

   
  
**The Origin of IAO**

# A.'. A.'. Publication in Class C

# By

# Frater Apollonius

# 4°=7□

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

This holy word, IAO is at the heart of the Thelemic mystery. Principal rituals of the A.’.A.’. as well as the Holy Books of Thelema feature this ancient name for the origin of life. By gematria, the number of IAO is 811; a prime number. The equivalent Greek word AIO means I breathe, I live, I know. “I know” would clearly suggest a tie with the word Gnosis (knowledge) as the breath was to the ancient Greeks, the Spirit, making this the fifth element, which when added to the traditional Qabalistic Cross (of the LBR and Star Ruby) creates the figure of a pentagram, or if put on a higher plane, indicates the apex of a pyramid. In this word the focus centers on Tiphareth (6), yet is the Gnostic Supreme Being, described by Gerald Massey:

IAO is the Gnostic name of God (The ‘Pleroma’ in Gnostic Terminology) whom is symbolically represented by the Cross of L.V.X. This is the Word of Power by which one holds the energy established thus far in its place. A clear channel of the highest light energy drawn down from the Crown of the Supernal Triad and into the Center of the Circle is established. The Aspirant is standing at the intersection of Sameck and Peh on the Tree-of-Life and is fully visible and working on the Astral Plane.

Perhaps it is ironic that the Pleroma is representative of the black hole that sits in the center of the Milky Way Galaxy. Gematric analysis reveals that IAO is also 30 (number of the Enochian Aethyrs) in the EQ, which by AIQ BKR gives us 3, suggesting the Supernals and is also three times 811, when reduced to 10 by AIK BKR. The Supernals suggest the origin of incarnation, which is all that more interesting when reading in Blavatsky’s Secret Doctrine, Stanza 3, Verse 5 of the Poem of Dzyan; Dzyan itself being a derivative of the word Dhyana, thus ‘Meditative Poem’, indicating a revelation of the God within:

THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.

OEAOHOO is rendered “Father-Mother of the Gods” in the Commentaries, or the SIX IN ONE, or the Septenary Root from which all proceeds.  All depends upon the accent given to these seven vowels, which may be pronounced ONE< three, or even seven syllables, by adding an “e” after the “o”.  This mystic name is given out, because with a thorough mastery of the triple pronunciation it remains for ever ineffectual.

The obvious allusion of OEAOHOO is of course, to IAO, the name of God for the ancient Gnostics that formulates and brings to life the other gods. These lesser gods are the planetary gods delineated in the Starry Gnosis; the six of the seven sacred planets with the 7th being the Sun or God, connecting divinity physically to light or L.V.X.   On another plane, this is the aethyric energy that formulates the human Soul. In her comment to Verse 7, Blavatsky writes:

“Bright Space, Son of Dark Space,” corresponds I Ray dropped at the first thrill of the new Dawn into the great Cosmic depths, from which it re-emerges differentiated as “Oeaohoo, the Younger” (the “new LIFE”), to become to the end of the Life-Cycle the Germ of all things.  He is “the Incorporeal Man who contains in himself the Divine Idea,” the generator of Light and Life, to use an expression of Philo Judaeus.  He is called the “Blazing Dragon of Wisdom,” because, first, he is that which the Greek philosophers called the Logos, the Verum of the Thought Divine; and secondly, because in Esoteric Philosophy this first manifestation, begin the synthesis or the aggregate of Universal Wisdom, Oeaohoo, the “Son of the Sun,” contains in himself the Seven Creative Hosts (The Sephiroth), and is thus the essence of manifested Wisdom.  “He who bathes in the light of Oeaohoo will never be deceived by the veil of Maya.”

Somehow, it seems Blavatsky has gotten to the etymological origin of IAO; the Poem of Dzyan being an ancient, esoteric Buddhist document, transmitted by her from the ‘Hidden Mahatmas’ or in Thelemic parlance, the Secret Chiefs.  Esoteric Buddhism would have a profound influence on early pre-Christian and Christian movements; its pronunciation being easily reducible to three syllables to match the Greek word AIO, as discussed above, makes it easy to see why the ancient Gnostics appreciated it so much. Continuing with Stanza 4 to Verse 4 we read the following:

THIS WAS THE ARMY OF THE VOICE, THE DIVINE MOTHER OF THE SEVEN, THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, THE SECOND, THE THIRD, THE FOURTH, THE FIFTH,THE SIXTH, AND THE SEVENTH OF THE SEVEN.  THESE “SPARKS” ARE CALLED SPHERES, TRIANGLES, CUBES, LINES AND MODELLERS; FOR THUS STAND THE ETERNAL NIDANA—THE OI-HA-HOU—THE PERMUTATION OF OEAOHOO.

Blavatsky’s footnote to OEAOHOO:

The literal signification of the word is, among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion or rather the Force that moves it, which Force is tacitly accepted as the Deity, but never named.  It is the eternal Karana, the ever-acting Cause.  [See Chhandogya Upanishad, Chap. 1, Section XIII, V. 1-3.  The three verses give, in cryptic language, the complete outline of all that is there summarized in the first paragraph.]

