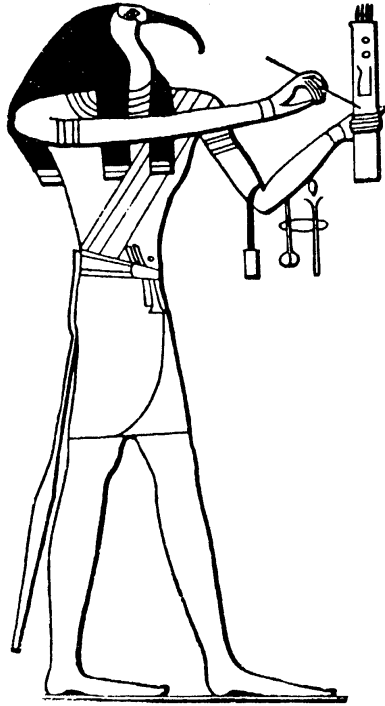


Coph Nia
Wand



Summer
2007 e.v.

Do what thou wilt shall be the whole of the Law.



Coph Nia Wand

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The Morning Rituals

Frater Vandimir

I had a conversation about a deeper significance to the morning rituals; the lesser banishing ritual of the Pentagram and the cabbalistic cross. The words, Ateh, Malkuth, ve-Gedulah, ve-Geburah le-Olahm Amen mean "Unto thee, the kingdom, the power, and the glory, forever, Amen. Who is the person addressed here? Who is the "thee" to whom we refer all power and glory? Is it not our higher self? Are we not directing our incarnation on this world(Malkuth), our power(Geburah), and our glory (Gedulah), towards the awakening and empowering of our illuminated self? For me, this opening section of the ritual re-affirms our commitment to the Great Work. It is our will. By the force of that will, we proceed.

Another way of thinking about this might be "Unto thee, the God within me, be the kingdom, the power and the glory forever." This approach emphasizes our own divinity.

The next part of the ritual is the calling forth of the Divine Names. One way to think about the God Names is that they may be perceived as aspects of the Divine.

YHVH could be that part of the Divine that is conceived of as being the Creator or The Father. ADNI (which means Lord) refers to the greatness and power of the Divine. AHIH is the loving and nurturing presence of the Divine. AGLA is the eternal, all the time, everywhere, influence of the Divine.

As we draw the pentagram with our hands and bodies, we reach out for him. You should also reach IN for him as well. While doing this, we vibrate the Divine Name. As each letter of the name is vibrated, the Hebrew letter appears in the pentagram. By the time we have vibrated the entire name, we have exhausted all our breath, and we wait, with lungs empty, for a response to our call. Shortly, we hear the echo of our own voice, the Name of God returns from silence. As we hear it, we inhale it. We seal it inside ourselves by giving the sign of silence, like locking the door behind it.

Other attributes could be assigned to the Names, but they are all Names of the Same God. As we take them into ourselves, we feed that seed of godliness that lies sleeping within. We become The Divine made flesh!

With the Archangels, we once again are dealing with aspects of the Divine. Except this time it's a one-step-removed aspect.

RAPHAEL means "Healing of God". doesn't that call up some images? The healing, light-bringing power of God is manifested in this Angel from the East. He stands "*before me*", face to face with us. He is "in your face". He is right there in front of you, ready to help. GABRIEL means "Strong one of God". He is the strong one; the enduring one; the eternal One. He stands "*behind me*", perhaps meaning that He reflects back to us, where we have come from. He stands at our back, as if to guard us from what we don't see. He may also refer to the unconscious mind that protects us from an

Continued on Page 2

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unknown source. MICHAEL means "The perfect of God" or "He that is like God". He is the destroyer of evil and the heavy almighty hand of the Divine. He stands at our "*right hand*" and is the one to whom we turn first. AURIAL is "The Light of God"; the illuminator; the awakener; the sudden and shocking presence of light being brought forth from the darkness. He is on our "*left hand*", the sinister side. He is the mysterious one; the secret one who comes to destroy our darkness and confusion.

These four Archangels are called forth to stand as guardians of our circle, our selves.

It shall end as in the beginning. After empowering ourselves, we re-state our commitment to the Great Work. And then we go out and do it!

After-thoughts:

Jehovah - HVHI - The Unutterable Name of God. Numerically 26.

The Lost Word. The Tetragrammaton expresses cycles of birth and growth. The creative pulse.

Adonai - INDA - Lord, The Great Lord. Numerically 65.

ADM is "reddish" , ADM is also man (Adam). *Adon* is "Sir, Mr., gentelman, master, possesor.

Eheieh - HIHA - "existence, being, the Kether-name of God. Numerically 21.

Agla - AGLA - Ateh Gibor le-olahm Adonai "Thou shalt be great forever O Adonai". The eternal Divine.

Also:

If the image of the Divine was known to Nalvage and Dee as the Divine Trinity of Father Son and Holy Ghost, then cannot that same Divinity be known to us as Kether, Chokmah, and Binah? If we can make that leap of conjecture, then it's not much more to think of Chokmah as the ultimate male archetype, and Binah as the ultimate female

archtype, or the reverse. This would include Sophia and all faces of the Goddess balanced by Odin and all forms of male Divinity. That would seem to imply that Kether, the first emanation, is beyond the image of gender. The Book of the Law says "I am divided for love's sake, for the chance of union". Does that not speak of Kether as the un-divided expression of Divinity? The first appearance of duality can be found in the two pillars of severity and mercy. The only reason for this duality to exist is so that it can be resolved. Split in two, so that the extacy of union may be experienced.

That's not such a wild departure except that The Holy Ghost is now percieved as having a feminine character.

Imagine standing in your circle, and looking up to say "Divine Father, shine down thy light to illuminate my soul". Look down to the Earth and say Divine Mother send up thy spirit to give life and love to my soul". Look straight ahead, but focus on your heart, and say "Divine Son, shine forth from within me. Help me to manifest Divinity in my world, and in my self."

Think of it as a wand formula that doesn't just flow the power upward or downward, but also outward and inward from the center. Much like a three dimensional middle pillar exercise.

