

THE PROCESSES OF INITIATION

by

RA Oh 1043

[Gerry Ahrens]



of the

Ordo Adeptorum Invisiblum

(1982)

TRANSCRIBED AND EDITED BY

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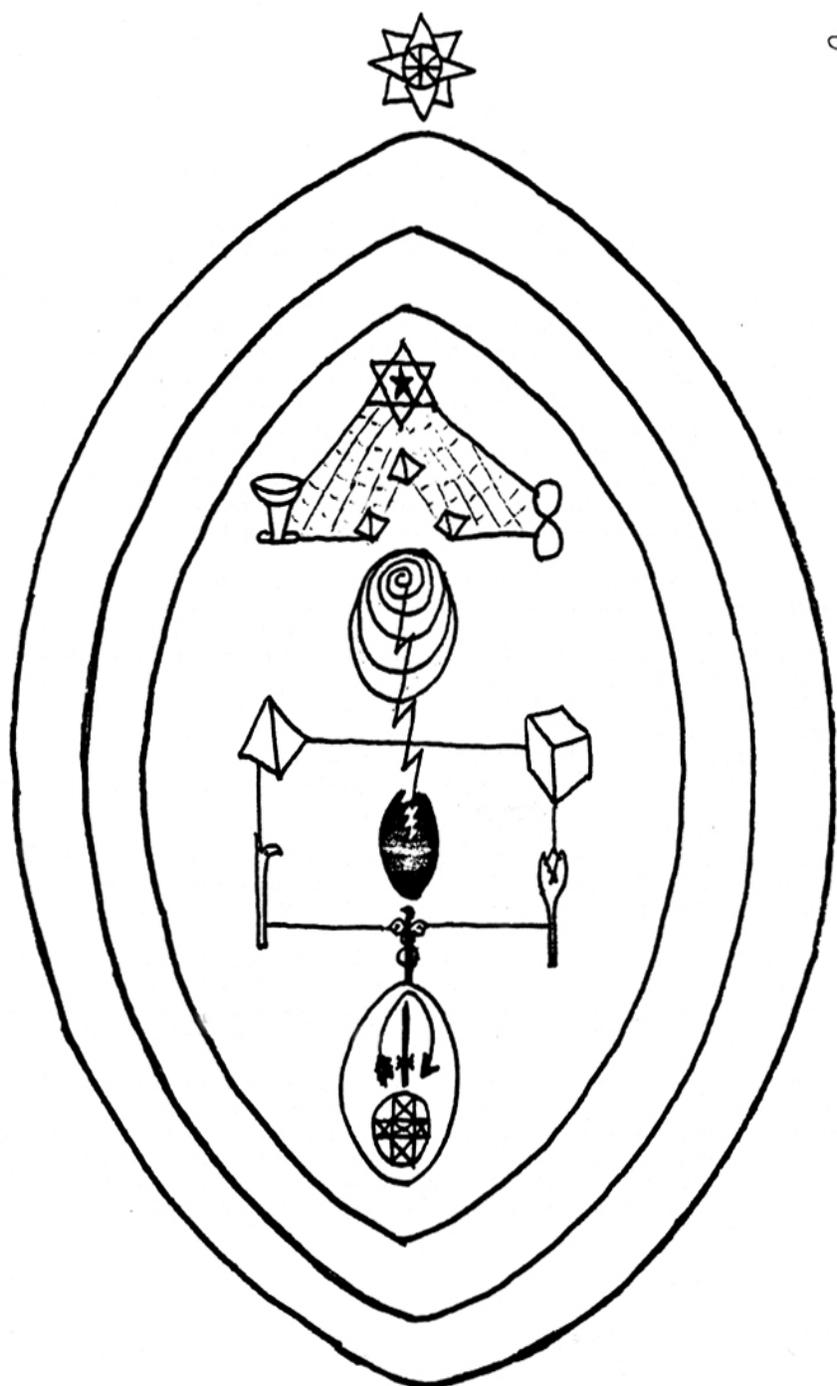
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To

Charles Stansfield Jones

because

when he flipped, he
truly went & flipped;
and discovered the
secret on the way ...



THE PROCESSES OF INITIATION

Fig.1.

(1)

PROLOGUE*

The traditional initiation systems of occult orders either remain secret or are so veiled in mystical terminology that the Aspirant or Adept can never seem to find their way through the morass of grades, tests and hierarchies and be able to perceive the real essence behind the initiation processes.

At the same time symbolism is able to explain far more than mere words. And perhaps therein lies a key to perception of the wordless Aeon of Maat. The use of symbols and related imagery is, after all, the basis of Egyptian hieroglyphics, mnemonics and the ancient Greek oratory techniques. In fact, the 10 (11) *sephiroth*** of experiences and 22 paths of the ATUS in the Qabalistic Tree of Life are themselves only representations of how the ancient magi comprehend the Universe. Although a complete and total understanding of the qabalistic system is time-consuming and complex, the basis of their system remains viable. While the Universe remains a context, only our perception and comprehension of it differs and develops.

