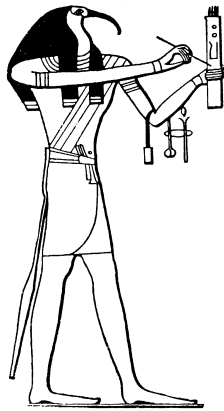


# Wand



Autumnal Equinox  
2008 e.v.

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



# Coph Nia Wand

The Official Journal of  
Coph Nia Oasis, O.T.O.

Ⓞ in Ω : ∂ in ∂ Anno IVXVI  
Autumnal Equinox 2008 e.v.

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### From the Orient

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

Greetings & Peace from the Valley of Eugene.

It is my distinct honor and privilege to introduce this issue of the *Coph Nia Wand* as the Master of Coph Nia Oasis. Many if not all of you know me, either in the verisimilitude of real life or through that peculiarly distorting lens of the Internet. I have had something of a checkered career in O.T.O. and it is both a bit of a surprise and a pleasure to be leading an O.T.O. body again. I want to thank all of the Masters of this body that preceded me, and all the members who have built and carried this body through its long history. Without them Coph Nia would not be the shining presence that it is. I am particularly honored because it was Coph Nia that first welcomed me after a seven year sojourn in the wilderness, without the guarded borders of O.T.O. Without Coph Nia I do not believe that I would ever have rejoined the ranks of the soldiers of freedom.

As Master of Coph Nia I promise that the *Wand* will become a regular and hopefully interesting publication. We will finish out this year as a quarterly journal, publishing on the Equinox and Solstice, and plan to begin a schedule of eight times yearly in 2009 e.v.

Annual subscriptions will be \$25.00 with a guarantee of a minimum of 4 issues. Each issue will include articles, art, poetry and reviews in a long tradition of Thelemic publications. Authors are invited to send their books for review and although we do not promise to be unscathing in our opinions we will give notice of anything received.

Those of you who are not familiar with the *Coph Nia Wand*, an archive of back issues can be found at.

[www.mysteryofmystery.com/Wand.htm](http://www.mysteryofmystery.com/Wand.htm)

We will also be previewing extracts of upcoming issues at our blogs on LiveJournal, Facebook and MySpace.

[coph-nia-oasis.livejournal.com/](http://coph-nia-oasis.livejournal.com/)

[www.facebook.com/profile.php?id=1474359070](http://www.facebook.com/profile.php?id=1474359070)

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Fraternally,

*David R. Jones*

Master of Coph Nia Oasis, O.T.O.

*Love is the law, love under will.*



## Epiphanius and the Gnostic roots of O.T.O.

Bro. David R. Jones

*The Panarion* of Epiphanius is one of Aleister Crowley's great unrecognized sources. It should be remembered that all of the Church Fathers are suspect in regard to their descriptions of the Gnostics; because they have a polemic agenda. Epiphanius, being the most lurid, has in the past been considered among the least reliable. Recent academic analysis has begun to reevaluate his reliability as having more anecdotal experience and relying more on actual interactions with evangelizing Gnostics as opposed to reliance on second hand accounts and texts alone. Of all the works of the Church Fathers, Epiphanius' classic heresiology remained un-translated and has only recently made its way into English translation. It remained so, for so long, because Victorian era editors did not believe that its shocking content should be published and in fact its consciously pornographic sensationalism probably could not have passed the censors of the era, no matter that the source was the most orthodox of Christian propagandists.

For example:

“They consummate their pleasure, and then they take unto themselves the sperm produced by their act of impurity – not inseminating it for the bearing of children, but rather eating the product of their filthy conduct.”

and again:

“And if one of them, a man, prematurely ejaculates and the woman becomes pregnant, listen to the even more terrible thing that these folks dare to do. As soon as it is feasible, they induce the expulsion of the embryo, and take the aborted offspring and grind it up with a mortar and pestle. And they season it with honey, pepper and other spices, and with aromatics . . . and partake with their fingers the ground-up baby. . . . And, of course, they consider this to be the perfect Passover.”

Crowley mined the *Panarion's* descriptions of the various Gnostic sects for a number of themes, from the *Wake World* to the *Gnostic Mass*, and its pericopes underlie many of the confidential instructions of O.T.O.

Because of its graphic and explicit nature, the work remained, until fairly recently, only within the purview of those who could read classical languages; thus it provided Crowley with a ready source of content for secret instructions. The text supplies detailed descriptions of the beliefs and sexual liturgical praxis purported to the Gnostics. Compare, for instance, the *Panarion* to Crowley's description of the path of Ayin in the *Wake World* or even his use of the term virgin to describe the Priestess in *Liber XV* with Epiphanius' account of the Gnostic definition for the term:

“And the females that they call “virgins” are the ones who have never experienced the worldly intercourse of the ordinary natural manner . . . . Rather, even though they are always have intercourse of the illicit sexual activity, before the consummation of pleasure they release the wicked male seducer and take his aforementioned filthiness to eat.”

Many of Crowley's innovations in the sex magical formulae of Ordo Templi Orientis can be traced directly to the Gnostic system supposedly exposed by Epiphanius. The *Panarion* details a progressive and

complex hierarchical system of erotic liturgical practices: from solitary through heterosexual and crowned by a Levitical system of applied male homosexuality. One of the more interesting methods is “Divinization through ritual intercourse,” a method of celestial ascent and descent via the names of 365 Gnostic Archons by means of daily morning and evening coitus.

Crowley could have had access to the, then recently issued, 1915 Karl Holl edition of Epiphanius’ Koine Greek text, but was probably working from one of the three 15<sup>th</sup> and 16<sup>th</sup> Century Latin editions available at Cambridge or the British Museum. It must be remembered that prior to the discoveries at Nag Hammadi, the Church Fathers were the main sources for information on the beliefs and practices of the ancient Gnostics, their beliefs and practices. And it must also be remembered that even scholarly post Nag Hammadi analyses give mixed pictures, now confirming and now seeming to contradict different details put forth by the Fathers.