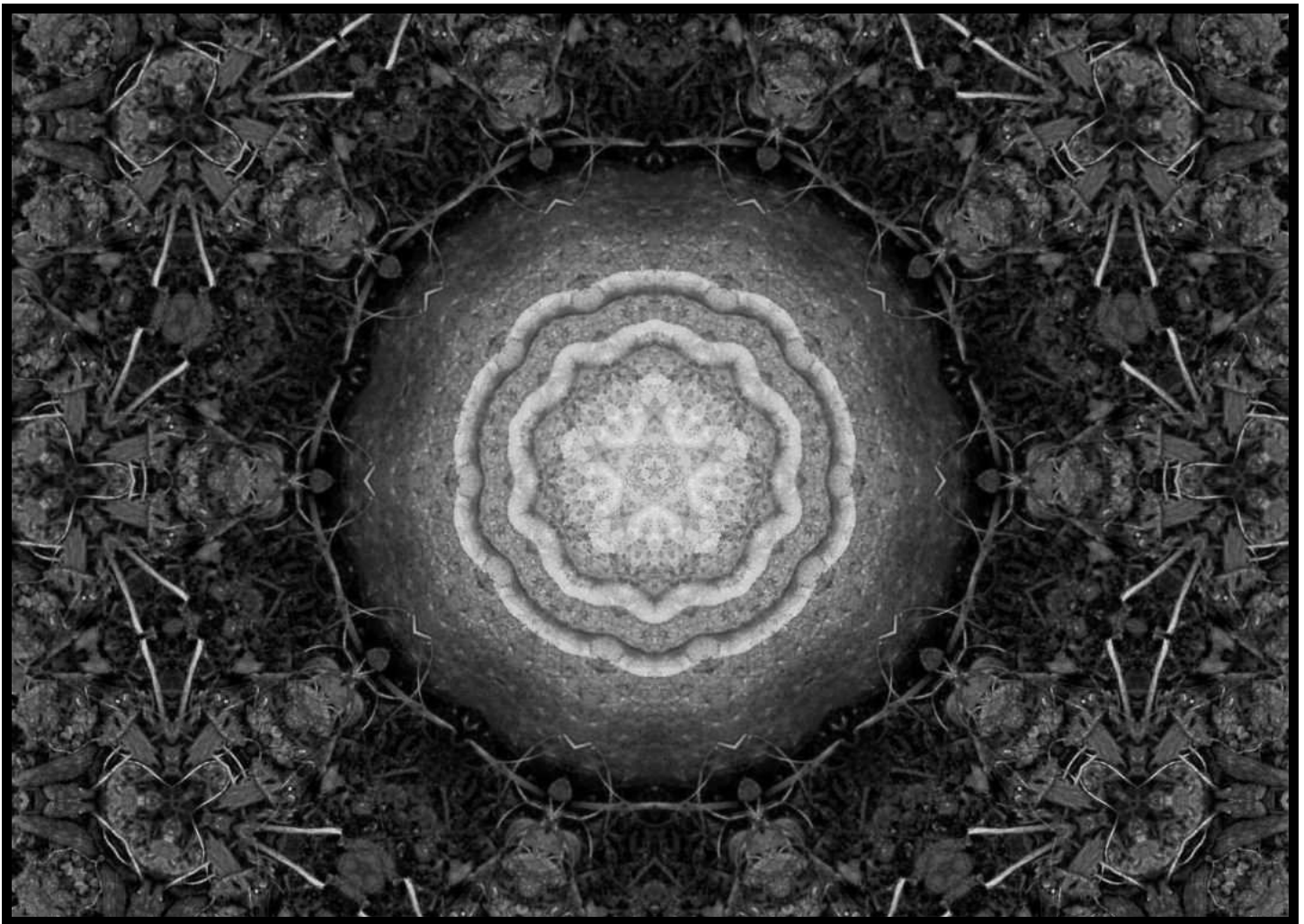
With the totality of Divinity within us we could face East and vibrate "Zod-i-ray, Em-o-zod, Ee-ah-dah" while we visualize the first square of the tablet of Nalvage. While engaged thusly, we invite into ourselves " the presence and the joy of God".

Facing South we vibrate " Zod-nu-ah, Bey-ah-bey, Ee-ah-dah". This invites in "the motion and potency of God".

Turning West we say "Gee-ra-uu, Ess-o-ray, Ee-ah-dah". Thus invoking "the actions and facts of God".

Ending in the North we say "Oh-sa-fey, Ess-ee-ra, Ee-ah-dah". Thus acknowledging "the discord and mournfulness of God".





Pentagram by Frater DD

The Pentagram

In the years of the Primal Course,
in the dawn of terrestrial birth,
Man mastered the mammoth and horse,
and Man was the Lord of the Earth.

He made him an hollow skin
from the heart of an holy tree,
he compassed the earth therein,
and Man was the Lord of the Sea.

He controlled the vigour of steam,
he harnessed the lightning for hire;
he drove the celestial team;
and Man was the Lord of Fire

Deep-mouthed from their
thrones deep-seated,
the choirs of the aeons declare
The last of the demons defeated,
for Man is the Lord of the Air.

Arise, O Man, in thy strength!
the kingdom is thine to inherit,
Till the high gods witness at length
that Man is the Lord of his spirit.

~ Aleister Crowley ~
The Winged Beetle

Liber 25: The Star Ruby Chaldean Orders of Divinity Explained

Frater Iacchos

In this essay it is my intention to offer a more thorough understanding of the so-called “Chaldean orders of divinity” that one invokes in the execution of the Star Ruby.

A major distinction of the Star Ruby, from the other popular elemental banishing, is that quarter divinities used are not the cardinal archangels, but rather three strange names and demons. The names identify orders of divinity that are largely undefined in most easily available sources in which the Star Ruby is published.

These orders of divinity come out of the *Chaldean Oracles*. The *Oracles* themselves were set of revealed writings that were widely circulated among Neo-platonic philosophers (pagan and Christian alike) from about about 200 CE to 500 CE. The actual date of their composition is unknown, but it is widely accepted that they were composed some time during the second century of the common era. We don't have a complete text for the *Chaldean Oracles*, rather what we have are copious quotations from various philosophical and theological writings from the above mentioned period. Attempts have been made to re-assemble a complete text from the fragments that we have, and W. Wynn Wescott's edition of *The Chaldean Oracles as attributed to Zoroaster* is a relatively recent and widely popular (as in easy to get) example. It is likely from something similar to Wescott's edition that Crowley pulled the names when composing the Star Ruby.

For one so interested, a thorough study of the Oracles and the writings in which they are found would be an effort well rewarded and provide the student with an ancient theological mode of thinking that has some striking parallels with modern Thelema. For a student of ceremonial magic, particularly one who is interested in discovering a truly pagan approach to the invocation of the “higher genius” or “Holy

Guardian Angel”, such a study would be particularly useful.

Before explaining what these orders of divinity are, as found in the Oracles, one needs to take a moment and examine the cosmos within which they reside. This cosmos is tripartite. The highest part, being the most pure realm, is that of the first God, the divine mind, or *vouç*, where all things, expressed in the perfect form as ideas emanate. The second highest part is that second God, the demiurge, who forms the generative masculine force which drives the creation of the material universe. The third God, is the feminine counter balance to the demiurge, the dynamis, or power, who is also associated with Hecate and/or world soul, Thelemically speaking, she is “the womb wherein all men are begotten”. At times, the masculine god force, particularly the higher, was associated with the Sun, and feminine world soul, or Hecate, was associated with the moon, specifically the lunar sphere that marked the boundary from the between the world and divine realms.

The theurgy for this system then worked on these principles: Within each person, being, by nature, intelligent, resided a divine spark, or a piece, as it were, of the Divine Mind. For a philosopher, or theurgist, then, his task was to unite this divine spark with the divine mind, by liberating the soul (in a gnostic fashion) such that one is free from the tethers of material existence. This was done through the practice, presumably, of a sequence of the magical rituals (the content of which has been, unfortunately, lost).

It is with this in mind that we now turn to our orders of divinity.

