is your relationship to God and to me?" Cast it to everything you see. You will eventually find that meditation is a part of you every moment of life and you will attain something more staggering than you could ever have imagined.



Were it possible for us to see further than our knowledge reaches, and yet a little way beyond the outworks of our divination, perhaps we would then endure our sorrows with greater confidence than our joys. For they are the moments when something new has entered us, something unknown; our feelings grow mute in shy perplexity, everything in us withdraws, a stillness comes, and the new, which no one knows, stands in the midst of it and is silent.

~ Rainer Maria Rilke



Frater A's Corner

AN OPEN LETTER TO MEMBERS BY HARRIET CASE

Dear Fellow Builders & Friends:

We receive so many letters from our members and aspirants regarding membership in other Orders, Fraternities, Churches, etc., that I have decided to take this way to answer these inquiries. Many of our members tell us that when applying for membership in, let us say, Fraternity A, they are told they must drop membership in all and any other Orders or Fraternities they may happen to belong to before they can be eligible to become a member of Fraternity A. Or, if they happen to belong to Metaphysical Order B, they are told they must never join up with any other Metaphysical Order as this would be most disloyal. Aspirants often write us and ask



if they will have to give up all other memberships in order to become a member of B. O. T. A. They are always surprised when we tell them it is not necessary. Some of our members have asked why we do not do the same and limit membership to B.O.T.A. only. And there are some who have written in to ask our permission to join another Order, asking us to please let them also retain their membership with us.

We never tell our members what they *must* or *must not* do. We know that each of us must come to the Truth as we grow and progress. We do not profess to be the sole owners of the whole TRUTH. TRUTH IS INFINITE . . . no one has a priority on it. We do state that B.O.T.A. is the College of Metaphysics and Occult knowledge whereas most other (not all) such Orders and Fraternities can be classified High Schools. We do not say this in a boasting manner; on the contrary, we say it most

humbly! It is a simple and frank statement of fact, because TAROT and the HOLY QABALAH is only for the sincere student, the dedicated aspirant, who is willing to WORK, STUDY and APPLY himself to the high principles of these sacred teachings. We do not forbid membership elsewhere for many reasons. First, we have nothing to fear. Our teachings are founded upon one of the oldest (if not the oldest) Wisdom-Religions in the world. Second, we respect the intelligence of our members . . . we feel sure they are quite capable of thinking for themselves . . . we do not feel that we have to tell them what to read . . . where to go . . . when to go . . . or why! We are quite sure they have the ability to discriminate and to make their own decisions. Last, but not least, B.O.T.A. recognizes no such barriers as Race, Religion or Creed and we respect the right of every man or woman to freely worship and study as they please.

Beloved Fellow Builders and aspirants, when someone must belittle another in order to appear big, successful or wise, that one is to be pitied, for he merely exposes his own lack. When someone has a need to assume the role of dictator and forbid their members to associate with other Orders, or study other work, or limits their members in any way . . . that Order or Fraternity, reveals its weakness and fear. If their teachings do not hold their members, then the teaching is lacking in what their aspirants need and seek. Do not become victims of a Metaphysical Blind Man's Bluff . . . SEEK . . . STUDY . . . TEST by APPLICATION . . . gain Wisdom and ATTAIN!

May the Light of the Cosmic be extended upon you.

Fraternally yours in L. V. X.,

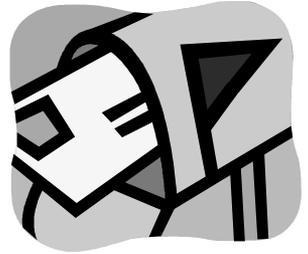
Harriet B. Case



Beloved Fratres and Sorores,

Since the founding of Builders of the Adytum by our beloved teacher, Frater Paul Foster Case, we have accepted correspondence and exams for the course work through the posted mail. At the time that Paul Case started sending out lessons by mail this was a cutting edge approach. Likewise it is important for us to take advantage of new technologies and approaches as they make sense. With the technology now available, it is more efficient for many members to submit their exams electronically by email. We ask that all of those members who have the means to do so please submit your exam in this manner to fratera@bota.org. You may respond to the exam in an email, in Microsoft Word format, or as a PDF document. Please ensure that your name, membership number, the name of the Course, and your correct mailing address is included in your response.

Your exam will continue to be graded by Frater A and the corrected exam and certificate for the course will be returned to you by posted mail. By having you submit your exams electronically, we hope to reduce the amount of time it takes to return your graded exams to you. If you submit your exam by posted mail, it may be forwarded to Frater A in a PDF file and returned to you in that format. We appreciate your help in making this transition.



Fraternally, in L.V.X.,

The Board of Stewards
Builders of the Adytum

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



Blessed are the poor in spirit:
for theirs is the kingdom of heaven.
Blessed are they that mourn:
for they shall be comforted.
Blessed are the meek:
for they shall inherit the earth.
Blessed are they which do hunger and thirst
after righteousness:
for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.

Matthew 5:3-8