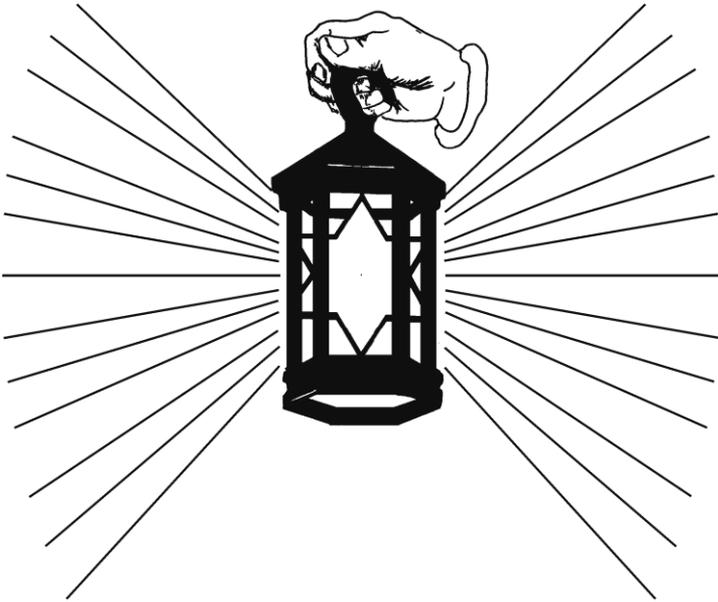


# THE LANTERN

Fall, 2007

Vol. 9, No. 1



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

*Psalms 119:105*

**builders of the adytum  
los angeles, california**

## INNER VISION

From an article in Zenith News Notes

In the last issue of **The Lantern**, an article appeared titled “We All Have Inner Vision.” Of this common possession of all humanity, it was said that the first step was to recognize this truth and to think **often and deeply** upon what it means.

Could we analyze what our initial conclusions are after just our first exercises in “often and deeply?” Like all exercises, strength and competence will lead to the depths concealed in the word **deeply**, providing that we do not lose comprehension of **often** in the passage of time that so often bedevils our good intentions.

A good dictionary is always so helpful in ascertaining real meanings of words rather than relying on our thinly held conception of them. Thus, the Oxford Dictionary (not Cambridge, which does not have one) says of the word “inner” – interior, internal – inner source of man’s soul or mind. The word “vision”, among other meanings, is described as “things seen in the imagination.”



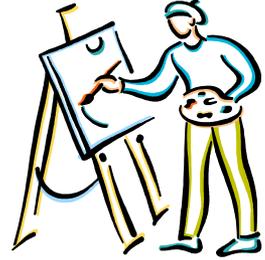
In human society, there are those who exercise extraordinary vision in particular areas, the very substance of pioneering. What is more, many with vision of components that have led to the extraordinary are a part of it – the basics of chemistry, physics, mathematics and natural sciences have developed over long periods of time, to eventually coalesce into forms previously not possible. Some are of the greatest benefit while others, as we all know, are simply diabolical and owe their prompting to distrust among nations.



Consider for a moment artists and poets who have lived within the stimulus of a particular age. Most of us remember with delight the

Australian entertainer, Rolf Harris who, with a large brush, would paint a huge mural in between his witty dialogue. What he was painting could not be comprehended at all until the last few moments when he filled in its central theme to the amazement of the viewers.<sup>1</sup>

Some artists visualize so strongly that they simply paint around what is to them a clear projection of what they inwardly see. A sculptor working on a large block of marble is even more amazing.



However, it is often the poet to whom we turn for the stimulus of words so woven that they fill our souls with a scene or a conception. They, like direct spiritual teachers, are universal, like Longfellow (1807-1882) of America, and England's William Blake (1757-1825). Such poets with added mysticism convey something very much needed to ignite the highest levels of inner vision.

WILLIAM BLAKE, that great prophet of the New Age, speaks of his purpose as teacher, artist and poet in his book Jerusalem:

... I rest not from my great task!  
To open the Eternal Worlds, to open the immortal Eyes  
Of Man inwards into the Worlds of Thought, into Eternity  
Ever expanding in the Bosom of God, the Human Imagination.  
O Saviour, pour upon me thy Spirit of meekness and love!  
Annihilate the Selfhood in me; be thou all my life!<sup>2</sup>

And he continues:

This world of Imagination is the world of Eternity.  
It is the bosom into which we shall go  
after death of the vegetated body.  
This world of Imagination is Infinite and Eternal,  
whereas the world of generation and vegetation is finite and temporal . . .  
All things are comprehended in their Eternal Forms

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<sup>1</sup>Well-known Australian artist, singer, and BBC television star.

<sup>2</sup> Jerusalem, Chapter 1, 5:17-22.

in the divine body of the Saviour,  
the True Vine of Eternity, the Human Imagination . . .<sup>3</sup>



Portrait of William Blake  
by Thomas Phillips

As one writer stated, Blake knew very well that the acute development of intellectual knowledge was achieved at the price of losing perception of the spiritual worlds. It meant a narrowing of vision so that we stand over against things to analyze them as a mere observer. No longer can we unite with the being within them. To him this onlooker consciousness was a kind of sleep condition.