Ἰυνγες; Pronounced “EE-UNGAYS” The word in Greek is the name for the bird known as the wryneck. Its use in this context may be related to the bird's reputed use in an ancient love charm, whereby a wryneck would be strapped to wheel and spun, the cries of the bird would then draw an errant lover back. In this case, the *iunx* may be likened to the divine call that inspires the theurgist to take on the Greek Work. The oracles also seem to indicate that the *iunxes* are symbolic of the

utterances of the Divine Mind (who is constantly creating idea-forms, from which the universe is constructed). In a sense, if the Divine Mind is likened to the sun, then the iunxes would be the substance of it's light.

Συνοχῆς: Pronounced "SUN-OKHEIS". Literally, these are the "connectors" or even "maintainers". They are, in a sense, the connective tissue of the cosmos. They are also the means by which the iunxes travel. So, if the iunxes are the substance of the divine light, the synochs are its rays. For the Theurgist, they are the path, or, rather the conduit to the divine father.

Τελετάρχαι: Pronounced "TELE-TARKHAI" Literally, the "Masters of Initiation". There is one Teletarch for each realm. If you consider the names, the Teletarchs are those essences which drive the evolution of the soul as it ascends through the three realms. Within the *Oracles*, they are associated with the following terms: For the material world, is the Teletarch associated with Faith (πίστις); for the lunary sphere, Truth (ἀλήθεια); and for the highest realm of Divine Mind, Love (ἔρωσ). So for the Theurgist, it with their drive that he is able to ascend.

The Demons: These are the lunary beings that act as messengers between the upper and lower realms. They are "angels" in the true sense of the term and they are under the authority of Hecate. These beings are by nature neither good nor evil, and can act as agents, which both hinder and help the Theurgist in his work.

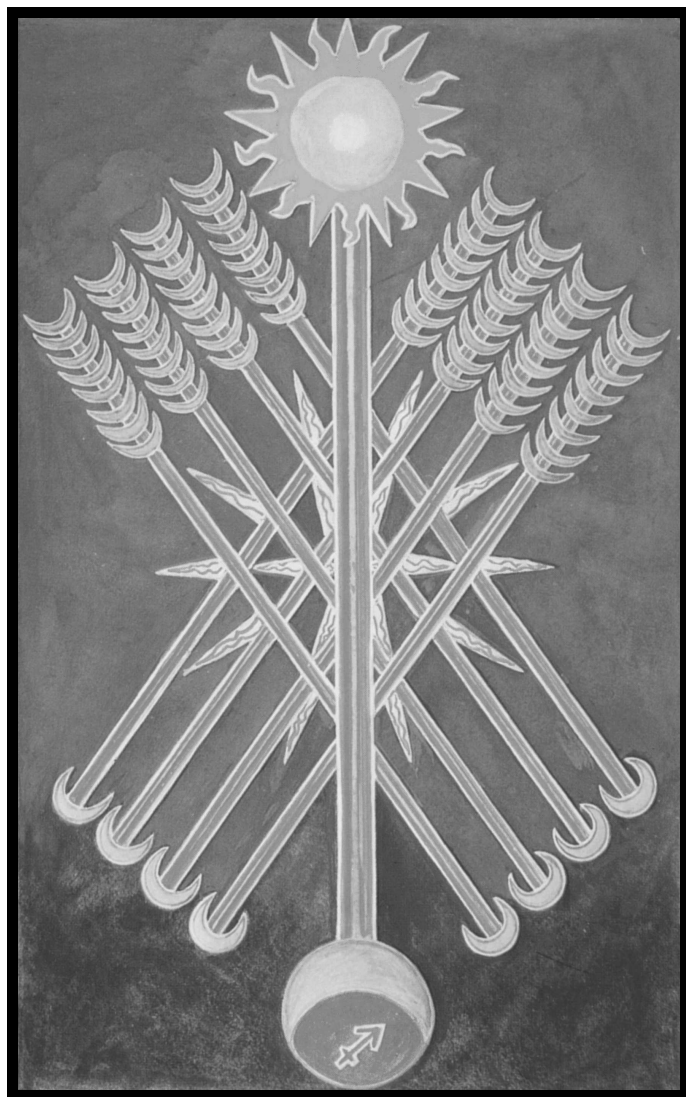
One can begin to see, even in Crowley's organization of these beings in Liber 25, a system of Theurgy begins to suggest itself. I feel, for my part, that such a system would make a worthy project.

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9 of Wands by Lady Frieda Harris

“I am the Lord of the
Double Wand of Power;
the wand of the Force
of Coph Nia
—but my left hand is empty,
for I have crushed
an Universe;
& nought remains.”

Liber Al 3:72



Kykeon Lekythos

A New Look Inside Plato's Cave

Part 3 – Kykeon

Soror Mathesis

A substantial amount of evidence indicates that the initiates of the Eleusinian Mysteries received a drink laced with ergot fungus. Some the rituals of the cult included a drink called *kykeon*, consumed after a lengthy fast (Mylonas 259, Eyer). A description of the drinking ceremony can be found in Homer's Odyssey (Ruck 42) and the ingredients of the drink are given in the Hymn to Demeter.

Then Metaneira filled a cup with sweet wine and offered it to her; but she refused it, for she said it was not lawful for her to drink red wine, but bade them mix meal and water with soft mint and give her to drink. And Metaneira mixed the draught and gave it to the goddess as she bade. So the great queen Deo¹ received it to observe the sacrament. (Evelyn-White)

The drink was a brew of barley grouts, water, mint and pennyroyal (Hamilton 50). It has been suggested that the potion was made with barley that had been infected by tiny purple protrusions called *Claviceps purpurea*, which are the fruit of the ergot fungus. All of the initiates had to drink this, probably ergot-infected, potion (Ruck 42).

Ergot “is a parasite on rye and other cereals such as barley or wheat, and also certain wild grasses

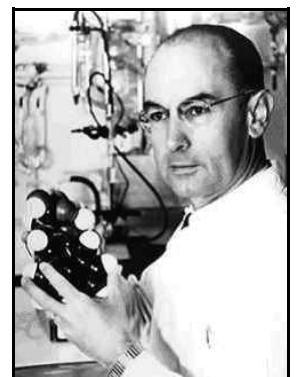
(Hofmann 25).” The water-soluble alkaloids of ergot are ergonovine and ergotamine (Hofmann 32). The principle hallucinogenic constituents of both the psilocybin mushrooms and ergonovine are lysergic acid amide and lysergic acid hydroxyethylamide.

A powerful psychoactive compound lysergic acid amide, similar to Lysergic Acid Diethylamide (LSD), is derived from the ergot fungus. As accidental ergot poisonings during the Middle Ages demonstrated, the effects are similar to those of LSD². LSD resembles the chemical structure of the hallucinogens found in psilocybin mushrooms and ergonovine (Hofmann 31), and a modern use of lysergic acid derived from ergot is the manufacture of LSD (United States “LSD”).

