

# O.A.I. MANIFESTO:

ORIGIN, HISTORY, ORGANIZATION.

BY

PERSONA SKIA

of the  
Ordo Adeptorum Invisiblum

(1982)

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**O.A.I.**



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# O.A.I. MANIFESTO

## ORIGIN, HISTORY, ORGANIZATION

### THE ORDO ADEPTORUM INVISIBLUM (OAI)

#### Who We Are

The Ordo Adeptorum Invisiblum is a British thelemicist order aligned to the Maatian Current. It was grounded in 1979 by a group of three thelemicists who also defined themselves as feminists and socialists. Initially a closed and isolated group, they decided to make the transition from an isolated working group to a public teaching order.

Membership subsequently spread to India, Morocco, and the United States. While aligning itself to the Maatian Current, the members of the Order have been aware of the wealth of the planet's magickal traditions, and have freely drawn upon Eastern, Western, and African tradition. The primary goal of the OAI is a planetwide manifestation of the presence of Maat.

The OAI has begun the manifestation of Maatian goals with itself. It is organized on androgynous principles and a non-hierarchical approach to magickal understanding and practices. We demonstrate in our life the fact that all women and men, as a group and as individuals, have the potential, whether through magickal or mundane means, to change our planet. We exist to assist the planet's transition from the period of conflict to a time of the reign of Truth and Justice (Maat).

The OAI is also committed to the principle that "Magick is for All." It is therefore the group's purpose to make available the magickal tools to all aspirants. It recognizes no secrets and will give the magickal "secrets" to all who ask for them, even those of the OAI itself. By providing access to all the ancient mysteries, we become both the means by which future magickians can exercise their true will and the wider community can discover and extend innovatory Maatian magickal processes.

The movement of the OAI and other Maatian orders has been called forth by the prophetic words of 1904 that "the Eighties cower before me [Maat] & are abased."

All the major magickal documents currently available, along with the group's own results, undeniably point to the fact that the Aeon of Maat is here and now,<sup>1</sup> and not just in the future or in a separate space and time continuum from our own universe. Maat is the final letter (*he*), the element earth and the daughter-figure of the qabalistic tetragrammaton of YHVH, and is thus the fourth of the aeonic cycles of human evolution, whose ultimate destiny is locked in each of us as the DNA code. The current planetary conflict of opposites between east-west, north-south, black-white, women-men, rich-poor, left-right, religion-anti-religion, matter-energy, and the old morality-sexual revolution: these are the birth pangs

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1. The OAI does not follow the notion of strict temporal aeons which follow each other in historical sequence. The Aeon of Osiris is the only such aeon that can be documented. This is, however, a complex topic that will be explored in a later paper.

before her full MANifestatION as the hidden twin of Hoor-Paar-Kraat to the manifested one of Ra-Hoor-Khuit as Horus. These concepts are derived from *The Book of the Law*, received through magickal means by Aleister Crowley and Rose Kelly in 1904. Although it was one of the most influential documents affecting the development of Thelemic magick, there are many Thelemic groups who refuse to acknowledge the validity of the Maatian Current.

Despite such doubts, Maat's concept of truth and magickal energy reaches out to those attuned to her vibrations. Maatian adepts are not just magickians in any classical sense; they are also found in politics, economics, academia and science, and in communes and campaigns. Wherever new age, new technology, scientific discovery, new innovations and new concepts of living and changing the world are found, Maat will be there.

As the OAI embarks upon its role as a teaching group, it is fully aware that the majority of its members are from Western cultural and social backgrounds. Therefore, the OAI believes that knowledge of the Western magickal traditions, especially qabalah, tarot and ritual, is an easily applied starting point. However, as members and associates become adept in the classical magickal systems, knowledge and practice in sex magick, Eastern traditions and ritual, African concepts, and the importance of meditative techniques and kundalini, they will play an increasingly important role towards their own and the group's magickal goals. It is the development of the magickal personality through the attainment of a highly developed magickal will that is the initial and primary focus of the OAI. Only with increasing knowledge of and sureness in the True Will (Thelema) will people be able to transmute themselves into the new humans of the new age, and together bring about a new age for the planet.