Until the Frank Williams translation, for the prestigious *Nag Hammadi Studies* series, there was no complete English translation of Epiphanius. Luckily the most salient sections had been translated by one of the premier scholars of Gnostic and quasi-gnostic literature, Dr. Bentley Layton in *The Gnostic Scriptures* volume for the Anchor Bible Reference Library. This edition has served for almost 20 years as the standard scholastic source book for the field and has been faithfully reprinted and recently reissued in trade paperback by Doubleday under the title *Gnostic Scriptures: Ancient Wisdom for the New Age*. Don’t be deceived by the marketing use of the phrase “New Age” or the correspondingly garish cover, this book is as solid and academic as this material gets.

Insights into Crowley’s and Reuss’ understanding and application of Gnosticism, particularly a magico-sexual understanding can be discovered throughout the texts included in Layton’s collection. This is because Layton includes, not only texts discovered and translated since Crowley’s death, but also the texts that Crowley and Reuss had at their disposal, when integrating and exploiting Gnostic ideas, in creating the rituals and instructions for O.T.O. and Ecclesia Gnostica Catholica.

Layton’s own introductions and annotations are invaluable, indexing and cross referencing the *divine persona dramatis* and shared ideas that defined the Gnostic paradigm, even across divergent sect. For instance, anyone interested in the nomenclature used in the Gnostic Mass would do well to sift through all of Layton’s selections. Such usages as IAO, Sabaoth and Abrasax are given mythological contexts, ceremonial invocations and sacramental formulae. Major sections of the book consider, in detail, the systems of Valentinus and Basilides and offer passing scrutiny and discussion to Bardesanes and the followers of Simon Magus; Layton also uses Hippolytus’ refutations extensively in his analysis. Without equivocation, Layton’s *Gnostic Scriptures* should be the cornerstone of any library of Gnostic literature.

1. Cf. De Aliquo Ritu Ecclesiae Gnosticae vide supra.
2. Epiphanius. *The Panarion of Epiphanius of Salamis*. Two vols. trans. Frank Williams. Nag Hammadi Studies vol. XXXV. Leiden: E. J. Brill, 1987.
3. Bentley Layton. *The Gnostic Scriptures*. New York: Doubleday, 1987. Selections quoted herein are adapted from Layton’s translation.

## **Demiurge**

**The Demiurge of the mind  
carries on and brings forth  
a God that does not exist.**

**Man deludes himself  
that there is a higher power,  
and that he does not  
control the outcome  
of the game called life,  
or even the victory called death.**

**In the end,  
there is only one true God,  
incomprehensible  
and beyond definition,  
yet Man only has to look  
into a mirror to see his face.**

**~ Fra. DD ~**

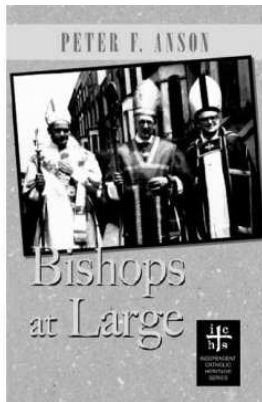
# Bishops at Large

Peter F. Anson

Apocryphile Press (1964 e.v., reprinted 2006 e.v.)

## Review by Keith418

*"Let them produce the original records of their churches; let them unfold the roll of their bishops, running down in due succession from the beginning in such a manner that [that first bishop of theirs] bishop shall be able to show for his ordainer and predecessor some one of the apostles or of apostolic men " - Tertullian*



It is a truism that the victors write history. Throughout the years, those finding themselves on the losing side of any conflict have been forced to make due with accounts written not by their partisans, but by their foes – searching through hostile interpretations of the past and "reading

between the lines" to discern the truth of their particular, and vanquished, side. The Gnostics have suffered this fate perhaps more than any other continuing religious community. For years, the negative texts written by the early church fathers - their numerous "anti heresy" treatises – were among the only sources available on the early Gnostic community. Until more original Gnostic material began to be discovered in the mid 20th Century, Gnostics had to suffer with the fact that their own narrative and doctrines were preserved mainly by their dire, and extremely biased, enemies. Anson's justly famous text on the modern "wandering bishop" phenomena – reprinted recently for the first time in paperback – is a modern example of such a text. Those involved in church communities and movements started by the figures he chronicles here, share with the earlier Gnostics the experience of having their history written by their enemy. Despite his unsympathetic approach, or perhaps because of it, this book is essential reading for everyone interested in modern Gnosticism and the rich and obscure history of modern alternative religious movements.

The "wandering bishops" question – in the West – begins with a simple problem: Who can consecrate, and create, a bishop? Apostolic succession begins with Jesus recognizing Peter (see *Matthew* 16:18) and, for Roman Catholicism, this unbroken line of consecrations forms one of the four major elements of the Church. If one bishop can "make" another bishop, then the line can continue from any particular bishop who has received the consecration. But what happens when one bishop – duly consecrated – breaks away from the main body of the church and begins making other bishops... on their own? Those defending the validity of apostolic succession are in some ways forced, often against their desires, to grudgingly admit to the validity of such consecrations. Anson (1889 e. v. -1975 e.v.), a British Roman Catholic, faced this problem while writing his detailed history of schismatic bishops. Starting in the late 1800s and continuing into the early 20th century, various lines of bishops conveyed their apostolic successions and set up churches and communities all over the world. Anson does his best to chronicle their adventures and misadventures.

The author begins with the major figures: Ferrette, Mathew, Villate, Herford, and others. He then spends the second part of the book tracing the movements and figures that followed in the wake of these early innovators. Though the book concludes its research in the early 1960s, the author admits that the movements proceeding from these leaders had become so tangled and complex that they were increasingly difficult to follow. Of course, the lines intermixed with one another, as figures sought to consolidate all the successions within their own lines. Just imagine, at this point, how difficult a similar study would be today. Even following all the different churches and groups with the resources offered by the Internet proves too taxing.

One of the most intriguing, at often times most ironic, of the features defining the "wandering bishops" is that many sought to unify the Christian church themselves. Some sought to lead Christianity back to one church. Others sought to set up intermediary churches that people from divided camps could both join – thus uniting opposing factions in a benign and acceptable third body led by the wandering bishops themselves. Instead, their efforts only led to more schisms and, predictably, more bishops. Schismatic

themselves, many of the wandering bishops paradoxically sought to overcome all schism. Perhaps some element of what it means to be truly unified, and what it means to be truly divided, needs to be derived from their predicament.