LSD use can produce a number of physical changes: mydriasis (prolonged dilation of the pupil of the eye), raised body temperature, rapid heartbeat, elevated blood pressure, increased blood sugar, salivation, tingling in fingers and toes, weakness, tremors, palpitations, facial flushing, chills, gooseflesh, profuse perspiration, nausea, dizziness, inappropriate speech, blurred vision, and intense anxiety. (United States “LSD Use and Effects”)

LSD inhibits the action of serotonin, which is the amine transmitter of nerve impulses in brain tissue. The most common effects are those associated with dreams, schizophrenia, and religious exaltation. It produces changes in perception, thought and feeling, ranging from distortions of what is sensed (illusions) to sensing objects where there are no objects to be sensed (hallucinations). (United States “LSD”)

To answer the question of whether the Greeks could have been able to concoct a beverage that would cause the initiates to have a p s y c h e d e l i c experience, R. Gordon Wasson, in the book The Road to Eleusis compares it to the mushroom experience of a



Albert Hofmann

Mesoamerican cult similar to the Eleusis cult (Wasson 12). Dr. Albert Hofmann was able to produce two highly psychoactive hallucinogens (lysergic acid amide and lysergic acid hydroxyethylamide) using only chemical processes that were known to the Greeks (Wasson 11, Hofmann 34). It is notable that Xenophon was a horticulturist (“Xenophon” Britannica) and probably had full knowledge of the types of processes replicated by Dr. Hofmann (Xenophon Economics). Hofmann's contribution to The Road to Eleusis also answered R. Gordon Wasson's basic question about whether the Greeks could have produced the drugs involved,



Persephone and Demeter

In conclusion I now answer Wasson's question. The answer is yes; early man in ancient Greece could have arrived at a hallucinogen from ergot. He might have done this from ergot growing on wheat or barley. An easier way would have been to use the ergot growing on the common wild grass *Paspalum*. (Hofmann 34)

Hofmann believes that the herbalists of ancient Greece need only have been as intelligent and resourceful as the herbalists of pre-Conquest Mexico (Wasson 11, Hofmann 34).

The Eleusinian Mysteries were part of an annual fertility festival honoring Demeter as the grain goddess. The economy of ancient Eleusis' was based on growing crops of grain. The site of Demeter's temple is adjacent to the Rharian plains where the inhabitants of Eleusis harvested barley, wheat and wild grasses (Hofmann 32). According to Dr. Albert Hofmann, the famous pharmaceutical chemist who invented LSD, ergonovine is a derivative of ergot. Ergot can be found all around the Mediterranean basin and it possesses a psychotropic, mood-changing and hallucinogenic capabilities. Lysergic Acid Diethylamide (LSD) is a potent hallucinogenic drug, as is a derivative of the ergot species *Claviceps purpurea* (Hofmann 32).

There are many similarities between Plato's Allegory of the Cave and what is known about the Eleusinian Mysteries themselves. Since both Socrates and Plato were initiates of the rites of Eleusis (which probably included a psychedelic

component), and the Allegory of the Cave, seems to parallel the experiences of psychedelic users, this paper proposes that the Allegory of the Cave from Plato's Republic, is in fact a documentation of psychedelic phenomena experienced during the Eleusinian Mysteries.

¹Deo is an alias used by Demeter among the Eleusinians (Evelyn-White).

²These poisonings are famous because of the number of deaths in the Middle Ages, in collective poisonings known as "St. Anthony's Fire." The poisonings occurred in two forms, one is "gangrenous" and more serious, the other "convulsive" and hallucinatory, both are due to the presence of the different types of ergot alkaloids (Samorini, Magick Mushrooms).

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On The Formulae of the Unicursal Hexagram

Frater David R. Jones

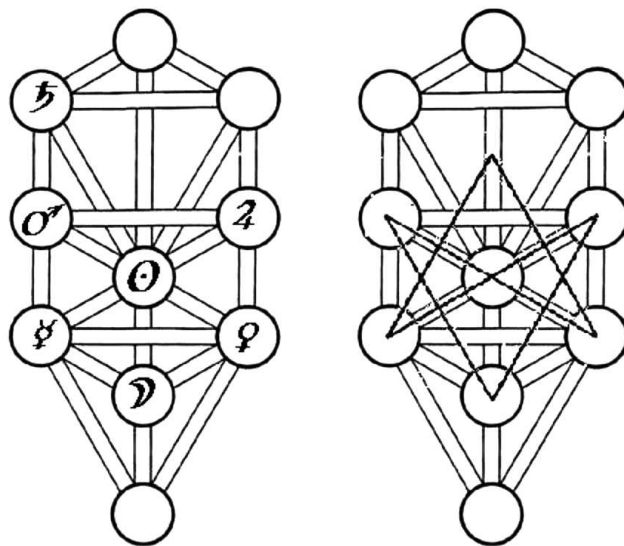
The proper magikal use and application of the Unicursal Hexagram has been discussed and speculated on by a number of authors beginning with its wider introduction by Aleister Crowley into his version of the Golden Dawn system. It can be found in very rudimentary form in papers assigned to 4=7 in the Golden Dawn system and probably has its origins in the *mathesis* of Giordano Bruno. Various ways of applying it have been put forward but there has been minimal analysis of the principles underlying its attribution and application.

If the standard premises upon which the Golden Dawn formulates its planetary hexagrams are applied, a symbolically consistent system of invoking and banishing can be derived. Further these formulations can be verified by corollary application of the elemental paradigm, with similarly consistent and symbolically harmonious results.

The attribution of the points of the hexagram to the planets is essentially a projection of the planetary values assigned to the Sephiroth onto the external angles and center of the hexagram. This is true for the traditional *Magen David* form used for the Earth Hexagram in the Lesser Hexagram Ritual, to that, of the other elemental forms derived from it and for the Unicursal Hexagram.

The Golden Dawn system, based on principles laid down in the *Sepher Yetzirah* do this according to a Ptolemaic model. Simply stated when one observes the motions of the classical planets, over time, they traverse space relative to the background sky at various speeds. The Moon is the fastest taking approximately one month to transit the entire ecliptic, Mercury has the next highest apparent velocity, followed by Venus, the Sun, Mars, Jupiter and Saturn, in that order. It is upon this basis that planets are attributed to the Sephiroth. So beginning above Earth as Malkuth, the Sephiroth are attributed to the planets in order of increasing apparent velocity up to Binah. The

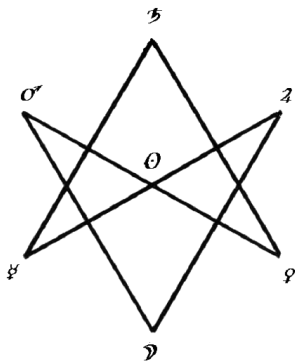
Sephiroth are conceptualized as celestial spheres in their Macrocosmic form. It should be remembered that the *Otz Chaim* or Tree of Life of the Qabalists has two foundations in reality upon which it is predicated: the human body and the heavens, all other attributions are essentially synthetic.



