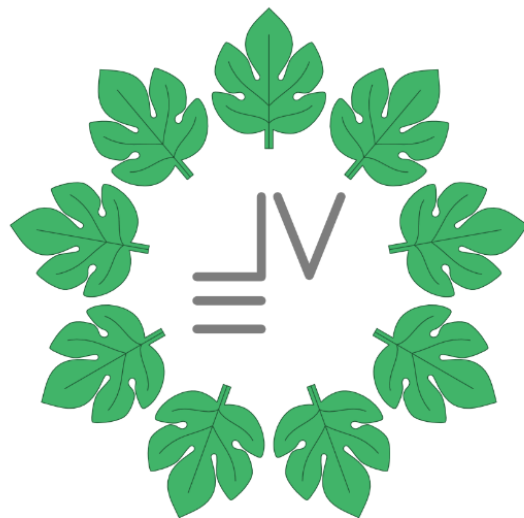


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A Neo-Mormon Endowment



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© 2024

by [Evan Sharley](#)

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for updates on and future editions
of this work.

This work will never be exchanged for money.
A digital copy will always be available online.

A plain English version is to be given to everyone
who has set a time to participate in an endowment,
so they may be fully aware of what the ceremony entails.

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Introduction

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Early Mormonism was full of remarkable and miraculous events, such as seeing the afterlife, speaking directly with the Divine, feeling indescribable joy, and other ecstatic experiences. Some contemporaries, such as the medically-trained J.J. Moss, suspected Mormons of spiking their sacrament in order to facilitate these experiences.

These people saw Mormons as wild, and I believe that it is because they had little experience with entheogens and did not understand the importance of dosage, mindset, setting, and integration.

It was reported that at the June 1830 Conference some people were so overcome with their visions that they had to be laid on beds, where they would remain for hours or even days. This suggests that the altered states of consciousness they experienced were so intense that they became a danger to themselves, requiring the "trip sitters" to intervene to better ensure their safety.

Concerns about safety escalated in Kirtland during the winter of 1830-1831, when there were few measures in place to protect participants during worship services. In some cases, people fled from the group, climbed onto objects, and nearly fell from high ledges. In response, Joseph Smith Jr. quickly issued a revelation to regulate the sacramental wine, likely because this is how the entheogens were likely consumed.

As the community continued to use entheogens, leaders began to recognize the importance of mindset. For instance, at the June 1831 Conference, Harvey Whitlock believed he would see the power of the Devil—and he did. Others expected to see God, and Lyman Wight reported such an experience.

The emphasis on cultivating the right mindset was further developed in the School of the Prophets by including rituals such as anointings, foot washing, and a formalized welcome upon entering the ritual space. The dedication of the Kirtland Temple was the culmination of these efforts to create a proper mindset. For years, Joseph Smith taught people that they needed to be "endowed with power from on high," which would occur in the Temple. The community's efforts to build the Temple became central to their identity, and it is no surprise that at its dedication, people had remarkable visionary experiences after partaking in as much sacramental wine as they wanted.

While the rituals in the Kirtland Temple and the School of the Prophets were highly effective, Joseph Smith had little time to elaborate on them further. Just a few years later, he fled Kirtland after the collapse of the Kirtland Safety Society and then faced numerous challenges in Missouri. These emotionally and mentally taxing trials were not conducive to a positive mindset, leading to a temporary pause in the community's visionary experiences.

In Nauvoo, Joseph Smith found some stability and felt comfortable revisiting practices from earlier years; it was during this period that the Book of Abraham was completed, and William Law was instructed to begin publishing the Joseph Smith Translation. It is believed that Joseph also began revisiting the possible use of entheogens and showed a particular interest in expanding upon the rituals developed in Kirtland. David John Buerger noted that in Nauvoo, "anointed saints were advised that their Kirtland ordinances were forerunners to ordinances which would be revealed in a Nauvoo temple." The Kirtland rituals became known as "the initiatory" or "first anointing" in the Nauvoo Endowment. This Nauvoo Endowment ritual was an interactive drama where participants acted as Adam and Eve, made covenants, and used Masonic grips, now called "Tokens." The specifics of the Endowment were kept secret from those who had not participated.

I believe that if Joseph Smith had lived longer, he would have included an entheogenic element in the Nauvoo Endowment, potentially initiating a second visionary period in Mormonism. Unfortunately, this vision did not materialize, and entheogenic practices in Mormonism were put on indefinite hiatus.

After Joseph Smith Jr.'s death, several branches of Mormonism continued the Endowment ritual. However, each branch adapted the ritual to align with its theological perspective: the LDS Church emphasizes obedience, fundamentalist Brighamites focus on polygamy, the Strangites prioritized devotion to Strang, and the Reform Mormons emphasize love and wisdom. Some branches made significant changes to the ceremony, including adding or removing entire sections.