In *The Mystical Qabalah*, Dion Fortune writes: “Tiphareth is essentially mystical. Mystical being understood as a mode of mentation in which consciousness ceases to work in symbolic subconscious representations but apprehends by means of emotional reactions.”<sup>4</sup>

Perhaps we could say that what this means lies in the work of the heart, kindness and goodwill, or simply, love essence.



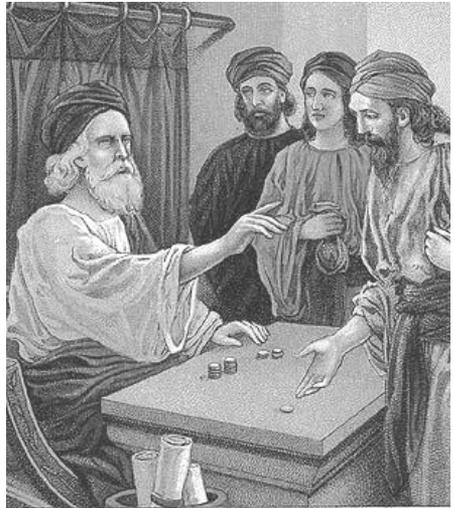
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<sup>3</sup> *A Vision of the Last Judgment*, pp. 69, 70.

<sup>4</sup> *The Mystical Qabalah*, Chapter XX, paragraph 19.

THE PARABLE OF THE TALENTS

The hour of the coming of the Kingdom of God is like a man taking a far journey who called his own servants and delivered all of his property to them. And to one indeed he gave five talents, and to another two, and to another, one – to each according to his miraculous power. And he went abroad at once. And going, the one who received the five talents worked with them and made another five talents. In the same way, the one with the two



also did, he also gained another two. But going away, the one who *received the one dug in the earth and concealed his lord's silver.* And after much time, the lord of those servants came and took account with them. And coming up, the one who received five talents brought another five talents near, saying, Lord you delivered five talents to me. Behold, I have gained another five talents above them. And his lord said to him, Well done, good and trustworthy servant. You were trustworthy over a few things, I will set you over many. Enter into the joy of your lord. And the one who received two talents, coming up also said, Lord, you delivered two talents to me. Behold, I have gained two other talents above them. His lord said to him, Well done, good and trustworthy servant. You were trustworthy over a few things; I will set you over many. Enter into the joy of your lord. And the one who received the one talent also coming up, he said, Lord, I knew you, that you are a severe man, reaping where you did not sow, and gathering where you did not scatter. And being afraid, going away, I hid your talent in the earth. Behold, you have yours. And answering his lord said to him, Evil and slothful servant! You saw that I reap where I did not sow, and gather where I did not scatter. Then you ought to have put my silver with the exchangers; and coming I would have received my

own with interest. Therefore, take the talent from him, and give it to him who has the ten talents. For each who has, more will be given, and he will have beyond measure. But from him who does not use his ability, even that which he has will be taken from him. And throw the unprofitable servant out into the outer shadows. There will be weeping and gnashing of teeth. ~ **Matthew 25:14-30**

There are writers, past and present, who despise this allegory, mostly on the erroneous interpretation that the story rewards the elite and supports capitalism.<sup>1</sup> Others avoid the questions it creates by ignoring the allegory altogether. But because the story is troublesome, it is worth investigating. The large question is about inequality. Paul Case wrote: “The equality of man is not equality of ability or capacity. They misunderstand both Freemasonry and Americanism who would make the words of the Declaration proclaim any such absurdity. Human equality is equality in the sight of God, and of self and circumstance. Politically, it is equality in the sight of the law, with the same justice for all, no matter what differences there may be in wealth or station. Economically it is equality of opportunity to make the most of one’s natural talents, and to secure adequate return for one’s labors.”<sup>2</sup>

This story is about the coming of the Kingdom. The Qabalistic doctrine is that the Kingdom, Malkuth, is already here, albeit usually unrecognized. So an esoteric view of the theme is that the parable is about the recognition of Kether in Malkuth, of spirit in matter. The first thing we notice is that the man, the master, departs to a far country. This indicates the freeing of the slaves, and placing responsibility on the servants. Now they will have to make decisions and exercise their own will. This is how it **appears** to us but as the Book of Tokens says:

Of my Will all created wills are but reflections  
And the essence of that Will -  
What is it but Desire?<sup>3</sup>

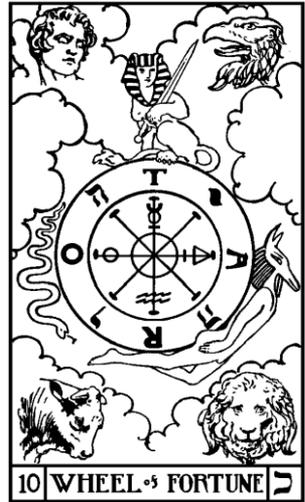
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<sup>1</sup>James Pryse, *The Restored New Testament and Funk*, Hoover et. al., *The Five Gospels*.

<sup>2</sup>Paul Foster Case, *The Great Seal*, page 8.