Various renderings of the *Sepher Yetzirah* give this in different ways (cf. Kaplan for the range and theory), but to be true to underlying Eudoxian principles and harmonious with both the Government of Hours and the dependent system of days of the week this order must be adopted here. For a fairly comprehensive discussion of the empirical underpinnings of this order see “The Ancient Secret of Sevens” *et passim* in John Marineau’s *A Little Book of Coincidences*. In the Copernican system these values still largely hold from our terrestrial perspective below Yesod. That is from the point of view of the magician, the Sun is the center, as it is in the Unicursal hexagram. Mercury and Venus may be closer than the Sun, Mars and Jupiter are always farther and Saturn is always the farthest. Scientific magicians are advised to closely observe the astronomical facts of their working, because some variance between Mercurial and Venusian, and Mercurial and Solar forces does occur and seems to be responsible for both the varying assignments of Raphael and Michael, and the seeming contradiction of values assigned to Mercury: Thoth as god of truth and Hermes as the patron of liars and thieves for instance.

Hexagram Point	Planet	Sephira
Topmost	Saturn	Binah
Upper Right	Jupiter	Chesed
Upper Left	Mars	Geburah
Center	Sol	Tiphareth
Lower Right	Venus	Netzach
Lower Left	Mercury	Hod
Bottommost	Luna	Yesod

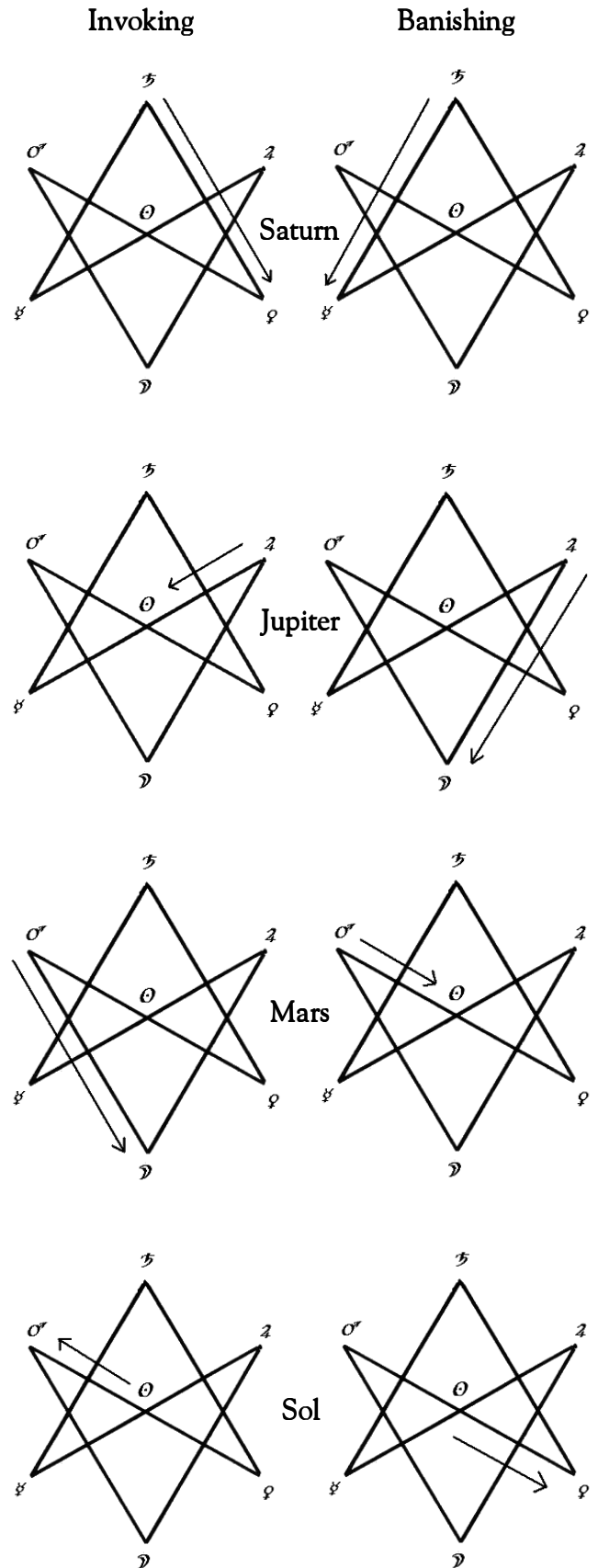
The angles (and center) of the hexagram, in both the traditional and unicursal forms, so attributed, are used to evoke or banish planetary forces by means of formulating (drawing the lineal hexagram from a given point in a given way).



Note first that the formulation of the lineal figures appropriate to invoking and banishing for the elemental Pentagrams differs from that used for the Planetary Hexagrams. The formula for the pure elements applied to the Pentagram is toward the element without initially

crossing the interior legs of the pentagram (cf Liber O). This principle will become important when understanding how the Unicursal Hexagram is attributed to the elements.

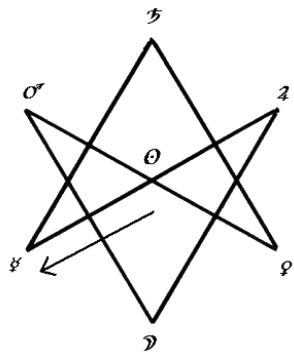
Planetary hexagrams, on the other hand, are formulated from the point of the planet being invoked or banished. The figure is said to be invoking if the line so drawn passes the Saturn point in a clockwise manner, and banishing if the line passes the Saturn point in a counter clockwise manner. Thus to invoke Saturn begin at the Saturn (Topmost) point, proceed to the Venus: (Lower Right) point and so on from Venus through Sol to Mars, from Mars to Luna, from Luna to Jupiter, from Jupiter through Sol to Mercury and from Mercury back to Saturn. Contrawise to banish Saturn one begins at the Saturn point and proceeds to the Mercury (Lower Left) point and so forth:



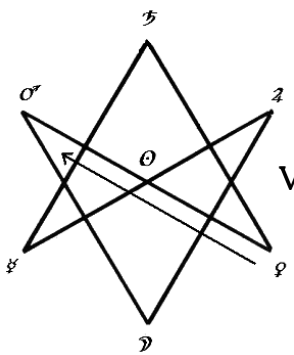
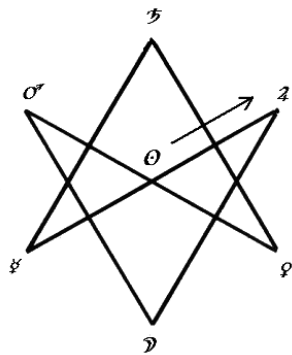
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Invoking

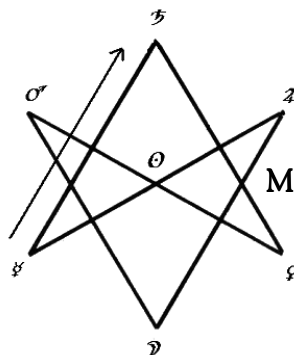
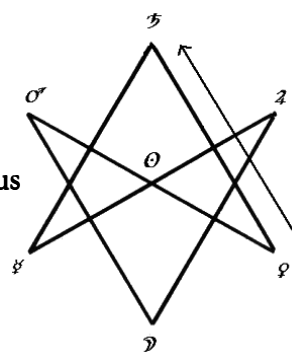
Banishing