The OAI also adopts feminist principles and practices—not the anti-male separatist variety—but in its non-sexist androgynous philosophy. Women are not the vehicle of a male seed, a male High Priest. They are magickal people in their own right. The history of female magickal energy is far older than that of the male, but it has been overshadowed by the masculine principle. The OAI seeks to rectify this by balancing the imbalance through women seeking to rediscover and reassert themselves, while male members minimize as far as possible their aggressiveness and dominance. In turn, this will lead to a more directly visible equality and non-hierarchical structure within the group and in rituals. The potential for progress and development is not determined from above, but is self-determined and self-imposed by the individual member concerned, with aid and advice from the more experienced members. What grades there are, are only for administrative purposes. "Grading" magickally is self-adopted and self-defined. It is the Self and the Self's relation with the Will who are the best judges of their progression, along with a highly developed awareness of honesty about the Self and the human race's destiny. The latter two are inseparable, for to deny a correlation is to fall into the traps and abysses of self-delusion and selfishness.

Outside of the group rituals and educational situations, magickal progress and methods are chosen and practiced by each individual member. This allows for a vast variety of traditions to be utilized in the best possible way. Maatian truth manifests herself in all traditions, and not just magickally. The OAI therefore feels that knowledge of world issues should not be dismissed, and we encourage study in the fields of politics, economics,

science, social science, history, literature, art, music, and technology. Material and physical changes will bring forth Maat as surely as psychical and magickal ones. We are not the gurus or hermits of the old aeon, but the revolutionary adepts of the new. Our destiny is in ourselves, in the community, and in the planet. Our planet's destiny is with the Comity of the Stars.

As thelemicists we are both products of the Maatian Current (which arose before the OAI or even any of its members were born) and its transmitters. We see the current becoming visible in its first announcement in 1904, but undeniable evidence of its existence emerged throughout the 19<sup>th</sup> century. The mergence of Maat has been keynoted by *three* distinct, if interwoven, trends. First and foremost, the great liberation movements—starting as early as the 17<sup>th</sup> century from the liberation of the nations and races to the gaining of civil recognition by the poor, the elderly, and members of various ethnic groups—all point to the future coming of Maat in the midst of Horus-like destruction and chaos. The key liberation movement which carries the Maatian Current, which touches every individual at the deepest level of her/his psyche, is feminist in nature. Where feminism accomplishes its goals, it produces *homo veritas*<sup>2</sup>, the androgynous person. The OAI counts all who have promoted the rise of the androgynous person as major carriers of the Maatian Current.

This first trend gives rise to the second. The OAI draws upon all modern magickal attempts to balance the male-dominated and hence limited practices of Western magick. We refuse to use the common thelemite practice of using women as magickal tools and instead we recognize them as magickal persons. We admit women to all grades and will, until the imbalance is demonstrably corrected, practice a positive discrimination toward them in the organization of the order and its work.

The first two trends give rise to the third. A non-elitist and androgynous approach to magick cannot co-exist with the unnecessary secrecy of traditional magickal orders. Secrecy means control by a few. Secrecy means that the aspirant will have unnecessary obstacles to the exercise of the True Will placed in their pathway. Magick is for all and we honor the attempts of Aleister Crowley, Israel Regardie, Francis King, and others to place the tools of magick before the waiting public.

### Our Heritage As Thelemites

As magick permeates the daily life of magickal groups, their history cannot be divorced from the cultural milieu out of which they come. The truth is especially relevant for the OAI, which traces its history from secular liberation movements of this century. That wider aspect of our history is only beginning to be defined and explored.<sup>3</sup> Even the fullness of the magickal history which gave rise to the OAI in 1979 is only partially known, but these aspects of which we are aware serve as important data for the developing order. The period from 1904 to 1979 covers the seventy-five years of Maatian magick, and the story of what occurred tells of Maat's gradual emergence into visible manifestation in the 20<sup>th</sup> century.