Despite these variations, the Endowment remains an important ritual across many of the different branches of Mormonism. Some branches even claim that participation in the Endowment is necessary to achieve exaltation—to become a goddess, god, or deity. Newsweek once compared its significance to that of a Jewish Bar Mitzvah or a Catholic Confirmation. This is a particularly interesting comparison in the mainstream Brighamite church, as the Endowment could be seen as a ceremony celebrating reaching adulthood, as it is first performed just prior to going on a proselytizing mission or to marriage.

While I am not affiliated with any institutional church and do not believe this ritual is necessary for exaltation, I am a Mormon and desire a ritual that reflects my theological beliefs and meets my spiritual needs. I believe the Endowment was originally intended to include an entheogenic component, but I do not think any current version would facilitate a positive entheogenic experience. As a result, I have created my own version, drawing from various iterations of the Endowment to modernize it and make it more accessible for contemporary participants.

I do not believe in keeping rituals secret, so I have made this version publicly available. However, in keeping with some tradition, the publicly posted version is written in the Deseret Alphabet. Those who truly want to know the details of this Endowment must engage with the Mormon tradition in a more active way. Those planning to participate in an Endowment with me will receive a standard English version for easier preparation.

My hope is that this revised Endowment will help individuals grow spiritually, connect them to their predecessors, and foster a deeper relationship with the goddesses, gods, and deities of the heavens.

Caution

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A. The person who conducts the ceremony is known as the presiding priesthood holder. They should be morally upright, spiritually mature, and fully educated in the Endowment and the Sacrament that is taken.

B. The presiding priesthood holder provides a plain English copy of the Endowment to everyone prior to participating.

C. Participants are fully informed about the substances that are to be consumed as the sacrament and obtain their explicit consent beforehand by filling out the waiver found in the appendix. Participation in the Endowment is not necessary for Salvation or Exaltation, and is purely a personal journey, embarked upon at one's own discretion and risk.

2

Entheogenic experiences, while profound, may not be conducive to the well-being of all, especially those with pre-existing/mental health conditions.

3

A. The presiding priesthood holder provides physical and spiritual support throughout the process of Transfiguration.

B. However, to safeguard participants against abuse in a vulnerable state, all sexual activity during the ceremony is strictly forbidden during the Endowment Session. This rule is particularly critical for the presiding priesthood holder to uphold.

B. Beyond protection from sexual abuse, all participants are to be free from physical and psychological abuse before, during, and after the ceremony. The presiding priesthood holder must talk to the participants regarding what level of touch is acceptable and what the mental state of the participant is.

4

A. Though the gift of Endowment is a divine right for every soul, not all are called to participate in every Endowment session.

B. Consideration must be given to the harmony that must prevail among all participants, because the presence of some may not be conducive to this harmony.

Preparation

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1

- A. The Endowment is only performed after the participants reach age 19.
- B. There is no minimum waiting period between participating in Endowment sessions, but a season for contemplation and integration of the sacred insights must be observed. In Kirtland this was intended to be a period of one year.

2

- A. A minimum of two rooms is required for an Endowment session, and a white veil should separate them.
- B. Upon the veil are to be the four marks of the holy priesthood, which serve as reminders of their meanings, which should be kept in mind night and day.
- C. The symbol on the right is known as 'The Square Mark,' which serves as a reminder to act with exactness, honor, integrity, loyalty, trustworthiness, justice, and fairness.
- D. The symbol on the left is known as 'The Compass Mark,' which serves as a reminder to chart an undeviating course to exaltation.
- E. The symbol in the middle is known as 'The Navel Mark,' which serves as a reminder that you need to be nourished physically and spiritually to have strength.
- F. The symbol on the bottom is known as 'The Knee Mark,' which serves as a reminder to have reverence for those who are sources of guidance and inspiration.
- G. A mallet and a chime, bell, or singing bowl will also be required. Set this aside before the veil.
- H. Beyond the veil, there shall be comfortable places, beautiful works of art, pleasant music, and all things which are conducive to the Endowment Session.

3

- A. A period to prepare your body, mind, and spirit prior to the Endowment is necessary.
- B. An extended preparation, though not mandatory, may include observing a dietary custom that includes abstaining from strong liquors and hot beverages, as well as tobacco, consuming meat sparingly, and favoring all in-season fruits, herbs, grains, and corn.

C. Retire early on the eve of the Endowment session to ensure the mind is unclouded and the spirit is refreshed.

D. The day of the Endowment session shall be devoted to fasting and meditation, embracing thoughts of love, forgiveness, and generosity, while abstaining from criticism of the self and others. Ponder the insights and understanding desired from the Endowment session, setting forth clear intentions for this time. Such continuous meditation readies the mind, body, and soul.