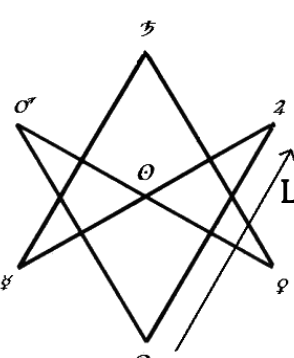
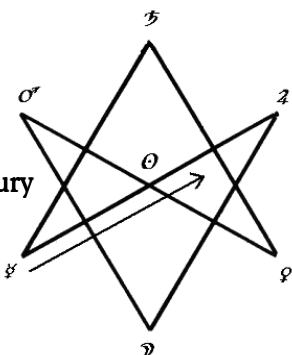
Sol



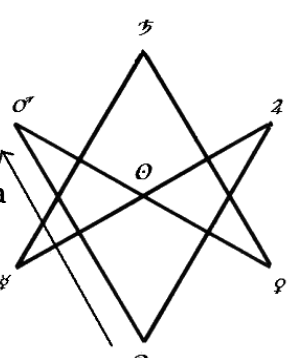
Venus



Mercury

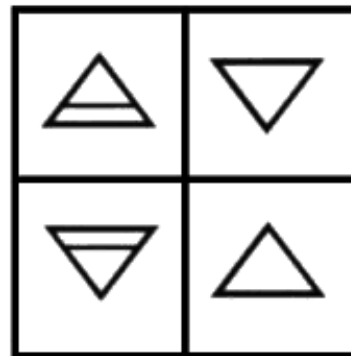


Luna

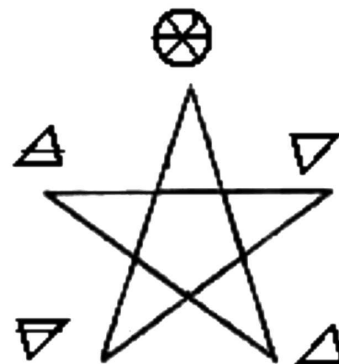


The problem does arise that there are two lineal forms that fulfill the conditions for either invoking or banishing Sol. This may be resolved by the ingenuity of the magician regarding the precise nature of the Solar force being invoked, for example Michael is intrinsically more martial as the leader of the Host of Heaven, whereas Raphael is essentially more mercurial as the Healing of God.

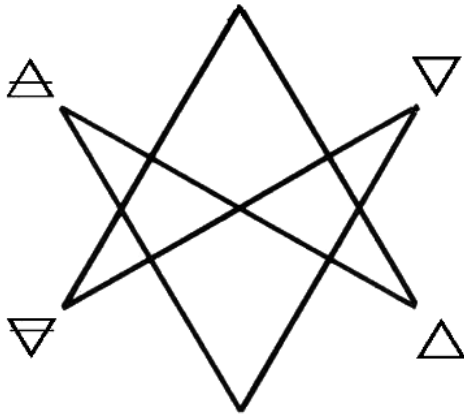
Elemental attributions in the Pentagram are derived from the quadrature of the Reformed Great Table and the Order of Elements in Enochian. The demonstrations, proofs and derivations of this are too complex to go into in this place, but the basic order is Air, Water, Earth and Fire and they are assigned to quadrants in the arrangement Upper Left, Upper Right, Lower Left and Lower Right respectively (they are not fixed within the Enochian system but this convention underlies most modern terrestrial elemental assignments: (Golden Dawn, Wicca, BOTA etc).



Compare this to the attribution of the elements to the Pentagram (ignoring the topmost point, or bottommost in the case of the inverse pentagram); they are identical.



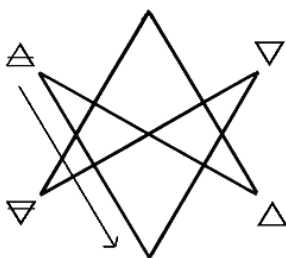
Likewise if the top and bottom points of the Unicursal hexagram are ignored for the purpose of assigning the pure elements, the quadrants can similarly be attributed and the resulting formulations will be justified symbolically on the basis of the sephirotic and planetary attributions.



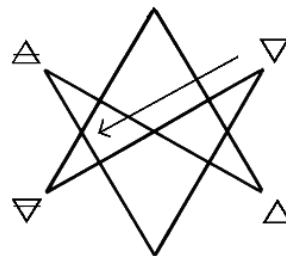
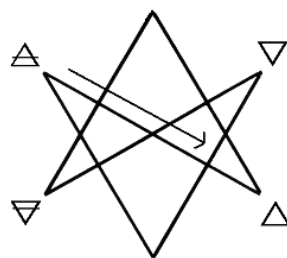
By the rules previously explicated, each of these points will have a natural invoking and a natural banishing form. For Air the invoking from would be Upper Left to the Bottommost point, from the Bottommost to the Upper Right, from the Upper Right through the Center to the Lower Left, from the Lower Left to the Topmost, from Topmost to the Lower Right, from Lower Right through the Center back to the Upper Left.

Invoking

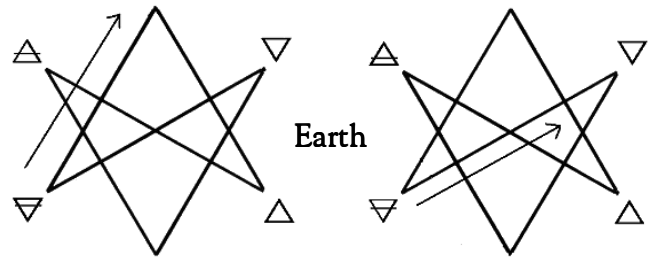
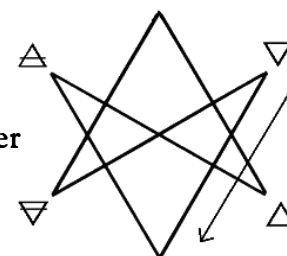
Banishing



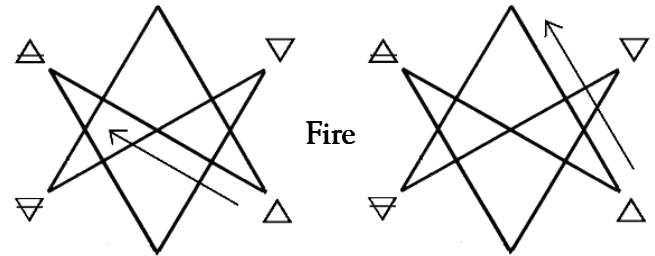
Air



Water



Earth



Fire

What is interesting about these 4 formulations is that in each case the invoking motion from the elemental quadrant is toward a sephirotic identity with that element. Note 777 column XI, which gives the elemental attributions of the Sephiroth, an attribution based on the application of the Golden Dawn's hwhey formula, ascending the Tree and discarding Earth after Malkuth. (see page 12)

Invoking Air proceeds from the Upper Left (the Air Quadrant) to the Bottommost point, which is attributed to Luna and Yesod. Yesod is attributed to Air.

Invoking Water proceeds from the Upper Right (the Water Quadrant) to the Lower Left point, which is attributed to Mercury and Hod. Hod is attributed to Water.