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2. *Homo veritas*, true person, is a term from *Liber Pennae Praenumba* and the writings of Soror Andahadna, key Maatian writings.

3. In the future look for a statement of the Maatian reading of modern history. For the perspective of the Aeon of Horus, see Gerald Suster, *Hitler: The Occult Messiah*, New York: St. Martin's, 1981.

We are thelemicists. Like traditional thelemites, we take our origin from *the Book of the Law*<sup>4</sup> and date our magickal history from its giving. We differ from the thelemites in that we are not children of the Aeon of Horus, or of Ra-Hoor-Khuit and all he brings, including the structure called the Ordo Templi Orientis. As of the start of 1982, no member of the OAI is a former member of the OTO nor did any take their magickal training from the OTO. We come to magick and thelema from many diverse and even non-occult traditions, like feminism and political activism.

Members of the OAI are children of the hidden twin of Re-Hoor-Khuit, Hoor-Paar-Kraat, of whom Aiwass was the minister. Crowley, in his comments on *The Book of the Law*, says of Hoor-Paar-Kraat:

As zero he [Hoor-Paar-Kraat] represents the female principle, the fertile mother (an old name for the card is Mat, from the Italian “matto,” fool, but earlier also from Maat, the Egyptian Vulture-Mother Goddess), fertile, for the “Egg of Blue” is the uterus, and in the macrocosm the Body of Nuit, and it contains the unborn babe, helpless yet protected and nourished against the crocodiles and tigers shown on the card, just as the womb is sealed during gestation.<sup>5</sup>

As thelemicists we proclaim Maat, the daughter of Nuit born through the birth-pangs of the work of Horus, arising even as Horus brings to an end the obsolete structures of the past, wreaks havoc in the land, and destroys secrets. We proclaim the new era of liberation in which the Law is for all, Magick is for all.

A prime symbol for this era of the rise of Maat is the emergence in popular culture of the androgynous person in whom the male and female energies are balanced. This realization of androgyny is occurring on both personal and social levels. The great liberation movements of the past centuries are correcting the imbalance of control by a small minority of the human race, the Osirian elites.<sup>6</sup> On the personal level, the spread of knowledge and the hidden wisdom of the ages is allowing the acceptance of animus and anima and of individuals who can openly live the androgynous life free of society-dictated gender bondage.

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4. While Maatian thelemicists follow *the Book of the Law*, our interpretation deviates strongly from that offered by Crowley and that traditionally followed by thelemites. A commentary on it from a Maatian perspective is in preparation. [ref. *The Book of Maat: Part I. A Commentary on The Book of the Law*, Chapter 1, by Persona RA OH 1043 (= Gerry Ahrens) (1981)—DK]

5. Quoted from *The Law Is for All*, ed Israel Regardie, St. Paul, Minn.: Llewellyn, 1975, p. 78.

6. during most of history, the race has been led by a small group of males who controlled political, economic, and intellectual power and hence controlled history. During the last two centuries this control has to a certain extent been broken by the rise of the land-owners (middle class), slaves, women, laborers, and social minorities. The Osirian elites arose during the mythological age of Osiris and the loss of power they experience signals the end of the Aeon of Osiris.

### *The Book of the Law*, 1904

The history of the OAI this begins in 1904, on March 16, when Aleister Crowley and Rose Kelly arrived in Cairo, Egypt, and she announced to him, “They are waiting for you.” The next day she again addressed Crowley, “It is all about the Child.”<sup>7</sup>

On March 18 Kelly informed Crowley that he had offended Horus. Crowley took the message but not before rebuking her for her impudence of offering an “independent remark.” She went on to offer exact instructions on how to invoke Horus, which Crowley thought were pure rubbish.

Through the Stele of Revealing, Kelly identified the entity she was in contact with as Horus in the form of Ra-Hoor-Khuit. On March 23, after Crowley obtained a translation of the stele, she gave the final instructions of receiving *The Book of the Law*.