And in Blavatsky’s commentary to the second sentence of the verse, she writes:

Next we see Cosmic Matter scattering and forming itself into Elements; grouped into the mystic Four within the fifth Element—Ether, the “lining” of Akasha, the Anima Mundi, or Mother of Cosmos.  “Dots, Lines, Triangles, Cubes, Circles” and finally “Sphere”—why or how?  Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations.  There is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane—by which Nature correlates her geometrical forms, and later, also, her compound elements, and in which also there is no place for accident or chance.  It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature. (It is the knowledge of this law the permits and helps the Arhat to perform his Siddhis, or various phenomena, such as the disintegration of matter, the transport of objects from one place to another, etc.)  That which seems rest is only the change of one form into another, the change of substance going hand in hand with that of form—as we are taught in Occult physics, which thus seem to have anticipated the discover of the “conservation of matter” by a considerable time.  Says the ancient Commentary (These are ancient Commentaries attached with modern Glossaries to the STANZAS, for the Commentaries in their symbolical language are usually as difficult to understand as the STANZAS themselves.) to STANZA 4: The Mother is the fiery Fish of Life.  She scatters her spawn and the Breath [Moon] heats and quickens it.  The grains {of spawn} are soon attracted to each other and form the curds in the Ocean [of Space].  The larger lumps coalesce and receive new spawn—in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others.  After which, Law No. \* \* \* comes into operation.  Mtion [the Breath] becomes the whirlwind and sets them into rotation. (In a polemical scientific work, the Modern Genesis (p. 48), the Rev. W.B. Slaughter, criticizing the position assumed by the astronomers, asks: “It is to be regretted that the advocates of this [nebular] theory have not entered more largely into the discussion of it [the origin of rotary motion].  No one condescends to give us the rational of it.  How does the process of cooling and contracting the mass impart to it a otator motion.” [Quoted by Winchell, World-Life, p. 94]  The question is amply treated in the Addendum.  It is not materialistic Science that can ever solve it.  “Motion is eternal in the unmanifested and periodical in the manifest,” says an Occult teaching.  It is “when heat caused by the descents of Flame into primordial matter causes its particles to move, which motion becomes the Whirlwind.”  A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for Physical Science, at any rate.

I can only imagine that from this very ancient text, the pre-Socratics got such ideas as influenced Pythagorus.  And per the “heat caused by descents of Flame into primordial matter,” I strongly recommend one to read the Golden Chain of Homer (found on the GCL Curriculum page).

Just as interesting is in the ancient commentary, the “fiery Fish of Life.”  It’s as if this ancient commentary is commenting on the Piscean formula that would be adopted by the Gnostics at the onset of the Piscean Age. The next verse starts off with a bang:

[THE OI-HA-HOU,] WHICH IS DARKNESS, THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA SVABHAVAT, THE O (The x, the unknown quantity.):

As per Verse 4, the “OI-HA-HOU” is seemingly phonetically written quite similarly to way we pronounce it in such Thelemic rites as the Star Ruby. Also here, the “BOUNDLESS, OR THE NO-NUMBER” seems indicative of the NOT in Thelemic Qabalah (per the English Qabalah) and again, seemingly reflective of the N.O.X.  and with the “O” being “x, the unknown quantity,” of course, the allusion to AL is uncanny:

**AL II.32: “Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.”**

The letter ‘x’ may also be seen to represent the Cross, a symbol of death and resurrection. In describing IAO as a word, Crowley writes:

This is also identical with the Word Lux, L.V.X., which is formed by the arms of a cross. It is this formula which is implied in those ancient and modern monuments in which the phallus is worshipped as the Saviour of the World.

The doctrine of resurrection as vulgarly understood is false and absurd. It is not even "Scriptural". St. Paul does not identify the glorified body which rises with the mortal body which dies. On the contrary, he repeatedly insists on the distinction.

**AL III.22: "The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know."**

In Crowley’s commentary to the above verse, the focus is also on the God within…

This is also a reference to the 'Crowned' and Conquering 'Child' in ourselves, our own personal God. Except ye become as little children, said 'Christ', ye shall not enter into the Kingdom of God. The Kingdom of Malkuth, the Virgin Bride, and the Child is the Dwarf-Self, the Phallic consciousness, which is the true life of Man, beyond his 'veils' of incarnation. We have to thank Freud -- and especially Jung -- for stating this part of the Magical Doctrine so plainly, as also for their development of the connexion of the Will of this 'child' with the True or Unconscious Will, and so for clarifying our doctrine of the 'Silent Self' or 'Holy Guardian Angel'. They are of course totally ignorant of magical phenomena, and could hardly explain even such terms as "Augoeides'; and they are seriously to blame for not stating more openly that this True Will is not to be daunted or suppressed; but within their limits they have done excellent work.

Love is the law, love under will.