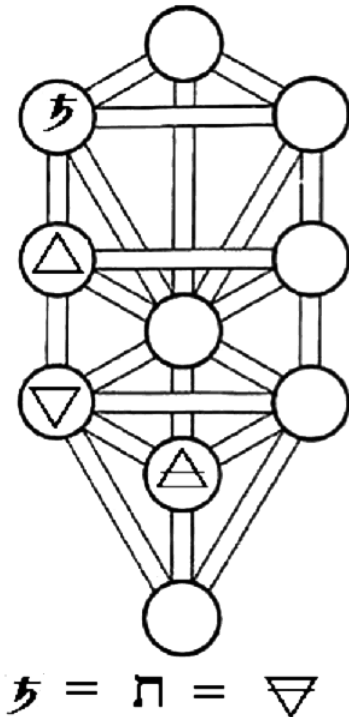
Invoking Earth proceeds from Lower Left (the Earth Quadrant) to the Topmost point, which is attributed to Saturn. Saturn equals **t** (Tau: 777 row 32 & 32 bis) which equals Earth. There is no point in the hexagram that goes to the Sephiroth attributed to Earth, that of Malkuth.

Finally invoking Fire proceeds from the Lower Right (the Fire Quadrant) to Upper Left, the Upper Left is attributed to Mars and Geburah. Geburah is attributed to Fire.

Continued on Page 12



TABLE OF CORRESPONDENCES



Note the elegance with which the invoking formula of the elemental pentagram (motion toward an element) is wedded to the invoking hexagram formula (clockwise motion from).

Thus is the terrestrial wedded to the celestial, and the microcosm brought into harmonious union with the macrocosm.

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	VII. English of Col. VI.	XI.* Elements (with their Planetary Rulers).	
0	0
1	Sphere of Primum Mobile	Root of △	1
2	Sphere of the Zodiac	Root of △	2
3	Sphere of Saturn	Root of ▽	3
4	Sphere of Jupiter	▽	4
5	Sphere of Mars	△	5
6	Sphere of Sol	△	6
7	Sphere of Venus	△	7
8	Sphere of Mercury	▽	8
9	Sphere of Luna	△	9
10	Sphere of Element	▽	10
11	Air	Hot and Moist △	11
12	Mercury	.....	12
13	Luna	.....	13
14	Venus	.....	14
15	Aries △	♁ △ ♃	15
16	Taurus ▽	♀ ▽ ♉	16
17	Gemini	♁ △ ♊	17
18	Cancer ▽	♂ ▽ ♋	18
19	Leo △	♁ △ ♌	19
20	Virgo ▽	♀ ▽ ♍	20
21	Jupiter	.....	21
22	Libra △	♁ △ ♎	22
23	Water	Cold and moist ▽	23
24	Scorpio ▽	♂ ▽ ♏	24
25	Sagittarius △	♁ △ ♐	25
26	Capricorn ▽	♀ ▽ ♑	26
27	Mars	.....	27
28	Aquarius △	♁ △ ♒	28
29	Pisces ▽	♂ ▽ ♓	29
30	Sol	.....	30
31	Fire	Hot and Dry △	31
32	Saturn	.....	32
32bis	Earth	Cold and dry ▽	32bis
31bis	Spirit	.....	31bis



Human Consciousness

Frater Vandimir

Human consciousness exists in many pasts, a myriad of futures, and one *now*. When you go to the past, it becomes *now*. When you move to the future, it is *now*. All the pasts and futures that ever were or could be are here right now.

I've been thinking about the drifting back and forth through time. It has given me the notion that I am made up of both my past and my future. Like Nuit, I am not one, nor am I none, but rather I am continuous. I am Divinity, on it's way through the tests of matter and motion, trying to find its way back home. I am Divinity divided for love's sake for the chance of re-union. Love is the force that unites and attracts. Love is unity and the invocation of unity. Divine Love leaves a trail that leads us back to the source. We are all on the way back home.

Joy and Sorrow; Hate and Love, these are also left behind when the time comes. There is a Peace, but happy and sad seem to cancel each other out. There's nothing that's really all that important. Things always work out for the best. Right and Wrong are both just fine.

So if ever the Force flows through you, moral judgments need not apply. Right and Wrong are but arbitrary conventions contrived to benefit those who conceived of them. Life is Divine.

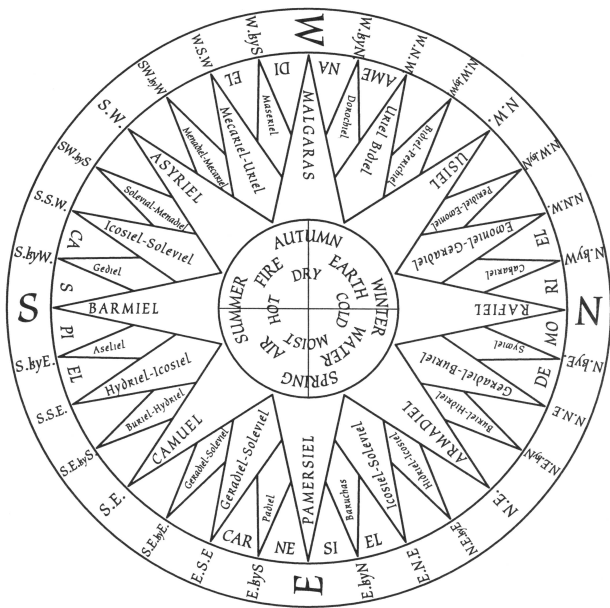
The Life force is the Divine force. Worship then the Force that is Life and Death, and Life beyond Death.

At the point of interaction between the world and ourselves, our "circle" is like the shell of an egg. It can become a thing of itself, different from both the within and the without. After invocations, the content of the world within changes. The world without remains the same, as if it were un-aware of the new liminal space. We are bubble-babies, not really living in the world, only living in our own little capsules.

Any concept that involves a duality is a lie. Therefore the idea of within and without, being an expression of duality, is also a lie. Duality is an illusion, but for now, we live in a sea of illusions, transformations, and karma. Reason is not always a lie, it becomes so only when we become aware of it's limitations.

We, and everything we know, are all made of the same stuff. Our bodies, our world of living and non-living things, even our thoughts, are all made of the same stuff. This is God-stuff. It is everything. There isn't God-stuff and something else, God-stuff is all there is. And it's pretty special stuff too. It can shift and change, ebb and flow, start and stop, and come and go. It can even develop an attitude of it's own. It can ignore or forget it's essential One-ness, and pretend it's something unique, special and apart. Since we're constantly re-creating the world we live in, we have created an imaginary world, where our own egos are in charge.





Theurgia Goetia: Of the Nature of Pathier

edited by Frater DD

Provided as an example of a Theurgia Goetia working and of the nature of the spirits within.

*Calling upon the nocturnal Duke **PATHIER**,
under Prince & King of the Northwest **Usiel**,
who is under Emperor **Amenadiel***

7:11 p.m.
Sunset

7:46 p.m.
Banishing:
LBRP
LBHexagram
Bornless Ritual

8:10 p.m.
Conjuration of Pathier

Scryer is shown what appears to be a starfish wearing a black robe with both arms outstretched. His skin may be yellow or orange under the robe. Shape appears more man shaped, within the black robe, and has green eyes.

Art thou PATHIER?

He stands up and nods yes. Smoke flows up from his head

What do you see [Scryer]?