<sup>3</sup>Paul Foster Case, *The Book of Tokens*, *Meditation on Beth*, page 20.

Not only does the master take himself away, he leaves all of his property to his servants. This seems a very unlikely scenario. The literal translation of property is ‘things in hand’, which points to the idea of evolution, of wheel of the law, because the grasping hand is Kaph, כ, Tarot Key 10, and Jupiter, the Greater Benefic. The eight silver talents are the sum of Divine Treasure left to us, the servants. Eight is symbolic of the Kundalini while silver represents subconsciousness. One may assume that the master’s treasure is the Serpent Power operating harmoniously and cyclically in the subconsciousness.



No instructions are given to any of the three servants, which also seems to be unlikely. What kind of master leaves his servants with a fortune and without any direction? Aren’t we in the same situation? We are given a fortune. It resides in our subconsciousness, which will give us all the wealth we can imagine if we know how to direct it. We need to keep in mind that the words fortune, wealth, prosperity, etc. are not limited to the material world. Those principles exist on all levels and, appropriately enough, they are wheels within wheels.



A talent of silver was worth a great deal of money, about the equivalent of 100 pounds of silver. In today’s market that is over \$100,000. It is a royal sum and it is hard to believe such a large amount would be given to a servant. The Greek word, talanton, ταλαντον, is derived from a word meaning ‘a balance’.

The talent denoted something weighed and has the same meaning as the English word meaning gift or ability.<sup>4</sup> This reminds us of the maxim: “Ever by balance do the wise

<sup>4</sup>Vine, Unger and White, Vines Expository Dictionary, page 617.

attain.” Is it true that all ability relies upon balance?

The gematria value of talanton, *ταλαντον*, is 802, the same as the phrase from Proverbs 8:33: “Hear instruction, and be wise,” *וְחָכְמוּ וְשָׁמְעוּ מִפִּי מוֹסֵר* *shimayou musawr va-haekamu*. The implication is that balancing is related to intuition and wisdom. It is also an indication that the servants had an opportunity to become wise through the instruction of the talents. Apparently, this tale tells us that wisdom is a product of the intelligent application of the Kundalini force in the realm of the subconsciousness. Ann Davies says Kundalini is the power that makes babies. This is not just to be taken literally. All of us make babies all of the time. We cannot help it because our subconsciousness ALWAYS produces offspring from self-conscious input. Human creativity is incredibly prolific on all levels.



Authorized translations of the passage say that the master gave to each servant according to his ability. But close investigation of the word translated as ‘ability’ shows that its actual meaning is ‘magical power’. The word is *dunamis*, *δυναμις*, and has a gematria value of 705. It is the root of our English word *dynamic*. As Paul Case writes above, each individual has a different amount of dynamism. Each of us has a different degree of miraculous power. But we all have it, even if we are slothful servants.

Why does the story repeat itself each time it describes the master’s reaction to his profitable servants? Why repeat the same words twice? Perhaps it is because Divine reaction is the same for each of us, regardless of our talents, as long as we put them to use. The

servant who made five talents is given the exact same praise and reward as the servant who made two talents. The reward for the two profitable servants is more work: “I will set you over more things.”<sup>5</sup>

Notice that only two things were given by the master. The first was more responsibility. The second was the ability to enter into the “joy of your Lord.” Before examining that phrase, consider this. Whatever we define as our Lord will determine what type of joy we have. If our Lord is a compulsive gambler, our joy will be winning and losing. If our Lord is a compulsive collector, our joy will be in accumulation. If our Lord is kind and gentle, our joy will be serving our fellow man. If our Lord is meek and humble, our joy will be lasting, profound friendships.

In Greek, joy is chara, χαρά, and it also means delight and cheerfulness. Its gematria value is 702, the same as a Hebrew word meaning the same thing, מַחְמַדִּים, machmadim. It is also the same value as tzuroth, צִוְרוֹת, forms; שַׁבָּת, shabbat, the day of rest; and barak, בָּרַךְ, to bless. It may be concluded that the joy of your Lord is delight in forms and the blessing of restfulness. How could the joy of the Lord be delight in form? We need to recall that form is the final expression of spirit and the culmination of Divine Will.

Yet none of the three servants have anything of their own. Even their joy is not theirs. It is “the joy of their Lord.” Although they do not possess, they can experience the largess of the master beyond measure. Here is a wonderful bit of practical instruction. How often do we get bogged down in ownership, when in fact, no human owns anything? Sooner or later, everything returns to its component state and is transformed into something else. About all we can say about objects, ideas, and feelings is that we experience them for a while. We can’t possess them and when we try, the results are sadly apparent to any objective observer.

If the slothful servant was without any ability, why did his master give him a talent? Was it cruelty? Perhaps the answer is that the slothful servant did have ability. He just didn’t exercise it. What was the difference between him and the successful servants? FEAR. The slothful servant was afraid of his master. And he refuses to act except

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<sup>5</sup>Hastings, Dictionary of Christ and the Gospels, Vol. II, page 695-7.

to bury his master's talent. "If men will not act for themselves, what will they do when the benefit of their effort is for all?"<sup>6</sup>

It is obvious that when we act for our master, we act for ourselves as well and consequently for all of mankind. This is because there is no distinction between us and the Life Power. If our only actions are based on fear of the Divine, the subconscious reaction will not be pleasant and the damage to the mass mind will be equally unpleasant.