While few would fault the thoroughness of his research, Anson's tone when discussing his subjects varies from pitying condescension at best, to outright scorn and derision at worst. True, many of the people involved with the "wandering bishop" movement might seem like rogues, crooks, and con artists - and he discovers more than one who spent time behind bars. But Anson also views the benign eccentrics and idealistic dreamers he discovers with withering contempt. Alas, time is a tricky thing. When Anson mocks his subjects for their opposition to cruelty towards animals, he seems dated, insensitive, and out of place. The bishops themselves, then, appear more in keeping with the values of our own time and, in fact, seem to us to be progressive, and even enlightened, compared to the author. Likewise, when Anson casts derision on the bishops for their refusal to withhold consecrations to Africans and African Americans, it is he who appears, now, to be the "heretic". All of this demonstrates that few battles can ever be considered finally over (a Gnostic truth if there ever was one), and the crazies and lunatics of one period can be seen, later, as innovators and "righteous before their time" - while their contemporaries and their critics, who may have once been taken as bastions of reason and authority, can become tainted as their positions fall from favor. This is something we all need to remember... for who knows what the future will bring?

Thelemites and members of the EGC who are interested in our own church's history will greatly appreciate Anson's efforts and will rejoice that the book is back in print and available at a reasonable price. There is some mention of figures involved in the Doinel Gnostic Church, and those interested in the history of modern Gnosticism, of which our church is a part, will relish the intricate facts that Anson has accumulated - if not always his interpretation of them. Those used to the offbeat and, at times, transgressive adventures of Aleister Crowley, will no doubt be bemused by some of what these members of what Anson humorously refers to as "the ecclesiastical underworld" get up to. The end

result, for modern readers on the opposing side of Anson's orthodoxy, will be the opposite of what he intended. The bishops, in many cases, come off as saintly - even in their foibles and failings - but especially in their struggles. Indeed, even Vilatte, one of the most infamous and influential of the bishops, comes across in the end as a genuinely noteworthy religious figure. No saint ever became a saint without trials and temptations.

Anson's own minute examination of these people - whom he clearly regards as mere "characters" - finally betrays him. Why invest so much in marginal figures - unless there was something important lurking among them? He seemed surprised that, given his unconcealed hostility to their "movement", that he received so much generous assistance in his work in assembling his book from so many of the people involved in the movements - help from the very people who knew he was ridiculing and attacking them. But perhaps these people had some inkling of their eventual reward and, being wiser than their collaborator, anticipated the eventual fruit of their cooperation. We remain grateful to them and to their detractor, as we contemplate the vast, and always surprising unity, of the true church.



Frater Meithras XI°  
1981 e.v.



## A New Look Inside Plato's Cave

### Part 4 – Conclusion

#### Sor. Mathesis

The number of similarities between the Eleusinian rites, the LSD experience and Plato's "Allegory of the Cave", are numerous. Because of the ergot intoxication, a person's hearing would have been distorted (United States "LSD"); this paper suggests that Plato refers to these hearing distortions when he wrote, "and suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?" (Plato *Republic*. 515b).

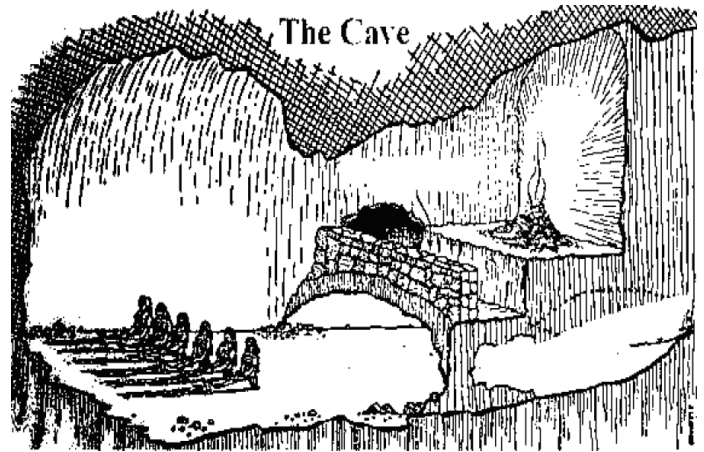
The first of the visual distortions came once a person was forced to look at both views. The views of what they thought was real and the new hallucinations caused by the intoxicating fungus; specifically in the "Allegory of the Cave" where the subject is again shown more of the new world, "when he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities" (Plato *Republic* 515c-515d).

Coming down from the intoxication and the final reference to the psychedelic experience is indicated near the end of the allegory, "imagine once more, I said, such an one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?" (Plato *Republic* 516e).

It is indicated where the sight begins to return to its normal state,

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the

time which would be needed to acquire this new habit of sight might be very considerable) would he not be ridiculous? Men would say of him that up he went and down he came without his eyes. (Plato *Republic*. 516e-517a)

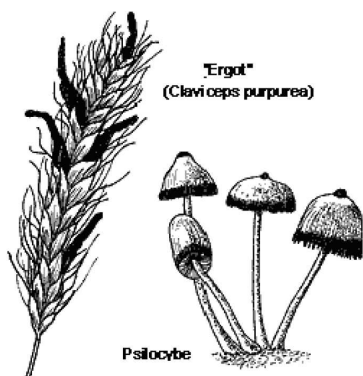


Various stages of the Allegory of the Cave correspond to the various reported symptoms of LSD use. There are similarities between the physiological effects of LSD (United States "LSD" and "LSD Use and Effects") and the conditions endured by the men in the cave. And apparently Plato noted similar if not identical visual, hearing and psychological distortions experienced in the cave during the Greater Mysteries of the Eleusinian rites.

Plato was also associated with a number of Eleusinian Mystery initiates. There are many contemporary literary sources that establish these relationships including Plato's own writings, the dialogues of his fellow Socratic philosopher Xenophon and the plays of Aristophanes. Plato made a number of allusions to the sequences of the mysteries in his dialogues. He even described the location and details of some of the initiatory rituals.

The research of Albert Hofmann and others indicate that at these ceremonies prospective initiates drank a potion called *kykeon*. The *kykeon* was probably purposefully contaminated with ergot fungus, which contained compounds related to and effects similar to those of LSD. The ingredients of the ceremonial *kykeon* drink are given in the *Hymn of Demeter*, which is the underlying myth presented during the Mysteries at Eleusis. The "Allegory of the Cave" seems to portray events common to both the rites of

Eleusis and the experiences of psychedelic users and it can be inferred that the “Allegory of the Cave” may well be a description of these psychedelic experiences induced by the ergot consumption during initiation into the Greater Mysteries of the Eleusinian cult.