The events of April 8-10 are well known to thelemicist and thelemite alike. Sitting in his hotel room, following the instructions of Rose Kelly, Crowley came into contact with Aiwass, the minister of the hidden twin Hoor-Paar-Kraat. Aiwass dictated *The Book of the Law*, the message to the prophet of the Horus Current.

It should be noted that at the very beginning of thelam, both Maat and Horus appeared—as Ra-Hoor-Khuit through Rose Kelly and as Hoor-Paar-Kraat through Crowley. The message given in *The Book of the Law* was twofold. First and foremost, it proclaimed the coming of the Horus Current, and most of its content was appropriate to the role of the prophets of Horus, the thelemites. Crowley as the prophet of Horus was assigned a task and given a limitation. He would not behold the mysteries hidden within the book. He would solve only half of the message.

Crowley was told that he will have a child who will be known by two attributes. First, “he shall discover the Key of it all.” That is to say, he will offer Crowley the material or tool needed to unlock the main messages of the book. Secondly, that child will behold the mysteries hidden within the book, and most importantly, the mysteries that Crowley could not perceive. As we shall see, one person fit the description of the child, and that same person proclaimed the Maat Current.

### The Coming of the Child (I, 54-56; III, 47)

As predicted in *The Book of the Law*, the child came in an unexpected and, to Crowley, most unpredictable manner. In the fall of 1915, specifically during the fall equinox, Crowley carried out a series of magickal workings with Jane Foster (Hilarion). Nine months later Charles Stansfield Jones (Frater Achad) received the command to assume the grade of Master of the Temple, which he did. At this point Crowley had himself assumed the grade of Magus.

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7. The account of the giving of *The Book of the Law* can be found in *The Confessions of Aleister Crowley*, New York: Hill & Wang, 1969, pp. 391-402. See *The Book of the Law*, I, 56, for an understanding of Crowley’s destiny and limitation.

Having been accepted by Crowley as the predicted child, Achad was plunged into an intense period of magickal development, the results of which would produce the first accomplishment of the office. He received over a period of eighteen months the key to *The Book of the Law*'s interpretation. This interpretation centered on the letters AL and the number 31 and the qabalistic relation between Binah (31), Chokmah (31), Kether (31) and thelema (93). AL (also 31) is the All and Nothing (LA). LA is thus the key (I, 46).

Achad gave the key to Crowley on September 3, 1918, and thus completed the first requirement of the child.<sup>8</sup>

Crowley received and accepted Achad as his child and acknowledged with great praise the work he did in fulfilling the first requirement of *The Book of the Law*. But when it came to the second requirement, the proclamation of the Maatian Current, Crowley, true to the prediction of *The Book of the Law*, was limited and failed to perceived it at all.

Crowley and Achad parted ways in 1919, never to see each other again, though they would correspond sporadically. Achad settled in Chicago and wrote several books. He taught classes, built a modest following, and then began a pilgrimage that would last several decades. He moved to Philadelphia and there uttered the word "ALLALA." This word has the value 93, as does thelema, and translates as "God is Not Not."

It was in 1926 that he uttered the word of the other half of *The Book of the Law* that would stand beside thelema.

Four years later he composed three rituals, simple but "entirely new." He gathered a core of people and between Easter and Wesak,<sup>9</sup> 1932, prepared a lodge which was opened on May 6. The Immanuel Lodge performed the new rituals.

The work of the lodge only bore fruit some 16 years later when Achad finally put the material and events of his lifetime of work together and on April 2, 1948, proclaimed the arrival of the Aeon of Ma, the manifestation of Truth and Justice. This new aeon was never publicly broadcast, but was mentioned to a few thelemites in a set of letters that Achad wrote. He gathered no group to do the work of the Aeon.<sup>10</sup>

### The Babalon Workings of Jack Parsons

Jack Parsons is second only to Achad in the early movement of Maat into magical manifestation.<sup>11</sup> Parsons, an explosives expert and member of the faculty at California Polytechnic Institute, was during the 1940s the head of the Agape Lodge of the OTO in

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8. For the account of Achad and Crowley, see Frater Achad's *Liber 31*, San Francisco: Level Press, 1974, and the blue *Equinox* 3, no. 1 (1919): 127-70.