The writer of Matthew was not noted for his verbosity, so why does the passage say the servant dug in the earth and hid the talent? Couldn't the passage just say he put it in the earth? We know the earth to be the actual and symbolic material world. Putting something in the earth does not necessarily hide it. In fact, Qabalists believe that anything manifest is actually a clear vision of higher reality. The earth does not obscure, it reveals. That is why the writer of this parable had to say that the talent was hidden in the earth. The other servants conducted their business on the earth and in the realm of the manifest. But the evil and slothful servant hid his talent in the same place that the others were exercising them. It is important to remember that spiritual aspiration and growth occurs here in Malkuth because that is where we are. Malkuth is not simply matter. It is the condensation of spirit.



The fear of the evil and slothful servant is based on the faulty assumption that God is automatically cruel, that the Life Power reaps where It does not sow and gathers where It does not scatter. Isn't it a common misconception that God is unfair, unjust and uncaring? Unlike the other two, this servant saw that the master reaped where he did not sow and gathered what he did not scatter. What he saw was inequity. He only believed the severity of God, not the justice, because his vision was faulty. The Greek word used for 'saw' is related to vision, an

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<sup>6</sup>Elbert Hubbard, A Message to Garcia, page 19.

attribution of The Emperor, Key 4, Aries, ruled by Mars. Mars is also the operating force in the Fifth Sephirah, Geburah, which is given both of the names Severity and Justice. Again, Mars is very much related to the Kundalini force mentioned above. It could be said that the failed servant believed his own Martian force was primarily destructive, so he was unable to conceive of the Life Force as anything but like himself, destructive and unjust.

Proverbs tells us that the fear of the Lord is the beginning of wisdom. Ann Davies goes on to comment that it is just the beginning. She says that we must take our own evolution in hand, step by step, if we are to make any further progress on the Path of Return. We simply have to outgrow our emotional immaturity, while our suffering pushes us forward.<sup>7</sup> This is not what the third servant

did. Even if he lived in fear of his Lord, he could have given the silver talent to a banker and earned a slow profit. This is symbolic of doing even a little, of taking even a small amount of responsibility. We all have to start somewhere. But the slothful servant was afraid of his own power, his own Mars force, so he did nothing.



**Mars**  
by Diego Velasquez

This misconception about the Mars force is common in simplistic occultism. It is often forgotten that Mars is the protector of the fields and the lover of Venus, not just the god of war. Some say that Mars and Venus produce Mercury, the god of commerce. This fits very well with the parable of the talents. Mars and Venus are the male and female aspects of Kundalini. When in harmony, they produce the wonder child Mercury, full of

talent, art and prosperity. When disharmonious, they produce Mercury the lazy trickster.

The overall theme is reward for practicality and punishment for impracticality. The slothful servant is punished because of his belief in

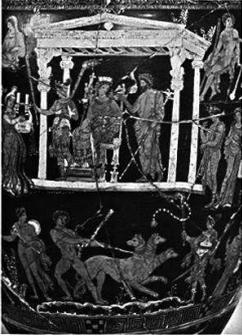
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<sup>7</sup>Ann Davies, Sunday Service Talk, January 1965.

the severe nature of his master, which is an impractical belief. The other two servants do not judge their master at all. Matthew Henry quite rightly labels the servants as ministers.<sup>8</sup> Are all three ministers?

The punishment given to the slothful servant appears harsh. But the true theme of this story is internal. All three servants, the master, the talents, the earth, the rewards and the punishments are all inside of each one of us. Part of the parable tells us what to do. Part of it tells us what not to do. But each of us has done both. We have succeeded as servants and we have failed. We have exercised our talents and we have hidden them in the earth.

Who put the slothful servant in the shadow world? The story only has four characters: the master and the three servants. So who is the master talking to when he asks that the evil and slothful servant be thrown into the shadows? He is asking us to do it.



So perhaps we are being told what to do with no negative guidance at all. The evil and slothful servant was thrown out into the outer shadows. This is the nether world of the shells of the dead, the underworld of the dead and dying, the world of old habit patterns waiting to be recycled. And that is exactly where our laziness and fear belong: in a place where they are either dead or dying, and we are the ones who have to put him there.

All of us agree that there are parts of us that are evil and slothful, just like the failed servant. But that is only because we are in a process of evolution. The failures we experience are passing phenomena. Perhaps this is why the parable has two success stories instead of one and only one failure instead of two. It gives us hope, hope that someday we will be completely successful servants, aware of our expanding responsibilities and receiving more of them as we refine our own creative subconscious powers. Then we can enter, more completely, into the joy of our Lord.



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<sup>8</sup>Matthew Henry, Commentary on Matthew, page 301.