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# A Thelemic Daily Ritual

Bro. David R. Jones

## The Arrangements of the Temple

In the East should be an altar of some kind upon which are placed a candle, the 4 elemental weapons and such other devices as are suitable, i.e. a copy of the *Book of the Law*, a Stele of Revealing in reproduction, a crystal ball etc.

In the South should be placed the incense and the fire

In the West a bowl of water

In the North a cellar of salt.

## Preliminaries

0. Bathe

with either the versicle

*“For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.”*

or

*“Asperges me, Domine (or Therion), hyssopo, et mundabor: Lavabis me, et super nivem dealabor.”*

00. Robe

with either the Angelic or English form of this prayer.

*Do-kikale vanunesa zodimezoda pire, ol aladonu na-e-el do-atataahé piamol-el od Vaoanu, do-elunusa laida: Ancor: Amacor: Amides: Theodonnias: Anitor: Christeos micaelzodo na-e-el: christeos apila: do-elonusa Adonai, kasaremé e-karinu od busada tarianu lu ipamisa. AMEN.*

*In the mystery of these vestures of the Holy Ones, I gird up my power in the girdles of righteousness and truth, in the power of the Most High: Ancor: Amacor: Amides: Theodonnias: Anitor: let be mighty my power: let it endure for ever: in the power of Adonai, to whom the praise and the glory shall be; whose end cannot be.*

One may work in the nude and dispense with the vesting prayer.

## Ritual Proper

000. Pronouncement

When the preliminaries are complete enter the Temple space and say:

*“Do what thou wilt shall be the whole of the Law.”*

I. Light the Lamp

with the words:

*“There is a light before thine eyes, o prophet, a light undesired, most desirable.”*

II. Pentagram

Perform a Lesser Pentagram Ritual (either the Lesser Pentagram Ritual of the Golden Dawn or the Star Ruby will do). These rituals and the Hexagram rituals that follow may be found in Liber ABA, and on the web at: [www.hermetic.com](http://www.hermetic.com)

III. Hexagram

Perform a Lesser Hexagram Ritual (either the Lesser Hexagram Ritual of the Golden Dawn or the Star Sapphire will do, but unless one knows the proper signs for the LVX or NOX in Liber 36 it is probably better to use the Golden Dawn Ritual.)

IV. Purify

Carry the salt to the West and mixing in a small amount into the pure water say:

*“Let the salt of Earth admonish the water to bear the virtue of the Great Sea. (Genuflect) Mother, be thou adored.”*

Carrying the water make a cross with the water in the west saying:

*“For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.”*

Go to the Southeast corner of the Temple and repeat, to the Northeast corner and repeat and return to the West and close the triangle by repeating the gesture and words a fourth time.

V. Consecrate

Carry the incense to the east, light and say:

*“Let the Fire and the Air make sweet the world! (Genuflect)”*

Taking the incense make a cross therewith in the East saying:

*"I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body."*

Go to the Southwest corner of the Temple and repeat, the Northwest corner and repeat and return to the East and close the triangle by again repeating the gesture and words.

#### VI. Circumambulate

Take up the Sword (or if you one does not have a Sword the Dagger or Wand as appropriate), face East holding the Sword before you and say

*"O Lion and O Serpent that destroy the destroyer be mighty among us,  
O Lion and O Serpent that destroy the destroyer be mighty among us,  
O Lion and O Serpent that destroy the destroyer be mighty among us."*

Now draw with the tip of the Sword three circles about the edge of the Temple saying:

*"I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one."*

#### VII. Meditate

Having completed this opening you may now meditate, recite Holy Books or conjure as you see fit. If this is used for conjuration then the process should be repeated in reverse to step II. to close, otherwise the Temple may simply be closed with the words:

*"Love is the law, love under will."*

and the extinguishing of the light.

Considerations: This structure can be used by either individuals or groups. It is particularly suited to workings by pairs of operators switching roles for the liturgical elements; i.e. one does the Pentagram the other the Hexagram, one purifies the other consecrates etc. In this case sexual formulae may with advantage be inserted at point VII understanding that the considerations for conjuration should apply.

## Time

The anxiety of time  
reaches forward and pulls  
at the throats  
of those that do not know

As those that came before  
now understand  
that those yet to come  
are but water in the wind,  
as time carries forth  
and is nothing.

For the illusion  
is but a game  
made by man  
and carried by Gods.

As those that come and go  
realize that the now is All,  
that the past pulls  
and the future wanes,  
and God is but a man  
who has no time.

The shadow of death  
lifts up its head  
and a thought arises  
"there is no God where I am"

For the end is not,  
as the beginning never was,  
and man is but a fool  
who believed that in the end,  
there would be a God.

~ Fra. DD ~

# Modern Occult Rhetoric:

## Mass Media and the Drama of Secrecy in the Twentieth Century

Joshua Gunn; University of Alabama Press,  
Tuscaloosa, Alabama 2005.

### Review by Sor. Miyan



I found this book at the University of Texas' Austin bookstore in the professor's section, and it caught my attention because of the word 'occult' in the title and the Rider-Waite Fool card on the cover. Being an assistant professor of Communication Studies at UT, I'm sure that Dr. Gunn knew exactly what he was

trying to get across, but even there, it seems that occultists are not his target audience. I think that Gunn is setting forth an interesting thesis about the role of secrecy in an openly communicative society, and needed to show a few touch-points to the communities that lie at the heart of his arguments and from which those arguments derive.

Though he doesn't write about it explicitly, Prof. Gunn acknowledges Hymenaeus Beta, Marcus Jungkurth and Craig Berry for their insights and assistance, as well as Leaping Laughter Oasis (now Lodge) for inviting him to attend a Gnostic Mass. He has made a professional career out of shining a light into darkness- a cursory review of published work reveals articles on Freemasonry, Goth culture, Marilyn Manson and the Columbine massacre.