9. Buddha's birthday.

10. The material on Achad's fulfillment of the second task of the child is contained in a series of letters written to Gerald Yorke, which are now in the Warburg Institute, London.

11. *Liber 49* and the complete *Book of Babalon* have circulated informally among thelemites for a number of years. A copy is included in the Warburg Institute collection.

[See *The Collected Writings of Jack Parsons* online at <http://www.hermetic.com/wisdom/lib49.html>. -DK]

southern California. An enthusiastic thelemite, he pursued his magickal quest with diligence through the early 1940s. Then in 1945 a series of events led him to begin what have come to be known as the Babalon workings. Writers of OTO history have usually viewed Parsons' activity as an aberration or at best an interesting tale about someone who strayed from the true course of the Thelemic thrust.

Only from the perspective of the emergence of Maat can one understand what Parsons attempted and what in fact he accomplished and where he ran into trouble.

Basically, Parsons began his working with the assistance of a scribe. He had lost his wife to another man and began a series of operations (VII<sup>o</sup>) to obtain the assistance of a new magickal partner, i.e., a female mate. He and the scribe used the techniques derived from Edward Kelly's and John Dee's working in Elizabethan times. These workings continued from January 4, 1946, to January 14. On January 18 a woman appeared.

On January 19, Parsons began the Babalon workings proper and from then until February 27, he notes, "I invoked the Goddess BABALON with the aid of my magical [partner], as was proper to one of my grade," i.e., IX<sup>o</sup> sex magick.

These initial workings produced what would be the most important product of the entire effort, *Liber 49*. On February 28, 1946, with his magickal partner away for a visit and the scribe out of town, Parsons ventured into the Mojave Desert where, he recorded, he invoked Babalon and "during this invocation, the presence of the Goddess came upon me, and I was commanded to write the following communication," i.e., *Liber 49*.

At this point in time, the image of Babalon was central to Thelemite thinking. Babalon as the Scarlet Woman plays a central role in *The Book of the Law*. Parsons, because of his peculiar personal situation, sought a particular woman who would embody Babalon to him as Rose Kelly, Jane Foster, Dorothy Olson, and Leah Hirzig had done for Crowley. He welcomed his new partner as that embodiment.

However, Parsons was also a thoughtful and perceptive Thelemic magickian, well schooled in OTO literature. From the perspective of the forties he could see the working of the Aeon of Horus, which brought with it chaos, destruction, and war. His personal situation was to him but a symbol of the world situation, the cosmic reality. As he needed Babalon to balance him, he reasoned, so the world needed a balancing agent to Horus.

As his personal quest was taken up into a magickal quest, Parsons' workings rose above his immediate goals and his insight quickened. First, he was able to begin the "demythologizing" of the Aeon of Horus. He saw Horus not as a god but as a concept, a force whose influence dominated his lifetime. This force was manifest in power, violence, energy, the destruction of obsolete institutions and ideas, and war. "This force is completely blind, depending on the men and women in whom it manifests and who guide it." The perception of Horus did not, as with most thelemites, lead to Parsons' becoming a prophet of Horus, rather it created the need for a way out of the situation produced by the operation of the force of Horus in history. The hold of the Horus force can only be "broken by the incarnation of another sort of force, called BABALON. The nature of this force relates to love,

understanding, and Dionysian freedom, and is the necessary counterbalance or correspondence to the manifestation of Horus.”

Confusing this force with Babalon, Parsons looked for it to be incarnate in a living woman. But more importantly, he clearly perceived that as a “more basic matter” the force is “incarnate in all men and women....A grasp of the principle of bipolarity should make this clear.” As a result of his magickal perception, i.e., his True Will, overriding his personal and immediate concerns, Parsons was able to bring through the material from one whom he called Babalon, but who from the wider perspective of the 1980s is clearly seen as Maat.