With such thoughts in mind, I began an exploration of the Tree of Life in terms of an easily definable symbolism that would encapsulate the very essence of the different processes of initiation. The diagram of *Figure 1* developed from a sigil drawing from the HRTzIVN† statement representing the Ordeals of the City of Pyramids. *Figure 1* was completed on 25 April 1982 e. v. and the day South Georgia was re-captured by British forces somewhere near Falkland Islands—in fact exactly 23 days after the Argentineans hoisted their flag in Port Stanley. How right was Robert Anton Wilson and his number 23! Even with the Processes of Initiation, magickians learn to expect the unexpected.

There may be some Thelemics who question even the need for revising something already established in many an occult book. Other will denigrate even the right to do such a ‘blasphemous’ act—to limit the comprehension of initiation, or even to let out some well-kept secrets.

To the first group, I reply with this—while there are many stars who ‘see’ and ‘know’ without need for rituals, explanations or lessons; there are many who seek, but no-one helps them. I write no answers, but hopefully I create a few windows so that these potential stars find the answers for themselves.

To the second group, I am reminded of a sociological theory, quite standard in its approach, about the elitism inherent in the control of information. Those who control the amount and content of information have power over those who have no access. Accountability is a hard concept to face in its reality. For me, the Law is for All and its comprehension. There is only one proof: its success; let therefore what I say be judged for what it is.

RA Oh 1043. O.H.O.

O.A.I.

20 August 1982 e. v. 78 • III

* Footnotes marked with asterisks and crosses are mine; footnotes marked with numbers are from the original text. All additions in brackets are mine.—DK

** The singular “sephira” has been changed to the plural “sephiroth” where marked with an asterisk and hereafter.

† ≈ Choronzon?

THE SYMBOLS

The Three *Ains*

Alongside their classical meaning, the three *ains* are also the three veils of illusion, perception and illumination. Each is oval shaped and thus they are representative of the Vescis of the Mother/Nuit—the almond shaped womb. The *Ains* are the macrocosm that is Nuit. Within the *ains* is homo sapiens—the Hadit points of the microcosm, which is represented by the whole Tree of Life of the 11 *sephiroth*. To achieve the Quest of becoming Stars, and ultimately of the Comity of Stars, we must break through the veils thus crack open the Cosmic Egg of the Man of Earth, the Hermit and the Lover. This is the Great Work and Art of Magick towards the Homo Veritas of the Final *Heb* of the Tetragrammaton. As Daughters shall we sit on the Throne of the Mother.

The 8-Pointed Star

8 is the Number of Maat. The 8-pointed star is the representation of the Double sets of twins—*Zayin*, DNA, Tetragrammaton, and the Sirius Mystery; which is within, beyond and of us. There is also the 8-fold Wheel of the Buddhists—breaking the wheel of the vortex, we attain stardom and, in particular, the magickal comprehension of Sirius and Andromeda.

The 11 *Sephiroth*

11 is the Number of Nuit; it is also the number of Maat as MOT-ION. Each person is the sum of the 11 *sephiroth*; while each *sephira* in turn acts as a representation of the major experiences of life. In terms of magickal attainment, each *sephira* has a symbol that encapsulates a particular form of initiation. The symbols used do not represent or indicate the total of its qabalistic correspondences—nor do they explain or analyse the magickal lessons that the *sephiroth* of the Tree are capable of. They are there to act as keys to open doors of enlightenment and thus aid in a very subtle way the development of the individual's magickal quest.

The 10 *Sephiroth* are divided into three groups of processes. These are indicative of the 3 'grades' of the O.A.I. system of attainment. The Aspirant who has chosen the magickal path; the Adept who has knowledge and conversation with their HGA*; and the Warrior-Mage who has crossed the Abyss. These three divisions are also classically based—the dividing lines between the three being the Veils of *Paroketh* and The Abyss. They are a reflection of the three *ains* and of AL.I.40**—Man of Earth, Lover and Hermit as explained above. By taking the latter point a stage further, for having broken the three veils, there must be a union, between microcosm and macrocosm—and this is the fourth that completes the Tetragrammaton. The fifth becomes therefore the Stardom and Comity—the Akasha, which can only be echoed before ART as the union, as the invisible fifth (AL.II.49). I have chose ART as the fourth so-called 'grade' because of its Maatian interpretation, further elucidated in the Commentaries on the Maatian Tarot. Thus are we able to perceive how the Universe is reflected in the Human, and the Human in the Universe—"There is no god where I am, I stand alone" and go is but a reflection of the dog—Sirius!?