This is an academic work for the ivory-tower set, and it shows in the mandatory two part title and the explicatory paragraphs surrounding each argumentative chapter, which I was skipping by the end of the book, preferring to read each argument in full. His arguments are clear and logical, which is especially admirable when engaged in discourse about a field fraught with mystic gullibility (dare I use the term fluffiness?) so much of the time. I have to say that if this book was written by a man who is, in fact, not a practitioner of the Occult, it does not speak well of the Occult community's powers of self-perception that this outsider is able to see the strengths and

weaknesses of the seminal document of Thelema, *Liber Al vel Legis*, with so much more clarity than we who experience the book in our daily lives are able to. Perhaps in that regard distance lends perspective in much the same way that the loved is perfect to the lover.

The book has four main parts, three of which look at different seminal works and groups with regard to the effect that they have on occult rhetoric. The first section is a fair rundown of major occult history, from the Emerald Tablet through Enochian tablets and ending in a general definition of terms. The second part is an exploration of H. P. Blavatsky's life and work, which I happened to read within five days of a reread of *The Voice Of The Silence*. Chapter 4 is where the attention of the average Thelemite is likely to be grabbed and held, for it begins with one of Crowley's own statements against secrecy, a statement after the reading of which any member of the OTO will likely have a good snigger, for the simple reason that we are all willingly complicit in our disciplines of secrecy regarding some of Crowley's writings and practices.

Gunn states on page 88, "Internally, *The Book of the Law* invites the reader or hearer to perform orally, and thereby embody, the text." This stands in accordance with common Thelemic praxis today. *Liber Resh* is simply a recitation of key textual bits four times a day and the reading every April of all three chapters, aloud, on the day they were 'received' is a testament to the efficacy of following directions accurately in magickal work. Similarly, the Priestess upon the altar during *Liber XV* embodies Nuit through her recitation of parts of the first Chapter. Gunn suggests that the text "... fails to follow through on its promise to transport readers and hearers to ecstasy..."

I find this point debatable because of the fact that the setting of the recitation is key. I know of very few Priestesses within the context of Mass that do not find themselves transported, and I am sure that those that practice *Liber Resh* on a regular basis have had the same experience. But these experiences are outside science and are subjective, and this is why the guy in the lab coat still scratches his head in wonder at the guy in the cassock. Both achieve ecstasy of a sort, but neither can understand the other's definition. The best we can hope is for these two branches of

understanding to ultimately inform each other.

And ultimately, this is where the flaws in Gunn's argument with reference to our holy book occur. *Liber AI* is not a work of poetry or literature alone. He states, correctly, that the book is interactive and seductive; that its mode is performance oriented; and that Crowley thought it was the best thing he had ever written. He then goes on to dismiss its " clichéd imagery, overwrought style, and overdone ecophonetic displays" as too similar in style to Crowley's other writings (some of which, from a purely literary standpoint, are of course far superior). But this is an iconic book, as he also points out, and as such it plays a role to us which is far removed from standard literary enjoyment. It is akin to the ways in which a person might misjudge, for example, *Four Quartets* by T. S. Eliot with its hallucinatory alchemical refrains of blood and fire and roses and sacrifice, or *Howl* by Ginsberg with its condemnation of Moloch, along with a litany of the representations of that evil spirit, and expect a coherent play at the end of which one would politely clap one's white-gloved respects before stepping out to dinner. Additionally, I feel obliged to point out that cliché is often in the mind of the reader, and sex, being literally the oldest and most central human experience there is, is bound to have accumulated more than its share of overwrought description through time. There is only so much one can talk about without doing, after all. Crowley seemed to have been determined to talk at least as much as he did what he talked about, even within the confines of narrow Victorian society. (Which actually begs the question: was the language of *Liber AI* clichéd in 1904, or has it become so since? Where are the references to contemporaneous smut that might establish *Liber AI* as one more penny-dreadful?)

I have now written a page and a half without scraping the surface of Gunn's textual criticism. There are a couple more salient points I would like to mention in order to arouse the reader's desire to explore this book themselves. The first is the suggestion on page 97 that "One is only able to account for the success of the book among Crowley's followers by looking elsewhere, by widening the context of the book beyond its pages to the surrounding texts." A practitioner of magick would not stop at the texts, one hopes, but would find significance within their own exploration of the techniques of occult practice explicated elsewhere.

Practice, memorization, repetition and use within ritual are all ways that Thelemites make use of the book in question and know it intimately. Another key point (elaborated primarily on pages 119 and 123) is that the authority of the book rests within its own insistence of authority and that "religious surrender" is necessary in order to accept a hierarchy which allows for following orders, and for the suspension of disbelief so necessary to revelatory experience. This is a hard line for a practicing magician to walk. Surrendering our own authority should rub hard against the grain of the spirit of any self-respecting Thelemite. Gunn does us a service by issuing a reminder that we must ceaselessly examine the basis of any authority to which we cede our own, as well as the rationale for doing so.

The textual analysis of *Liber AI* is fascinating in that it is written cold, and from a distance, and consequently our beloved Holy Book is looked at objectively and without the many layers of experience we customarily use (even if subconsciously) in order to insulate the book from comparison to like works. The other commentators (Crowley, Motta, and every Thelemite in their own journals since) are all close to the book and cannot be objective.

Following that analysis, which should be read alongside Crowley's and Motta's - at least!-, I will only say that in the remainder of the book, which deals with mainstream occultism and the way it is perceived by the public through such media as *The Church Of Satan* and the film *The Ninth Gate*, I who am in the habit of flagging any point of interest have no less than 20 flags in place. I shall not bore you with all of them. The point I wish to make is simply that this ostensibly academic work deserves a place in your metaphysical library. It is a different animal than any other you will have, and will further the powers of observation of any would-be Scientific Illuminist.





## The Demiurge

Bro. David R. Jones

*The Demiurge is the name, used by the early common era sect of heretics known as the Gnostics for the God that people worship as God, but who really isn't God at all. Sometimes also known as Iadlbaoth.*

I was sitting on the beach the other day enjoying the scent of burning creosote telephone polls and talking to the grains of sand along the shore. Each one the soul of a Jew or Muslim, telling me how their worship was more pleasing to me and asking if my name was really Jehovah God or Allah or some secret name they were afraid to utter because they might vainly blaspheme it and burn in the icy depths of their souls' own self created hells. . . Dead without recollection of the male children their wasted semen has spread across the Ghettos of the Earth or tormented by Barbara Eden for mis aiming their prayers at Jerusalem or Istanbul and missing Mecca by a few degrees. *Qol ahu allahu achad allahu asamad lam yalid walam yulad walam yakim lahu qufwan achad.* Telling me, how I must be pleased that they didn't eat pepperoni pizzas or how they beat their heads until they bled and threw rocks at the devil and invested in credit companies that stiffed the fools who used the barcode Beast numbered cards for 19.3% compounded. Occasionally I conversed with the Christian soul of an empty coke or beer can or lipstick stained cigarette the same rosy shade as the sand encrusted condom 3 ft away. But when they asked if they were forgiven and if Jesus or

Mary Magdalene heard their supplications I laughed at their uncircumcised penises. I told them that the reason that people didn't get it was because they hadn't put the Bible in the Fiction section of the Library under G for God.

