



## 1: THEOPHANY

*Theophany: Noun. 1. A visible manifestation to humankind of God or a god.*

**T**heophany is a manifestation. Not a manifestation in the metaphoric sense. For example, to manifest God in all things, but rather a real, physical, visible, living, breathing entity as clear as the nose on your face. Theophany is what many magicians think of when they think of advanced magick. Bringing forth spirits, daemons, genii, angels, and the gods themselves into the magick circle, onto the physical plane, in a physical form the magician can see, communicate with, hear, and yes, perhaps even touch.

This is a fascinating concept indeed. Long has Hollywood shown magi, witches, and wizards conjuring the living devil from the great abyss; sometimes as a great beast, and other times as a mere man with sinister features. People through the ages have claimed to have seen or been visited by angels and demons. Others purport to have seen the face of the highest God Itself.

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The interesting thing about theophany is it seems to require an advanced bit of magick; namely materialization of the spiritual onto the physical plane. Now scientifically how this would work is anyone's guess. We could discuss quantum physics, M Theory, and even the nature of matter itself. On the other hand we could discuss the psychological manifestation of non-corporeal beings being brought into existence with the power of mere thought as with servitors and thought-forms. According to the Hermetic Principles, *the universe is mental*, after all.

This psychological realm would also include ascension, channeling, skrying, and other forms of clairvoyant, clairsentient, or clairsentient contact.

I imagine each magician has his or her own theory as to how a manifestation such as this is possible. Truth is subjective until it can be proven through controlled experimentation that can be documented and repeated with the same final result. So for any of us to claim we possess truth without this proves nothing more than folly and hubris on the part of the magician.

What I often find interesting about reports of theophany are the similar traits of said experiences. Usually the physical manifestations are described as shadow-like and/or semi-opaque; much like descriptions of other manifested spirits and entities reported by those who have experienced a physical manifestation of *something*. This suggests merely that all these things are otherworldly to the extent that they exist outside our corporeal, physical existence and outside the senses of most people.

On rare occasions people report the manifestations are clear as day. The spirit or deity appears, usually in a humanoid form, and initially the person experiencing the manifestation doesn't even realize that's what it is until afterward. We've all heard that one ghost story where someone is alone in an office, for example, and a stranger walks in, talks to them,

often saying something profound, then leaves the room and when the person recounts the experience to someone else, that person gasps and says, “Who you described and what he said sounds like Mr. X who’s been dead for fifteen years now. You have his old office.” Upon further research, they find they were alone in the building and there was no way anyone else could have gotten in or out.

Either way, whether completely real and physical or semi-opaque, the physical manifestation can be jarring, confusing, frightening, or even validating depending on the magician. Sometimes the magician experiences all of those things.

Of course manifestation itself is a subjective thing. The definition of manifestation ([dictionary.com](http://dictionary.com)) states:

1. An event, action, or object that clearly shows or embodies something, esp. a theory or an abstract idea
2. The action or fact of showing something in such a way
3. A symptom or sign of an ailment
4. A version or incarnation of something or someone
5. An appearance of a ghost or spirit

This means that manifestation itself – the actual definition of theophany being the manifestation of God or a god - can be more than just *an appearance*. It can also be abstract. The phrase “God works in mysterious ways” can be used to describe or explain away a manifestation of God or a god. In this I mean that let’s say you are horribly depressed so you seek deity to help you. Suddenly a warm feeling, a feeling of love so strong, overwhelms you. There is an outpouring of emotion and you are “saved” (presumably from deep

depression) by that manifestation of the divine. The feeling of love itself could be interpreted as *the manifestation*.

Manifestation can also be in the *result*. Some magicians will say that if your magick does not produce a manifestation that you're doing it wrong. But what is it they really mean? Do they mean the physical manifestation of a spirit or deity? Or are they referring to the manifested result of the magick? Because that result, itself, could be considered a divine manifestation or manifestation of God (or the god-form you're working with).

You can't really discuss the physical manifestation of an actual deity without discussing manifested results of magick since they're often so closely related, especially in the practices of both evocation and invocation. Both seek to bring forth or call down an entity or spirit. Some will say evocation is the calling of the god within while invocation is the calling of God externally. These are all merely things the magician needs to consider when considering both manifestation and theophany in relation to one another.

Of course for most magicians the end goal is to actually conjure, bring forth, or call down the living God as in a physical manifestation of the deity or spirit itself.

Because of this I often wonder what point the physical manifestation serves for the magician. Is it merely validation? Is it a vehicle to alleviate feelings of inadequacy or powerlessness? Or perhaps a combination of the two? Or some other reason altogether? A satiation of curiosity perhaps? Regardless the reason, I have contended that the physical manifestation of an entity or God-form is not necessary for effective magick or manifested results and if a magician works<sup>1</sup> long enough, she will eventually experience

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<sup>1</sup> By saying a magician who works I mean a magician who doesn't just perform the magick or read the books to learn about the magick, but who also performs the self-work that comes along with the magick.

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the phenomena of a physical manifested corporeal entity. It's actually unavoidable.

In the following sections of this book I'll discuss theophany in its various forms, then we'll discuss how gate opening facilitates it, and in the final chapters I'll discuss experimentation in invocation, evocation and gate opening meant to induce theophany as well as theophany rituals. The following is the general outline this book will follow:

- Theophany as it Relates to the Daemonic
- The Physical Manifestation of Elements
- The Physical Manifestation of Spirits and Deity
- The Physical Manifestation of Ideas & Emotions
- The Physical Manifestation via Alchemical Process
- The Physical Manifestation of the God-Self
- Physical Manifestation: Smoke & Mirrors
- Experiences of Theophany
- More Discussion of Theophany
- Expectations
- Gate Opening
- The Colopatiron
- Gate Opening Constructs
- The Nine Infernal Gatekeepers
- Theophany Rituals

Please note that my perspective is one of Daemonolatry, but I am familiar with many schools of occult thought and magick and believe that much of what I discuss can apply not only to Daemonolatry magicians, but magicians in general whether you agree with my viewpoint of the Daemonic or not.