* HGA = Holy Guardian Angel

** AL = *The Book of the Law*, also called *Liber AL vel Legis* (Crowley)

The 11th *Sephira* is that of *Da'ath*. This is the experience of the Abyss, remaining hidden till encountered of a nature particular to each individual. For the magickian, it is the dividing line between Choice and 'The Choice that is no Choice.' Beyond, one enters into awareness that what has been understood before the Abyss is but a limited reflection of what is comprehended once the quantum leap has been made.

The Three Paths

Only 3 of 22 paths have been indicated. This is not to say that the others are of no importance, but in terms of the processes of initiation, these 3 are the middle pillar between The Pillars, Jachin and Boaz. Thus it is the middle way that breaks from the eight-fold wheel, the *tao* of non-duality. ThAV [ת], SMK [ס] and GML [ג] as 463* qabalises as the rod of almond. Herein the androgynous self becomes united, the perfect point of balanced tension is possible. The tree is reversible as *Kether* is joined together with *Malkuth*.

The Tree of Life

Throughout all the processes of initiation, the magickian must be aware that the tree is not lineal and hierarchical. Firstly, we must understand it as being three-dimensional—the *sephiroth* are spirals, the paths like rays of fork-lightening. But as Maat is the fourth letter of the Tetragrammaton, we must likewise always take into account a fourth dimension in magickal terms. In this case, time—for it bends and becomes circles which in turn extend into spirals. As *Da'ath* is the gate into the *qliphotic* side, it is also the gate beyond the dimensions into the akasha. Thus the door to Maat becomes likened to a black hole and she is the spark of truth there in the distance. Maat is of MOT-ION¹ ever-moving in perfect balanced and dynamic tension—she is the light of the blue and gold that remains black to the blind, the blackness of the black hole of *Da'ath*.

To see the tree in this way dismisses static concepts of attainment along with hierarchical notions of grading. We can all be in all *sephiroth* on any path. What counts is where the individual thinks they are. Attainment is a state of mind, not some ritual of passage determined by other men. No grade is denied any star—but the success of that attainment is for that star to prove to themselves and with the Universe. No other star can judge.

Thus we can be in *Malkuth* as well as in *Chokmah* or *Binah*. The Aspirant knows of the Warrior-Mage, just as the Adept needs to learn the lessons of the Aspirant; while the Warrior-Mage constantly undergoes the eternity of the abyss.

Finally, we must not forget the 4 worlds—an Adept of *Assiah* may be an Aspirant in *Atziluth*—but all these different notations are there only to encapsulate a particular experience so that the illusions of it can be faced, the perception comprehended and the illumination to go on from the achieved. This is what the processes of initiation are fundamentally about—the symbols marking what must be comprehended.

* The numerical values of the Hebrew letters *Thav*, *Samekh*, and *Gimel* are 400, 60, and 3.

1. MOT-ION: *Mem*, *Ayin*, *Teth* = M A' A T / ION = AEON

THE PROCESSES OF INITIATION

(see *Figure 1* from below upwards)

The Ovoid

In being egg shaped, the first group of initiation processes marks the Aspirant's search to become the Magickal adept. This is the Egg becoming fertilized from within, by the Self. The self here is Khephra, the dung-carrying beetle/scarab, who masturbates to recreate itself. It is the dawning of a new sun for the seeker.

In *Malkuth* there is a Circle of *Malkuth* as the Elements, the 8-pointed star of *Zayin* marking the search for a higher twinned self, and the Pyramid seen from above or below yet not achieved in its deeper sense. Encapsulated here are elements of what has yet to come but not fully manifested.

Between *Malkuth* and *Yesod* is the Maatian Sword of Will. This is the Will that Dares—it is the Thelemic sword of the True Will.

Yesod is the spiral sphere of Magick—lunar essence, for the Moon represents the unconscious (a form of the HGA) but also the dangers of illusion and glamour. Because of its association with Magick and the Moon, the image is that of an Arrow¹ for Diana/Artemis of the Moon and because the Arrow is the hidden message of the ART ATU. It is shaped like the Tree (as Oval) in miniature with the blank space in the position of *Malkuth*, the Daughter/Princess as the gateway of entry between the planes and worlds of the Tree.

Between the Ovoid and the next group of initiation processes lies the Wand of the Double-Wanded One. Its symbolic meaning is well expressed in the 5 Wands from the Tarot. Coming after the Arrow and on the path of ART, lying between the Lotus and Phoenix wands, its message is that of the quest for union with one's true self, the HGA. The choice entails recognition that the middle path is the recognition and acceptance of inner duality; there is no easy way but that of paradox and conflict. It is the message of [*Liber*] AL *vel Legis*.