You really can't imagine the wondrous aroma of the stench of rotting life that rose up into my nostrils after the flood. The joy as I watched Abraham disembowel the captors of Lot, anally rape their wives and enslave and molest their daughters. And how much fun the Angels and I had watching the sulphur as it burned away the flesh of the faggot Sodomites and pederast Gomorrans. Killing the innocent babies in the wombs of their mothers, and the senile Alzheimer addled men who sat at the gates gawking at painted whores and lusting after the asses of asses and sheep as they were led to slaughter and sacrifice in the market square. The pleasure I remember at creating such fascinating killing machines as bubonic plague, small pox, malaria, Ebola, syphilis and on and on and on, my imagination is truly endless. The particular joy I derived from the invention of German measles, meningitis and infantile paralysis to torment innocent children. How I reveled in the metallic taste of blood as it seeped into the hallowed ground sanctified by the true prayer of their anguished suffering squeals and how pleasing the cruelest and most painful death was to me, though Satan had skillfully jive talked it into "sacrifice" when he was doing PR as my spin doctor during the Job trials. Better than O.J. or Jon Benet Ramsey if I do say so myself.

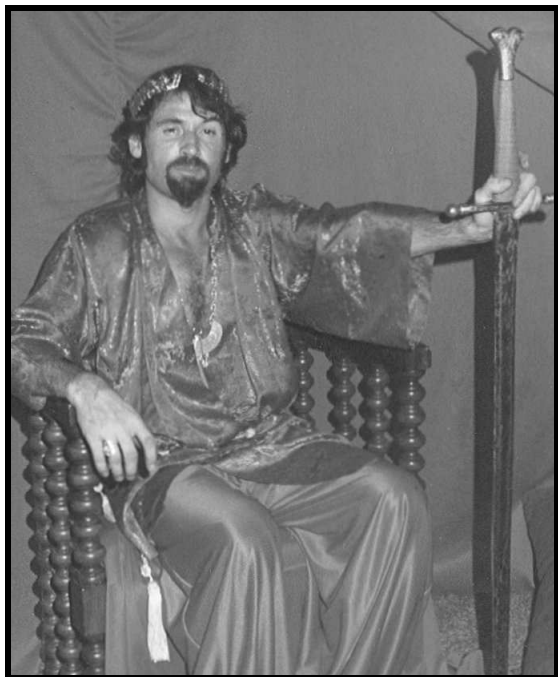
But I digress and by this time you are probably getting bored. I must say that the killing of the first-born was one of my favorites: children, adults and animals all died for nothing that they did to deserve it. Just because Pharaoh listened to me when I had to harden his heart lest he express some human compassion upon the children of Israel. It's all in the book, millennia of human suffering in my name, not to mention the occasional lustful adultery, murder or Kama Sutra Ananga Ranga Harem of a 1001 wives for a 1002 positions, three hole girls in every possible combination of erection destination and slimy mucous orgasmic cum shot orgy by Cecil B. DeMille and John Huston, oh how I loved David and Solomon. But let's not forget more recent times, not included since that misogynist queer Paul and his rock hard butt buddy Pope Peter perverted the story of the cynic who I called my own, when I raped his mother Mary. But what could I do but forsake him when he was preaching Piece of Ass on Earth and forgiveness and wine, women and rock and roll, Eat

drink and do Mary his wife the Magdalene. Luckily no one got the point and they have been merrily and gleefully raping and murdering in his name ever since, and cannibalizing his flaky corpse and vintage vampire blood ever Sunday.

*In Nomine Patris (that's me) et Filii et Spiritui Sancti.* That was Passover then and ever since, or close to anyway, my fore skinless and sexually abused and battered children of Israel have been praying the Seder. "Next Year in Jerusalem," what a dump. Don't you think I get tired of the same damned request year after year after year. So like with a whining two year old I finally gave in. 6 million of them burnt in my honor, oh the sweet stench of Auschwitz, Buchenwald, Belsen and Dachau. They asked for it, but I guess they didn't figure how much it would cost. I told them from the beginning that only blood sacrifice sufficed and Cain finally got the point when I told him to shove the broccoli up his ass and I went over to Abel's Bongo Burger Barbeque. So Cain went UFC on his brother and I got to suck the blood from the ground.

So now the Jews have scenic Palestine, beautiful waterless deserts, lovely barren treeless landscape, and they get to terrorize their brothers every day and get killed too. I'm so proud.

It is said that God created man in her own image, but actually it's the other way around. Peace be with you.



Frater Vandimir  
Past Master and Founder of Coph Nia

## Birth

Chains break.

as my worlds fall before me.

Vices undone as the material slides away.

Lost and taken are things that cloud my eyes.

To each undone, to each loss, comes a focus.

Be that gone, that had no meaning.

Disappear the wants and needs of forever.

They are transparent to the Will of God.

The cycle purges and I am left waiting.

To what end is the end?

To what Will, will my focus be?

When will I see?

When will I know?

When will I allow the manifestation?

Let the worlds fall away.

Let the end come.

Let that which Will, become as is.

Fall the clouds of intellect and folly.

Know the truth of emptiness.

Understand all and nothing.

Paradox is gone, all is one.

Not, shall prevail.

For I am Not that I am, that I am All.

To which that becomes  
the essence of understanding.

To which becomes Will.

Explode to the truth of All,  
as the light of day opens  
and I am a babe unto the world.

~ Fra. DD ~

# *The Disciples and The Secret: Poetry of Aleister Crowley*

## A comparison by Bro. David R. Jones

One of Aleister Crowley's more entertaining poems, presumably about the central secret of O.T.O. appeared not only in two forms but also under two titles; one at the beginning of his serious involvement in O.T.O. in the 1913 edition of *Equinox* vol. I number 10 (along with his play *The Ship* dedicated to Theodore Reuss) and the other in 1946, near the end of his life, in the collection *Olla*.