## YOU ARE THE IMAGE OF THE MOST HIGH

by Rev. Ann Davies

*“And God said, ‘Let us make man in our image, after our likeness’ . . .”*

**Genesis 1:26**

Mistranslations from the original Aramaic and Hebrew texts of the Bible have given us an erroneous idea regarding Creation. That which has been translated “God” with reference to God as “He” (masculine gender only) has other terminology in the Qabalistic texts from which the mystical teachings of the Bible are derived.

Where the word “God” is used in the first chapter of Genesis, the original texts say “Jehovah Elohim.” Jehovah Elohim means God the Father (masculine) plus God the Mother (feminine).

These two aspects of Deity, the Cosmic Father and the Cosmic Mother are in Eternal Union within the ONE. Creation is begotten through this Union. The Name for the Father aspect of Deity is called Jehovah. The Name for the Mother aspect of Deity is called Elohim. That is why the text reads, “Let us make man . . .”



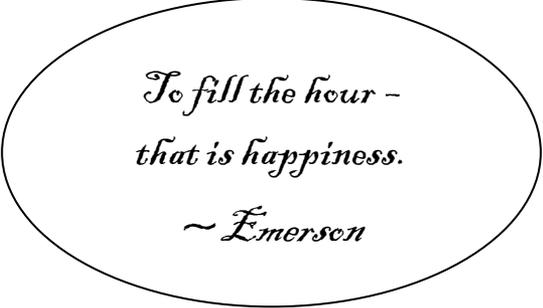
Deity is ONE. But in activity it expresses through the polarities, or masculine and feminine principles of its own BEING. All female vehicles are expressions of the Elohim (Divine Mother). Masculine vehicles express Jehovah (Divine Father). The principle of attraction between male and female is the irresistible creative Fire of Life (Deity) which bestows the attribute of Self-multiplication, or reproduction.

The researches of modern science indicate that the Universe is shaped like an egg. In Qabalah, it has always been referred to as the Cosmic Egg, or Cosmic Womb. Generic humanity, on the whole, is still an embryo within this Cosmic Womb, stirred into Life by the Father . . . nourished into growth by the Mother. To “be born again” is to truly

discover that no matter who our physical parents are, they were instruments for the Divine Parents! For every physical mother is a specialized expression of the Divine Feminine. Every physical father is a particularized aspect of the Cosmic Masculine. The type of parents and environment you have had have been exactly what you required for your further growth and evolution towards attaining conscious union with God.

Know who and what you really are! You were begotten in love (the union of Divine Father-Mother). You are made in the image and likeness of Deity (Jehovah-Elohim). As above, so below. Reverse the process that gave you birth, and you will not be tempted to misuse it. Whether you are immature or mature . . . whether you are yet ready to claim your inheritance with its consequent dominion or not . . . still you are the eternal immortal child of the Most High. No matter how dark the going (and growing) may seem at times . . . remember . . . you have nothing to fear. For God is evolving you towards Christ Consciousness.

“Lo, **I AM** with you always, even unto the end of the world.”



*To fill the hour -  
that is happiness.*

*~ Emerson*



## Frater A's Corner

### EXPRESSING JOY THROUGH CREATIVITY

**D**o you remember the joy you felt when you wrote something, drew something, built something, sewed something, danced, danced, played music, or were involved in any kind of demanding task that required creativity? It might have been repairing your car or house, redecorating a room, working in your garden, or it might have been a



demanding work project. Not the pleasure of looking at the finished product, not thinking about how good (or bad) it was – not the judgments you may have later made, either positive or negative, about your work, but the actual pleasure of the **PROCESS** itself?

You may say “But I haven’t done anything creative!” If you say that, you are misunderstanding the creative process, because we are always being creative. Every day, we create the worlds we live in, tell ourselves stories (actually invent them) about ourselves, our work, our lives, and our relationships with others – how others think and feel about us. Often we create negatively, as when we tell ourselves stories about how unloved or unlovable we are, how unhappy we are, how cruel others are to us, or how they misunderstand us. Even when we think “I’m not creative”, or “I haven’t done anything creative”, or “I don’t have any talents”, we are creating a story about ourselves – a fiction that doesn’t express who and what we really are.



We are so accustomed to doing this all the time that it is often hard to

catch ourselves in the process; it has become largely unconscious, and we accept the conclusions and outcomes of the stories we have told ourselves about our lives as if they were true!

While “catching ourselves in the act” of telling ourselves these stories, and seeing them for what they are, is necessary to help us overcome the negative patterns we have formed by continually telling ourselves stories that are untrue about our own natures, it is also important to become aware of when we are using this amazing capacity positively, to really experience the pleasure of creation in positive ways, as we are doing it!

Looking at Tarot Key #3, the Empress, can really help us to do this. This Key represents love, but also creative imagination, in one of its most positive aspects. The positive use of creative imagination automatically brings forms of love and beauty into the world – whether it is a lovely room to live in, a beautiful garden, a lovingly and well-maintained car, a job well done at work, or anything else.