Babalon/Maat introduces herself right at the beginning of *Liber 49*: “I am out of NUIT by HORUS, the incestuous sister of RA-HOOR-KHUIT.” Later she describes the complex of forces within which she fits: “Behold, my Brother [Horus/Ra-Hoor-Khuit] cracks the world like a nut for your eating. Yea, my Father (Osiris) has made a house for you, and my Mother [Nuit] has prepared a Bridal bed. My brother has confounded your enemies. I am the Bride [Maat] appointed.”

One of the first clues that Parsons is in contact with a different force is a numerological one. In verse 65 she asserts that her number is eleven; Babalon’s number is 12. Magick, Nuit, and Maat are all eleven.

Further analysis of *Liber 49* is enlightening, especially considering that Parsons showed no awareness of Maat of the symbolism associated with her. The book contains many symbols of Maat, such as the spider and the dark flame. She instructs with a Maatian flavor: “Thou shalt publish the secret matter of the adepts thou knowest, withholding no word of it.”

The *Book of Babalon* was composed and *Liber 49* given just two years before Achad proclaimed the Aeon of Ma. Babalon/Maat informed Parsons, “MY TIME is come.”

Parsons’ work after the reception of *Liber 49* became increasingly distorted as he used the material composed for the invocation of Babalon proper to continue the communication with Babalon/Maat. Parsons also continued Babalon workings with his scribe (*Liber 49* was solely received by Parsons) who added a further distorting element, due to his ambiguous relation with Parsons.

The distortion and confusion in Parsons’ work and the tragedy of his later life should not obscure his real accomplishment in *Liber 49* and his role in the emergence of Maat.

### Nema and Maat

The third major point along the pathway of Maat’s emergence occurred in Ohio in 1974. At the winter solstice a group of occultists was engaged in a working aimed at the exploration of lives that the members had shared in previous incarnations. One of the channels for the reception of information was a young woman known as Nema. As the session progressed, both Nema and a male member of the group sensed the presence of an outside spirit entity. Both quite independently identified this entity as a Magus of the Aeon of Maat.

The Magus became the group's teacher and instructed it in the task of transforming the Aeon of Horus by way of the transmission of the Maat Current. Picturing the two magickal currents as emanating from Sirius (Horus) and Andromeda (Maat), the group envisioned ways to bring the two currents together. Following instructions from the Magus, on August 7, 1975, Nema and two other magickians, Allan Holub and a person known simply as The Shadow, performed a set of rituals that earthed the Maatian Current and blended it with that of Horus. These rituals prepared the way for Nema to receive *Liber Pennae Praenumbra* the following year.

*Liber Pennae Praenumbra* (*LPP*) was received as a result of a vision seen by Nema in which she entered an astral temple of Babalon. *LPP* is a verbal report of the vision, in which a feather (a prime symbol of Maat) was burned in a brilliant white flame. As the feather entered the flame and was consumed, the flame turned black. *LPP* was published in the first issue of the *Cincinnati Journal of Ceremonial Magick*. At the time of its publication, Nema was not aware of either the work of Achad (whose papers were available only in the Warburg Institute in London) or Jack Parsons. She also sent a copy to Kenneth Grant, head of one branch of the Ordo Templi Orientis, who published reflections upon *LPP* and Andahadna (as Nema became generally known) in two of his books, *The Nightside of Eden*<sup>12</sup> and *Outside the Circles of Time*.<sup>13</sup> A commentary on *LPP* appeared in the second issue of the *Cincinnati Journal* (1977) and other expositions on the Maatian Aeon in later issues.<sup>14</sup>

*LPP* presents Maat in classical terms: "Her crown was but a single plume, free-standing, and in her hands the Ankh and Wand of healing." She is primarily addressed as "She-Who-Moves," an emphasis of Maat's dynamic nature.

Maat's message is simple:

This is the symbol of the Work-to-come. The Great Gynander in its Earthly form. The Magickian shall grow like unto the BEE as the Aeon [of Maat] unfolds, a leader and sign unto the Race of Man.

What then of its nature doth the BEE show forth?