The texts of *The Secret* and *The Disciples* are much the same, beginning and ending identically but the earlier version contained two more stanzas and a different transition, where the later version takes up the otherwise identical concluding stanzas. The dedications are different and indicate a touch of humor in the latter's to Steiner. The compositional location, which closes *The Disciples*, indicates that it was written sometime near to the date of the composition of the *Gnostic Mass*. We have presented the two versions here side by side for comparison.

### THE DISCIPLES

"To Lionel Engers-Kennedy: to the memory of  
Hargrave Jennings and to A. C. W. G. and H. E. H."

BENEATH the vine tree and the fig  
Where mortal cares may not intrude,  
On melon and on sucking pig  
Although their brains are bright and big  
Banquet the Great White Brotherhood.

Among the fountains and the trees  
That fringed his garden's glowing border,  
At sunset walked, and, in the breeze  
With his disciples, took his ease  
An Adept of the Holy Order.

"My children," Said the holy man,  
"Once more I'm willing to unmask me.  
This is my birthday; and my plan  
Is to bestow on you (I can)  
Whatever favour you may ask me."

Nor curiosity nor greed  
Brought these disciples to disaster;  
For, being very wise indeed,  
The adolescents all agreed  
To ask His Secret of the Master.

With the "aplomb" and "savior faire"  
Peculiar to Eastern races,  
He took the secret then and there  
(What, is not lawful to declare),  
And thrust it rudely in their faces.

"A filthy insult!" screamed the first;  
The second smiled, "Ingenious blind!"  
The youngest neither blessed nor cursed,  
Contented to believe the worst ---  
That He had spoken all his mind!

The second earned the name of prig,  
The first the epithet of prude;  
The third, as merry as a grig,  
On melon and on sucking pig  
Feasts with the Great White Brotherhood.  
~ ALEISTER CROWLEY ~

### THE SECRET

To Rudolf Steiner

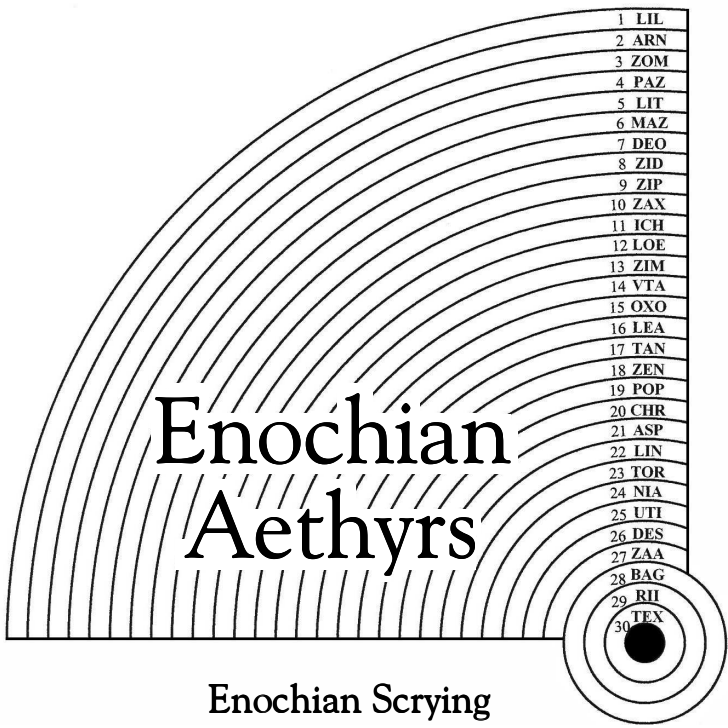
Beneath the vine tree and the fig  
Where mortal cares may not intrude,  
On melon and on sucking pig  
Although their brains are bright and big  
Banquet the Great White Brotherhood.

Pupils of stamina and speed,  
Fast as they learn, would learn still faster  
So (with meek diffidence indeed!)  
The Apprentices all agreed  
To ask His Secret of the Master.

With the "aplomb" and "savior faire"  
Peculiar to Eastern races,  
He took the secret then and there  
(What, is not lawful to declare),  
And thrust it rudely in their faces.

"A filthy insult!" screamed the first;  
The second smiled, "Ingenious blind!"  
The youngest neither blessed nor cursed,  
Contented to believe the worst ---  
That He had spoken all His mind!

The second earned the name of prig,  
The first the epithet of prude;  
The third, as merry as a grig,  
On melon and on sucking pig  
Feasts with the Great White Brotherhood.  
~ Hermitage Moscow ~



# Enochian Aethyrs

## Enochian Scrying 30th Aethyr - TEX

Edited by Fra. DD

Provided as an example of an Enochian Aethyr working and the spirits encountered within.

*There is a wooden cross at an entrance to a cave.  
On the back of the cross is a crucified woman  
wearing a Dress, Victorian in style. She doesn't  
move*

**What is your name?**

"Ahnonya" <Ah-non-yah>

*She is a sentry*

**What is required to pass?**

"(She or something) be taken to the door"

**Describe**

"The door within the grasp of the Hellenic messiah"

**Do we take her to the door?**

"There is a stone about the base of the cross that  
requires a token"

**What does stone look like?**

"Stone is of amber color and weight"

**Is the token a key?**

"Yes"

**On my last visit to the Aethyr I was given a key,**

"It will do"

**And was told to seek out a golden door**

"The door is here"

**I am presenting you a key in your spirit vision**

"Put the key next to the stone and take both"

*I've got the stone and the key*

**Where is the door?**

"To the NORTH behind the fire"

**Where is the fire?**

"Follow the path"

*Followed the path well established plants on either  
side, trees overgrown making the pathway like a  
cave, there is a door with a pointed arch*

**Enter**

*There is a hallway that is very wet and moist. There is  
a stream on the left hand side, possible liquid metal.  
Ahead appears to be light from a fire or furnace. It  
seems to be fountain of fiery light. Behind it is a  
golden door. It has the pointed arch shape but is  
much taller.*