There is a blue-ish blob in the mist. A man walking out of it. His hair is brown. He stands with a staff wearing only pants (no shirt)

We would like to know the order of your nature.

His Staff whirls above his head in the mist.

Scryer sees into a droplet of mist and sees a bird flying through a forest.

“We are of the Bornless Ones”

“We are like the Night and the Day”

“We move in the air”

“We are of Fire, Earth, Water, and Air.”

All at once?

Pathier shakes his head “No” and puts his head in his hands.

“Look at this”

Scryer is shown the particles within the mist

What are the properties of the mist in the air?

Pathier grasps a bubble [droplet] and the Scryer’s attention is drawn into it. (It appears to enlarge)

Scryer sees the scene with the bird in it (as before) Each droplet the Scryer is shown contains a different scene. Pathier uses his free hand to wirl the staff into the green mist. A droplet went by the Scryer and it had a scene of a deer within it.

[Are you] A spirit of the Natural World rather than on of the Physical World?

“Yes”

Fires comes down into the top of his staff as the mist continues to swirl. Scryer is shown different earth landscapes within each droplet he sees. Pathier changes shape and now has furry legs, hooves, and (real) horns. (like a Satyr). He then jumps around (more like an animal than a human). He then stands up.

“We are of the elements and we can move them”

To change form?

“[We move the elements] like a conduit, like blood vessels, veins of the Earth”

Scryer sees within a droplet and sees the Earth exploding.

Solomon says that [you and your kind are capable of affecting] all thinks to be accomplished.

Pathier nods “Yes” and puts in arms in the sign of The mist now becomes a “V” shape

above him and collapses into a tiny ball of light. He shows it around the room and says.

“We shine our knowledge on one [person] and take what we want.”

Scryer sees a cave with a treasure chest. Pathier is there taking a ball [of light] from the chest. Scryer then sees a King giving money to Pathier [for protection]. Pathier then is in a forested area and collapses the “V” shaped mist into a [ball of] light. The light then bounces away and hits an approaching army of people. The people attack the King and are defeated by the King. The King then takes [the people’s] treasure and is happy.

“We animate men”

Scryer has the sensation that his hands are extremely large. Scryer sees image of a man being struck by the lightning [from the collapsed mist] and then the man begins to run around. [becomes active]

Like Inspiration?

“Yes” (more like to do something, like going to the store, not like building pyramids)

Scryer feels like his giants hands are covering the entire world (with power)

Are you able to ascertain the future?

Pathier shakes his head “No” and stomps his feet. Scryer is taken back to the scene of the King in his castle. He sees that the King does not exist in time. The Scryer sees Pathier walking around in the modern world (in a city). (Pathier appears unhappy) Scryer indicates that Pathier lives outside of time

[Do all (Thurgia Goetia) spirits] have domain of the Natural World [like you]?

Scryer is shown an image of the [10] of swords tarot card. Scryer sees spirits coming from forest and (spirit of) mer-people coming from the ocean.

“Some are literally fiery, others of air”

“Some are like electrons and atoms.”

“Some more closer [to electricity] than that.”

“[Some] may bear more [of an effect] on your world because of the electricity that you use.”

Is there a [better] method to improve upon the evocation? Is the method we used adequate?

Scryer is shown people doing a shamanic dance around an alter. Scryer indicates that he would prefer a more animalist method.

Does this apply to all the spirits under Usiel?

“Yes”

Some more [about the spirits that are like] electrons. What directions do these spirits come from?

Scryer sees power lines coming from the Earth to the Sun. Scryer indicates [by pointing] South-East and then South (more toward the South) Scryer indicates that the band is (pie) wedge shape, about 1/8th of the circle. Scryer sees Pathier digging into the Earth to the center. Lava and gold shoot out of the hole in the ground and then Pathier comes out as well. Pathier indicates that he is good at mining and taking (you places).

What kind of places?

“All Over”

Scryer sees a crow flying, then a hawk, then a magick carpet.

And if I want to go to another country?

“Yes”

You can make it happen in the real world?

“You have to take a plane.”

You are able to manifest what is required [for me] to be on the plane?

Pathier takes his staff and uses it to animate the plane. The staff sets off a chain of actions showing people handing (you) money. He [Pathier] will set up a chain of reactions for where you want to go.

How can we [assist] you in helping ourselves to go places?

Scryer sees Pathier with money in front of him. He then begins to roll in it. Scryer then sees a “house” in a tree. Scryer indicates that if you do things in your world, he will do things in his.

According to Solomon...you are adept at finding lost items? [I have had taken] two Books. Can you help [locate] these?

Scryer sees Pathier holding a thicker book. He runs off into the distance. He is then scene inspiring several guys in a van (both have long



hair) He could do it, but it would take a long time. Yes, he would love to do it, but particularly physical objects, he cannot carry. Fluid things like money [are easy to influence]. Physical things are harder [because] he has to go to each physical point of contact to move it on. Yeah, he can do it, but it is not easy [for him]

How can I manifest my True Will in the world?

Scryer indicates that Pathier is again creating lightening [from his staff] and that Pathier has started a chain of events that will [assist you] to do your True Will. Scryer now sees [Pathier send out] another lightening bolt and then sees you with money in his hands. Pathier indicates that he will be able to better assist you after you have done what he asked [in your world].

Pathier, please speak plainly so our Scryer can understand.

Scryer indicates that Pathier has trouble with [speaking] words.

“I am an animal.”

Pathier turns into a bear.

“You have to see opportunities and make money out of [them]

[Can you assist in] Information Technologies?

Pathier indicates that he is not into Information Technologies.

[Can you] help my father's business.

“What type of business if your father in?”

“Is it dealing with wood and people?”

Wood and Land

Scryer sees people coming to land and building houses.

“Yes” [I can help you]

Scryer sees a field full of people and the people turn into houses. A man [who is the father] sits on a bench with wood behind him. Scryer then sees Pathier whispering in peoples ears.

“That is how I can help him.””

9:13 p.m.

License to Depart

Pathier disappears into a shaft of light.

Banishing:

LBHexagram

LBRP

9:17 p.m. end

A New Look Inside Plato's Cave Continued from Page 7

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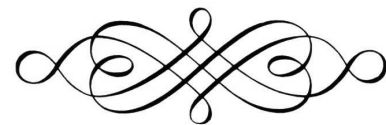
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COMMUNIONS

Consuming Libations

Turning Gracefully

Hands On Breast

A Heart With Wings

Frater Rahb



Coph Nia Lodge
P.O. Box 11921
Eugene, OR 97401
www.cophnia-oto.org

Coph Nia Lodge was born in August of 1984 in Eugene Oregon. We are the first and oldest O.T.O. body in Oregon, and one of the oldest chartered bodies in the United States. Designed to be a lightning rod of magical will, the lodge serves as a meeting place for aspirants from all points in Central Oregon and beyond.

The members of Coph Nia Lodge are diverse in spiritual and religious nature. We are Men and Women who are pledged to the high purpose of securing the Liberty of the Individual and his/her advancement in Light, Wisdom, Understanding, Knowledge and Power through Beauty, Courage and Wit, on the Foundation of Universal Fraternity.

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