4

A. A New Name is given/chosen during the Endowment session.

B. This is traditionally a scriptural name, but any name may be given.

C. The name should be thoughtful and pertinent to the person's needs and situation.

5

A. The Endowment session spans from dusk to dawn, thus reflecting the natural cycle of renewal.

B. Upon arrival at the designated place, none shall depart until the ceremony's conclusion to safeguard physical well-being.

C. Therefore, prepare for the night accordingly, considering all needs to maintain comfort and attentiveness throughout the night's proceedings.

6

A. Arrive to the Endowment Session in usual attire.

B. However, each shall also bring clothing that is clean, comfortable, and devoid of text or logos. Traditionally this clothing is white, but it may be any clothing which is special to the wearer.

C. At a certain point these clothes will be put on, and this changing of attire symbolizes the transition from the mundane to the sacred.

7

A. The perfuming portion of the Endowment session will include the use of a cinnamon-infused whiskey.

B. While common and widespread cinnamon whiskies may seem convenient, they should be avoided. These often contain sugar and leave a sticky residue that would hinder the holy experience.

C. Instead, the presiding priesthood holder shall prepare their own infusion. Select a whiskey that is free of sugar and rich in grains, and place several cinnamon sticks therein. Let the mixture infuse with one another over several months before the Endowment session, shaking the bottle several times per week.

D. This perfume will not only delight the senses with its aroma but also not impede the body with a stickiness, thereby enhancing the experience of the Endowment session.

E. However, caution should be taken to prevent the staining of clothes.

8

A. The anointing portion of the Endowment session will include the use of a consecrated oil.

B. This oil shall be composed of an unscented oil of choice and a luminescent pigment.

C. This oil must be consecrated before beginning the Endowment session.

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1. 2021 年 1 月 1 日起，所有企业一律按照 2020 年实际经营业绩为基础确定，按照应纳税所得额的一定比例缴纳企业所得税，具体比例由国家税务总局根据国民经济和社会发展的实际情况，按照国务院有关规定予以确定。

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F. 00000 0000 00 0000 0000 00000000 0000 00000000 0000000 00 0 00000000 00000000000, 00000000000 00 00000000000000 00 00000000 0 00 00 0000, 0000 00 0000 00 0000 0000 0 00000000, 00000000000, 0000 00 0000000 0000 00 0000 00000, 0000, 000000, 0000 0000000000.

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- C. □ □□□ □□□□□□ □□□ □□□, ‘□□□ □□ □□□□□?’
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- E. □ □□□ □□□□□□ □□□ □□□□□□□□, ‘□□□□□□□ □□□□□□□ □□ □ □□□ □□□ □□□ □□□□□□□ □□□ □□ □□□□□□□.’

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- B. □□ □□□□□□□ □□ □□□□□, ‘□□ □□ □ □□□□□ □□□□□ □□ □ □□□□□□ □□□□□□□□□.’
- C. □□ □□□ □□□, ‘□□□□ □□ □ □□□?’
- D. □□ □□□□□□□ □□ □□□□□, ‘□□ □□□□.’
- E. □□ □□□, ‘□□□□ □□ □□□ □□ □□ □□?’
- F. □□ □□□□□□□□, ‘□ □□□ □□□ □ □□□ - (□□□ □□ □□□).’

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- B. □□ □□□□□□□ □□ □□□□□, ‘□□ □□ □ □□□□□□ □□□□□ □□ □ □□□□□ □□□□□□□□□.’
- C. □□ □□□ □□□, ‘□□□□ □□ □ □□□?’
- D. □□ □□□□□□□ □□ □□□□□, ‘□□ □□□□.’
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B. 00 00000000 00 0000, '00 00 0 000000 000000 00 0 000000000000 0000000000.'

C. 00 000 000, '0000 00 0 000?'

D. 00 00000000 00 0000, '00 000.'

E. 00 000, '0000 00 000 00 00 00?'

F. 00 00000000, "000000000000'0 0000, '0000 000 00 0 000, '0000 0000000 0000 0 00 000 000 00 000 000 00000000 00 00 000000 00 00 00 0 000.'

G. 0 000 0000000 000, '00 000 000000 00 0000 0 000 0000000 00 00000000, 0000 0 000. 0000 00 0000 00 0000000 0 000000 00 0 00000 000 00 0 0000 00 0 0000 000 000, 00-00-00, 0000-00-0000, 0000-00-0000, 000 000-00-00 0000 000000 00 0 0000000 000000 00 0 000000000000 0000000000.'

H. 0 000 0000000 000 000, '0 000 00 '00000 00 0 00000, 00000 00 0 00000, 00000000 00 0 0000000; 0 00000 00 0 0000000 00 00000 00 000000 00 000 0000 00 0000000000.'

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