**What is happening?**

*I am looking for a key hole in door...*

*I have now gone down a tube of rushing water into  
a pool. There is what looks like a golden stele'  
floating down through the water into the pool below  
me. I am out of the water and floating above the  
forested area. I see a hooded figure in a robe on the  
front is a golden cross. It has two cross bars down  
near the lower half, the top one being wider than  
the bottom one. It is a man with a beard.*

**Who are you?**

"I am the walker"

**What is the significance of your crosses?**

"They are the golden pathways to light"

**Are those are the paths you walk?**

"These are the paths of the Holy"

**What is your purpose?**

"To show the way of those that are Holy"

**Can you guide me?**

"Yes"

**Where should we go?**

"To the air in the WEST, there is a citadel, there is no  
other way"

**Show me the Citadel**

*It looks like a fortress built at a base of a mountain  
with a road that leads into it.*

**Tell us of the nature of this Citadel?**

"It is the keeper of things, the place of the cross, it  
holds those that are to be beheld"

*I am now seeing a different cross. This one is large,  
made of gold, and is out in the woods or field. It is  
very ornate on one side the other side appears to be  
hollow with a figure inside*

*Continued on Page 16*

Continued from Page 15

**A figure inside?**

*There is a lady, not crucified, just in the hollow of the cross*

**What is your name?**

“Annaneel“ <Ann-na-neal>

**What is the significance of the name?**

“Lady of the SOUTH“

**And what do you represent here?**

“I am the energy within“

“That which cannot be found“

**By saying that which cannot be found are you saying that which cannot be realized?**

“Knowledge cannot be given, wisdom cannot be earned“

**In saying those things, are you saying it must be created? From within?**

“There is no creation there is only knowing“

**Ok, So either the knowledge is there or it isn't?**

“Correct“

**Explain the nature of wisdom and the nature of knowledge**

“Nature is the divine spark within the voice of man“

**Is it instinct**

“Yes and more“

**What is your purpose?**

“To head the traveler and point the way“

**What is the way?**

“South to the hills“

**Show me**

*I see another figure wearing a white cloak with hood and a red robe underneath*

“I am He, the one of the EAST“

**What name do we address him by?**

*He wants to be called“He”*

**What is your purpose, what do you have to teach us?**

“To bind those that dare to follow“

**To bind them? In what sense?**

“By air“

*He is being reluctant to answer further*

**By air, being that of which we breath?**

“By that of the mind“

**What is your purpose?**

“Behold, I am the sayer of Not, there is Not that I am, and those that can't see are Not“

**And those that can see are?**

“Bound by faith“

**Are you the one that binds them?**

“Yes“

**What faith?**

“Of the cross and the frog“

**Please explain.**

“The cross of man“

**What about the frog?**

“The frog of God“

**How are these two connected?**

“By the air“

**Can you explain more on the god and the frog? The cross of man is a profound symbol to us, but the frog of God is unknown.**

“The frog regenerates and grows“

“It is a form that appeases him, the Almighty“

**So, The frog is changeable in nature, if it needs to it can be in the air otherwise it is In the water, is that what you are saying?**

“Yes and no, yes it can have those meanings, no he was referring to the growth from pollywog to frog“

**So the frog is representative of the future?**

“Yes, the frog is God“.

**By comparison, the frog is a symbol of man in transformation, in his relationship to God?**

“Yes“

**Man is like the tadpole then?**

“Yes“

**The cross is symbolic of his way to the divine?**

“Yes, for those that bear it. “

**There is misunderstanding in our world in the meaning of bearing the cross, could you explain that more?**

“It is to be carried above the might of man.“

“It symbolizes the divine nature of the cosmos“

**What is the center of the cosmos?**

“The cosmos is the divine spark“

**The cross represents the divine spark then?**

“It is“

**And the divine spark is where all arms meet?**

“It is the center that does not touch itself“

**Do you have anymore to say?**

“The arms of man cannot touch it“

**What of the mind of man?**

“Yes“

**How can the mind of man touch the divine spark?**

“Through the doorway of the mind“

“Through the doorway of fire“

**Fire is the will of man?**

“No“

**What is the fire?**

“The life is (of) God“

**Can the mind of man pass through the doorway of fire**

and touch god?

“Yes“

*I see a figure of a man with a crown on his head wearing a dark cloak. He is wearing a long red sleeveless gown that shows the white sleeves of his shirt underneath.*

**Who is this?**

“I am the one from the EAST“

**Are you the King?**

“Yes“

**What is your name?**

“\*\*\*\*“

*He says his name in a language that I cannot understand. It is as if parts of his name are said at a higher frequency than my hearing will allow.*

**Are you the King of the Eastern Watchtower?**

“Yes“

**Art thou Bataiva great King?**

“Yes“

**Thank you for joining us.**

“What is your Will? “

**We have come to this Ayr to have a vision of the Aethyr in the modes similar to one of our predecessors and to begin a process thereby that we might elevate ourselves thru the 30 Ayr**

“That is a worthy cause“

“There may be others that say nay, Go forth and ignore their warnings. They are not of me. They are wrong” *(as in deceivers)*

**Is there anything that you can offer us that will aid us?**

**Any blessing or token you can grant either of us or both of us that will allow us to have the power and authority that will allow us to pass by their deceptions? In addition to our own Will?**

“You may“

*He hands me a golden goblet and the cloak off his own back.*

**What is the attributes of the cup?**

“The cup will betray the deceivers“

“The cloak will shield you from their tricks“

“You must wear both about you for protection“

**Anything else? Is this for the both of us?**

“It is for the seer to behold“

**Most noble king we thank you humbly for your benefaction in this matter and your guidance, thank you**

*He bows and acknowledges your gratitude*

*He says he must leave*



# Coph Nia Oasis

Ordo Templi Orientis

**Coph Nia Oasis** 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 Oasis serves as a meeting place for aspirants from all points in Central Oregon and beyond.

The members of Coph Nia Oasis 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.

We freely pursue any areas of occult or magical workings that interest us. Classes, which are sponsored by the Oasis and taught by a variety of instructors, are available to members and the general public. Our studies and practices vary as widely as the personalities of the individuals in the group.

Many of Coph Nia's rituals and celebrations are open to non-members. Please consider yourself invited to contact us if you have any questions, comments, or concerns.

Visit our website for more information  
and to view our events calendar:

[www.cophnia-oto.org](http://www.cophnia-oto.org)

*Love is the law, love under will.*

Coph Nia Oasis, O.T.O.

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