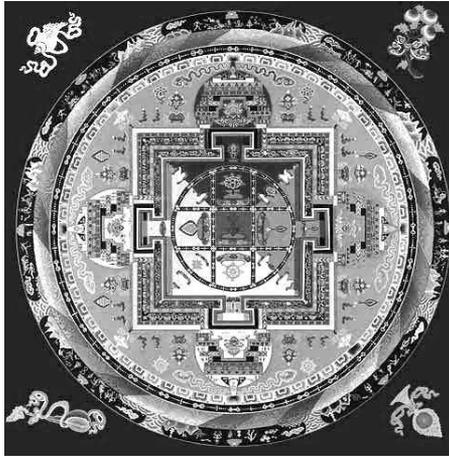


And it is the actual ACT that brings forth the beauty; the product is an outcome, but in itself not nearly as important as the act of creating itself. A beautiful song, for example, creates such joy IN THE MOMENT – this is probably the most obvious example. When we receive great pleasure from viewing great works of art, we are receiving the reverberations from the creative process itself.



Tibetan monks often practice an art of sand painting. They work for weeks or months to create a Mandala of sand. As soon as it is finished, it is destroyed. By practicing this art, they are able to use the actual creative process as a meditation; to participate in the Divine Creativity, without concentrating on solidifying and trying to make permanent its results. All forms change; all forms must pass away. Thus the other Tarot Key assigned to Creative Imagination is Key 13, Death. And as we realize this, we can

become more and more in touch with the creative process itself, instead of being concentrated on its fruits, which will always pass away – we can become more in touch with the eternal, and experience more joy in our own lives, as well as spreading it to others who are in need.



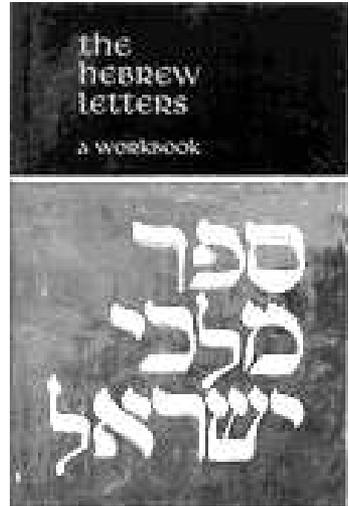
*Tibetan Sand Painting*

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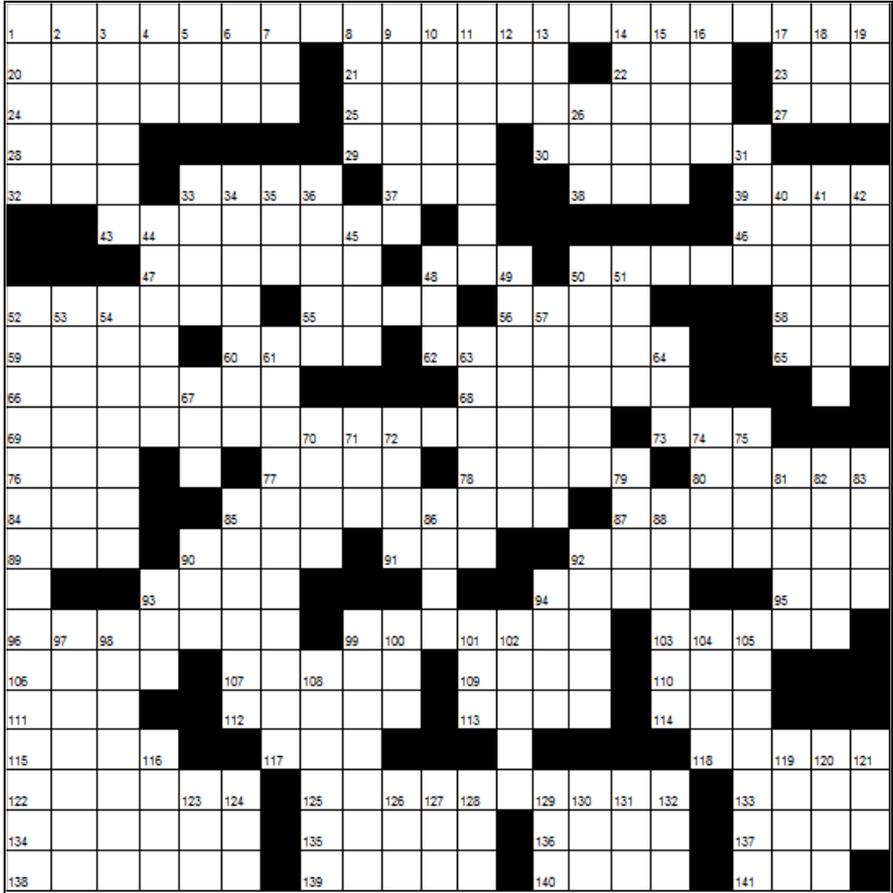


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**JUST FOR FUN**  
**AN ASYMMETRIC CROSSWORD PUZZLE**

We hope you enjoy this crossword puzzle, submitted by Frater H.F.



**Clues - Across**

1. Quote from a Star meditater (Part 1).
20. Pious Jewish sect.
21. Hebrew name for "Life Force."
22. County in S.W. Scotland; or word for fleece (Hebrew).
23. With -el, God's lion (Hebrew).
24. Personnel lists.
25. Foot bone.
27. Range of knowledge.
28. Cheer for a matador.