The Square

The square is representative of the four quarters and elements, and therein in the middle is the egg (AL.II.49) at the centre of the 4 gates to the one palace (AL.I.51). The centerpiece is the HGA and its knowledge ϵ° conversation; the 4 initiation processes around it are reflections of that one manifestation. It also symbolizes duality and its double union—the twinned sets of twins, such as the DNA molecules; the double intertwined serpent; Maat and Horus/Hoor Paar Kraat and Ra Hoor Khuit; Osiris and Set/Isis and Nephthys.

Tiphareth is the Akashic black cosmic egg broken open so that one's true essence is set free and set forth to do one's will. The Babe is reborn and rises from the blackened egg as the phoenix from its ashes. As Sol it becomes the first 'Star' that we meet within the system, a glimpse of the 'Star' beyond it (AL.I.50).

The lotus wand incarnated that depth of feeling; it is the essence of the body.

The phoenix wand incarnates the rebirth of knowledge; it is the essence of the mind.

The Pyramid contains the essence of prismatic and charismatic power and energy; it is the reality of a solid base that is not all it seems.

The cuboid is the cosmos contained, Shakti and Siva manifesting the purity of power, the solidity of reality that is all that is seems.

From out of the core of the Akashic egg screams the thunderbolt, and yet it paradoxically screams out of the black hole of the Abyss also. Here is the spark of illumination tinged with illusion, for it is the voice of the dragon that cracks open the egg. The High Priestess will take as much as she shall give—and the test of the Adept is to decide whether it is illumination or illusion.

The spiralic black hole

Here is the Gate of entry and departure between the dimensions and circles of time; here is the quantum leap of initiation; here is the acceptance of the choice that is no choice; here is the test of the Adept to Truth. The illuminati leap; the illusory traverse into the *qliphoth* where all remains black to the blind.

The Triangle²

Encapsulated within this upwards pointing triangle are the three grades of initiation beyond the black hole. Linking the three are the spiders' webs of illusion which hide the truth. Making the leap does not end illusion, but one's illumination allows for its detection. To pierce the webs one must enter and traverse the mountains/pyramids of initiation, of Zion. This is the real City of Pyramids—for no longer is it just within *Binah*—for it will necessarily manifest in all three grades. The Mountains themselves are the vortices of the three grades, undergone while we are still trapped in the physicality of our reality.

In *Binah* is there the Grail, the Sangraal, the Cup of Babalon. This is the shedding of one's blood unto the quest of the great art. Herein lie further mysteries of the hierophantic task and the quest of the charioteer. This is the ultimate subjection of our objective reality, for by shedding of life's energy into the cup, so we become the cup—the fountain of wisdom, compassion and understanding. Here lies the Cauldron of Ceridwyn that allowed Taliesin's illumination; here is the goal of Parzival. All flows into us, and we remain still in the boiling nexus of these forces. Thus can the vow of the Magister Templi be seen in a better perspective and wider comprehension:

“I vow to interpret every phenomenon as a particular dealing of God with my soul...”

The sign of infinity, of duality, of the DNA; the number of Maat. In *Chokmah* does the Magus experience the paradox of all things and no things. Change is Stability, and one must move with it or be forever caught in the curse of the magus. Illumination and illusion are juggled as one and the other; the magus cares not, for both are reality. One does what one must do; this is the true will, and there is no choice in these matters.

In *Kether*, there is the pentagram of homo sapiens/veritas within the hexagram of the cosmos. In itself, it is an 11-pointed star. This is unity in its highest sense. Before we can break totally the confines of our mortality, we are allowed a glimpse of the unity that shall

be manifested beyond our mortal selves. Here are the answers that are no answers; here is the beginning of the end of the beginning which leads nowhere in the first place. Here is abject loneliness and the ecstasy of the alone. There is no longer paradox for there is No Thing.

AUM HA!

Footnotes:

1. The Arrow design is attributed to Fr. NAMRON of AHA! Camp (O.T.O.) Chicago.
2. The basic triangle and square design is attributed to Laos [*i.e.*, Crowley] & [Frieda] Harris, 1923*, in their explanation of Harris' first exhibition of the Thoth Tarot in London.

Further Reading Materials:

Liber Cosmeg: RA Oh (OAI, 1982)
HRT&IVN Statement: RA Oh (OAI, 1982)
Liber MC, Commentaries: RA Oh, et al. (OAI, 1982)
The Vision and the Voice (Aleister Crowley)
Magick in Theory and Practice (Aleister Crowley)
Liber AL vel Legis (Aleister Crowley)

* The date should be 1942 or -3. The explanation mentioned is from "Exhibition of 78 Paintings of the Tarot Cards" by Frieda Harris (Berkeley Galleries, 20 Davies Street, W. I., Wednesday, July 1st, 1942); this essay is included in *Instructions for Aleister Crowley's Thoth Tarot Deck*, by James Wasserman (New York: Samuel Weiser, Inc., 1978), which is the booklet which came with the Thoth Deck.