Behold, it is not male nor female in the singular. It labors forth by day in constant flight, an egoless do-er, whose Will and Hive Will are but one.<sup>15</sup>

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12. London: Frederick Muller, 1977.

13. London: Frederick Muller, 1980.

14. Each of the four issues of the *Cincinnati Journal of Ceremonial Magick* contained material by Nema/Andahadna and other Maatian documents. There also exist a number of unpublished treatises by Andahadna which expand her concepts.

15. Quoted from *Liber Pennae Praenumbra* as it appeared in the *Cincinnati Journal of Ceremonial Magick* 1, no.1 (1976): 26-37.

*LPP* and the commentaries and writings that have flowed from it form essential source material for anyone attempting to become aligned to the Maatian Current. The material's reception in England prepared the way directly for the emergence of the OAI, an international organization manifested to proclaim and perpetuate the message of the Maatian Current during the 1980s.<sup>16</sup>

“THE EIGHTIES COVER BEFORE MY & ARE ABASED.” (III, 46)

### The OAI

The formation of the OAI in 1979 culminates the 75-year struggle/preparation for the coming of Maat into visible manifestation. The formal lodging of the OAI in the astral and its attunement/alignment to the Aeon of Maat on March 22, 1980, launched the fulfillment of the promise of Hoor-Paar-Kraat that the “Eighties cover before me.”

The OAI began informally in the magickal workings of three British thelemites. As the working continued into 1979, they found themselves working out of the sephira Yesod and talking of a New Aeon and of a daughter aspect. In 1979 in the months after the formation of the OAI, the members discovered that in fact they were being aligned to Maat.

The formal declaration of the manifestation of the Coming Aeon of Maat in this space and time continuum was made on September 11, 1980. Two weeks later a member of the original triad of members met the present Inner Head of the Order (OHO) for the American OAI. Shortly after that encounter the original triad split up with one member going to Fez, Morocco, and one to India. On September 29, 1980, the third member, Persona 1043, began to promulgate the Vision of the Aeon of the Daughter.

As a result of Persona 1043's work during 1981, *Liber 800* and *Liber Samekh Hé* (a Maatian revision of Crowley's *Liber Samekh*) were received and published. The American OAI, based in Chicago, Illinois, was founded and the transition of the OAI into a teaching order ready to receive aspirants was completed.

The Ordo Adeptorum Invisibulum is a Maatian organization that takes seriously its task of self-embodiment of the principles of Maatian truth. It is organized into three grades: aspirant, adept, and warrior-mage. Aspirants are those just beginning the magickal journey. They seek to align themselves to the Maatian magickal current and are engaged in a period of basic training in magickal theory and practice. Each is preparing to come into conversation and knowledge of their holy guardian angel (i.e., their true Self or higher Self personified as objective reality).

The adepts have attained the knowledge of their holy guardian angels through (though not exclusively) the performance of *Liber Samekh Hé* and have formally requested membership in the OAI. The performance of *Liber Samekh Hé* is a basic, formal requirement for membership in the OAI. Once a member, the adepts have full access to all the materials

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16. In the near future the OAI will publish its own commentary/reflection on *Liber Pennae Praenumbra*.

and information of the OAI and can at their own pace and in their own way begin the exercise of their True Will. The order stands ready to assist the individual and invites his/her participation in group rituals and workings. Adepts share fully in the administration of the order and in the creation and execution of policy.

The adepts' overall magickal task is the preparation for moving through the Veil of the Abyss (i.e., crossing Daath, or the mystical passing through the dark night of the soul). Once across the Abyss, the adept is designated a warrior-mage and assumes the role and responsibility of a Magister Templi. At a later time the role of Magus and ultimately Ipsissimus may be assumed. Warrior-mages have reached the point where their will is their destiny and their destiny is their will.

In the OAI, the warrior-mages lead, in concert with the adepts of the order, the magickal and ritual workings, Where guidance of the order may be needed, they guide but do not rule. Where questions are asked, they answer but do not dictate. When adepts approach and cross the Abyss, they stand ready to meet and acknowledge the new warrior-mage of Maat.

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