29. WW II flying boats; or the letters associated with Keys 16, 1, 9, and 14.
30. More full of Key 12's element.
32. King who founded the Chou dynasty and was an important contributor to the I-Ching (Book of Changes).
33. Hebrew letter corresponding to fire.
37. The science and \_\_\_\_\_ of alchemy.
38. "Wanna \_\_\_\_\_?"; or 2<sup>nd</sup> letter of the Hebrew alphabet (alt. sp.).

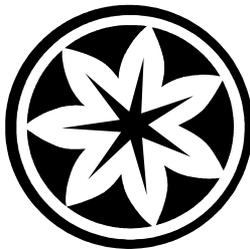
39. American Civil Liberties Union (abbr.), or the Hebrew letters associated with Keys 0, 7, 11, and 5.
43. Get away, King James style.
46. 12:00, or homonym for a Hebrew letter.
47. Sign on the world's most difficult golf green?
48. Pray (stem, Latin).
50. Continuation of 1 across (Part 2).
52. Continuation of 1 across (Part 3).
55. Body organs used for Key 5's sense.
56. Continuation of 1 across (Part 4).
58. National Guard Assoc.(abbr.), or letters associated with Keys 13, 2 and 0.
59. Type of frost.
60. An elephant's incisor.
62. Accountant with a law degree? (abbr.)
65. Society of Exploration Geologists. (abbr.)
66. Greek letter.
68. Reach one's goal.
69. Continuation of 1 across (Part 5).
73. English spelling of the Hebrew letter associated with Tarot Key 21.
76. "\_\_\_ \_\_ wish I was in Dixie."
77. The founders of the Rosicrucian Order consulted this; also: letters around the Wheel of Fortune.
78. Popular hosiery brand.
80. Continuation of 1 across (Part 6).
84. Organization of Ukrainian Nationalists, or the letters associated with Tarot Keys 15, 5, and 13.
85. We do this when we are experiencing one attribute of Key 15.
87. They're used to create images.
89. Ingredient for some fraternity parties.
90. Items sold in a haberdashery store.
91. Hebrew for 'Light'.
92. Northerner, to U.S. Mainlanders.
93. Comment, with a sigh.
94. Village.
95. Direction.
96. The Fool's cap has got one.
99. Continuation of 1 across (Part 7).
103. Continuation of 1 across (Part 8).
106. Word describing the rope in Key 12.
107. Slyly disparaging.
109. Continuation of 1 across (Part 8).
110. South Korean President, or the letters Associated with Tarot Keys 19, 15 and 4.
111. Officers training school (Abbr.), or letters associated with Tarot Keys 15, 8, and 14.

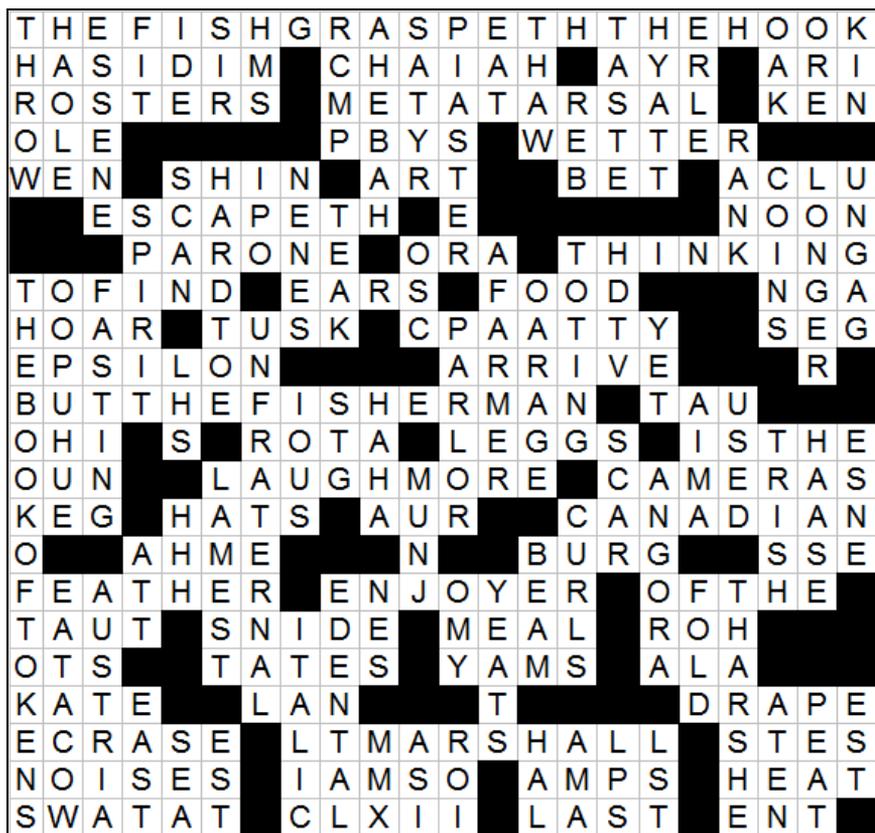
112. Famous London gallery, and others.
113. Sweet potatoes.
114. \_\_\_\_ mode (2 wds).
115. \_\_\_ Winslet, star of Finding Neverland.
117. Connected group of computers. (abbr.)
- 118 Window covering.
122. Stub out or crush, in Paris.
125. Supreme Court Justice Thurgood \_\_\_\_\_, if he had graduated from West Point.
133. Joan of Arc and others, in France.
134. 55 across hear them.
135. Retort to "You are not!"
- 136 Sound magnifiers, in short.
137. We feel this when we face fire.
138. Attack a fly.
139. Page no. of 1 across in 52 down.
140. "... the first shall be \_\_\_\_." (Mt 20:16).
141. Mythical treelike creature in Tolkien's Lord of the Rings.

### Clues - DOWN

1. Type of rug.
2. Caucasian, to a Hawaiian.
3. Member of an ancient ascetic brotherhood.
4. Suited.
5. Chemical Suffix.
6. Title of respect.
7. I.D. on a British vessel, or the letters associated with Keys 4, 12, and 14.
8. Canadian police who've claimed they "always get their man."( abbr.)
9. Hebrew word for love.
10. Ancient Greek sylvan god and companion of Dionysus.
11. Egyptian monetary unit.
12. One function of the body organ associated with Key 16 (with **to**).
13. When I-C-E changes to H-2-0.
14. Bodily sense associated with Tarot Key 8.
15. Hotel chain.
16. First name in mysteries.
17. Tree.
18. Mineral deposit.
19. Related.
26. Johnny \_\_\_\_\_, Confederate soldier.
33. Quick perusal.
34. Part of a "hard hat's" shoe.
35. New kid on the N.Y.S.E. Block, or letters associated with Keys 9, 16 and 15.

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| <p>36. Objectives of Hawaiian wild goose chases.<br/>         40. Alt. name for the Tarot suit of Pentacles.<br/>         41. Of greater duration.<br/>         42. Finally allow one to speak openly.<br/>         44. The Life Breath.<br/>         45. Wood used for shipbuilding.<br/>         48. Oscillate. (abbr.)<br/>         49. Old MacDonald.<br/>         50. Lugging.<br/>         51. Upgrade for the Boob Tube, or the letters associated with Tarot Keys 4, 3, 8, and 5.<br/>         52. Source of 1 across.<br/>         53. Hawaiian Globefish.<br/>         54. Not eating.<br/>         57. Rowing equipment, in general.<br/>         61. Doesn't get along with one's brothers.<br/>         63. "The Queen was in the _____."<br/>         64. Nevertheless.<br/>         67. Science museum at U.C. Berkeley (abbr.), or the letters associated with Tarot Keys 11, 4 and 14.<br/>         70. We promise to repay debts with these.<br/>         71. Most common form of the metal associated with Key 2. (abbr.)<br/>         72. Sound associated with 85 across.<br/>         74. "The Bright Mother," Hebrew name applied to the 3<sup>rd</sup> Sephirah.<br/>         75. Secondhand.<br/>         79. Mark left on the skin by the healing of injured tissue.<br/>         81. Nickname for Patricia.<br/>         82. Hugo _____, early 20<sup>th</sup> Century German Socialist leader.<br/>         83. Laborer, in Anglo- Saxon England.<br/>         85. Limping the most.<br/>         86. Tough Asiatic grass used for ropes.<br/>         88. Long-haired cat.</p> | <p>90. L.B.J.'s running mate in 1964, or the Emperor times 3?<br/>         92. Ringlets.<br/>         93. Ma Bell.<br/>         94. One of Key 19's rays.<br/>         97. "I'm so hungry I could _____." (3 wds.)<br/>         98. Gov. Schwarzenegger's country of birth.<br/>         99. Without ♀?<br/>         100. Not elsewhere specified. (abbr.)<br/>         101. "_____ aching back!" (2 wds.)<br/>         102. Irish poet and Nobel Laureate (1923) with a strong interest in the occult.<br/>         104. Bend in half, as paper.<br/>         105. "_____ Blows!" (2 wds.)<br/>         108. Font style often used for titles or emphasis.<br/>         116. Direction assigned to Daleth on the Cube of Space.<br/>         119. Egyptian Sun disk, and monotheistic Deity under Akhenaton.<br/>         120. Decomposed vegetable matter found in bogs.<br/>         121. Superlative suffix.<br/>         123. Large body of salt water.<br/>         124. Eastern Standard Time.<br/>         126. 2,010.<br/>         127. "____ walked out in the streets of Laredo . . ."<br/>         128. French King.<br/>         129. 2,001, A Space Odyssey Computer.<br/>         130. "The Dark Mother," Hebrew name applied, to the 3<sup>rd</sup> Sephirah (counterpart of 74 across).<br/>         131. Old recordings.<br/>         132. Local Standard Time, or the Hebrew letters associated with Tarot Keys 11, 14, and 8.</p> |
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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 Pronaosi, 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.**





Tell all the Truth but tell it slant--  
Success in Circuit lies  
Too bright for our infirm Delight  
The Truth's superb surprise  
As Lightning to the Children eased  
With explanation kind  
The Truth must dazzle gradually  
Or every man be blind--

*Emily Dickinson*