

The Initiator

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Inspired by Plato and dedicated to the true Initiators of the system

Perhaps one of the most intriguing parts of any mystical path is the point of initiation. Each system provides its own initiation ritual and those very same rituals may or may not work for all candidates. During the process of initiation the candidate goes through certain psychological changes and experiences effects that are caused or triggered by the Initiator. Yet, in the early stage of our spiritual development, we know very little about the process of initiation. Even worse, we know very little about the effects of initiation on our psyche. One of the requirements for any type of effect on another person is that person's willingness to accept the influence.

When we start on our spiritual path we look in many different directions, trying to find something that suits our lifestyle, habits, beliefs etc. We find that many "providers" of enlightenment are out there, readily advertising their services, so with that range of options we start our own selection. However, the problem that we encounter is that we do not know how much of the information provided by the organizations is accurate. Fancy web sites are designed to catch our attention. Pompous words on tradition, legitimacy, lineage and the effectiveness of the program are designed to lure us in that direction. We get excited about certain parts and with small steps we choose the "right" organization. Thus we have taken the very first step of giving our trust to a certain person or group. That is the point where we open the door of our psyche to something of which we really do not know what it is, or not yet. We get excited about initiation and would like to schedule it as quickly as possible so that we can start walking this very great path trodden by hundreds of initiates before us.

We rarely ask our selves "Is my initiator really a competent person for such a great undertaking?" But how do we know what makes the initiator a competent person? Perhaps that should be one of the first questions we ought to ask ourselves. From my own experience with the Golden Dawn system I can now confidently say that I do know what indeed makes a person a good initiator, so in this paper I shall try to provide my own point of view in this regard.

We must first understand that each spiritual path is like a school. We should apply the things that we learn there to our own practice and incorporate them into our daily lives. So let's say that we have our temple, which we will call "No Name Temple" and we are building it from scratch. First we need a group of people willing to participate in this adventure. We also need a place where our group will meet and create our "No Name Temple". Furthermore, our group should be willing and dedicated to learning and practicing the very same system that they will propagate later on. The process of training is long and demanding, so we must assume that our group will be in training for a lengthy period of time.

Furthermore our group will need to learn about all the different parts of the initiation process along with their own training. They will need to know the symbolism of all the implements and regalia in the temple. Ultimately they will need to know how to

create, charge and maintain god forms charged. In the Golden Dawn system god forms in the temple are created and controlled by the Hierophant, so we must assume that our Hierophant will be the most skilled of all of the members in our “No Name Temple”. But: being the most skilled amongst the group is not enough to be a good initiator. Since the Hierophant is impregnating our aura and with that our psyche, we first must assume that our Hierophant will have the following qualities: he or she will be a just person, will be well trained in the tradition and will be able to create and transform energies.

Being a Just Person

Being a just person is a quite often neglected aspect or requirement for the initiator. The importance of the Hierophant being a person of integrity has more significance to the new candidate than it may seem at first sight. Being a just individual means more than just being a well mannered and honourable person. A just person will always endorse only just, moral, honourable and good actions, so our Hierophant will never act in an inappropriate manner, will always be in good spirits and will only transfer positive and beneficial energies to the initiates. In addition we can say that our Hierophant will invoke only positive powers.

God forms created within the Hall of the Neophyte are types of energies that have a direct effect on the candidate's psyche. Those very same forms are created and introduced to the candidate by our Hierophant. Now we can say that our god forms bear positive and good energies. After all, these very same energies are coming directly from “Gods” or archetypes with certain attributes. We can then go further and say that the intention of the Neophyte initiation is to bring the Light out of the darkness and introduce that divine Light to the candidate. In other words we are helping the candidate to see the path of Light by providing him or her with direction, binding evil and helping him or her to go through the process of becoming more than human. So, all this being a true, we can safely assume that our Hierophant will only introduce benevolent energies to us. This then also demands that our Hierophant must be a person of high morals and character. After all, if he or she weren't, we should be introduced to energies that are not good and our psyche would be affected by it.

Could our initiator be involved in any type of unjust activities and still be a just person within our No Name Temple? The answer to this is simply “NO”. A person is either just or not. The blindfolded Lady Justice bears in one hand a double edged sword and in the other scales, so we are always judged for what we do and not for what we pretend to be.

We can conclude that the Hierophant of our No Name Temple will be a person whom we can admire, somebody whose morals and consciousness will be spotless, a person who is dedicated to the Great Work for the sake of the Great Work and not the desire for titles and grades. Finally, our Hierophant will be somebody who will always wish only the best for all mankind and that both in word and deed.

Being a Well Trained Person

Now, since we have some moral standards established for our initiator, we can start to discuss the required training. We have already stated that our initiator should be the most skilled of our group. But: of what should the training consist? The position of Hierophant should be considered as the crown of the training, meaning that, since our initiator has passed through all the other offices before, the office of Hierophant is the last piece of the puzzle waiting to be put into the right place.

Therefore we can say that our Hierophant should be fully conversant with all the offices in the temple, including their duties, work, symbolism and all the speeches involved in the individual roles. This, of course, is a rather ample amount of things to remember and know well but that is not all. This is only the temple work and is just a part of the required training.

Previously we stated that our initiator must be proficient in the tradition. This particular, Golden Dawn, tradition consists of grade work as well as temple work. We have already discussed temple work to a certain degree. Grade work consists of many lectures and practices which are a crucial part of the system. We have already established the character of our initiator, who is a just and honest person, working only with good energies and wishing nothing but the best for mankind. We have also said that our initiator is a dedicated, hard-working person. If all those attributes are present, we can then say that our initiator took his or her grade work study very seriously. Furthermore, we can also affirm that properly learning the lessons and techniques was far more important to him or her than the titles or grades that came with the progress.

In our "No Name Temple" the same rules apply with regard to the relationship between grades and offices in the temple as in the traditional Golden Dawn system. That is, for example, that the Kerux has to be at least of a 2=9 grade etc. Furthermore, we also apply the same rules regarding the length of tenure of each officer position. We know that an officer holds an office for period of 6 months, that is between the two Equinoxes, when new team of officers is installed. Sometimes offices are held for longer than 6 months. We shall imagine that in our "No Name Temple" we have an ideal environment and that our officers are held in each post for the usual period of 6 months. There are 6 offices lower than the one of Hierophant in the temple. It is then safe to say that our initiator will have had 36 months of service in the temple prior to taking the position of Hierophant.

The rule of thumb is that it takes about 2-2.5 years to progress through the grades to reach the Grade of Adeptus Minor. This period roughly corresponds to the time needed to make the progression through all the offices in the temple. We could then say that a duration of 3 years of tuition is what is needed to train our person to become an initiator. Since we have already concluded that our initiator is an honest, hard-working person etc. we shall not question whether or not that person did all the necessary work.

Now that we have postulated that our Hierophant did everything that was expected of him or her, we can then assume that this person will be proficient in each part of the grade and temple work. After all, our Hierophant will need to guide the initiates and

provide them with all the help they may need. Being characterized as a just and well trained person does give a lot of credibility to our initiator but there is still something missing. In order to make the initiation effective, our initiator must be able to create, manipulate and ultimately transform energies.

Being Able to Create and Transform Energies

Our Hierophant, being well trained in the tradition and will have had certain changes triggered in his or her psyche. These changes can be called “inner alchemy” or spiritual transformations. Each grade brings certain aspects of our psyche from our unconscious to the conscious mind. Grade work is specifically designed to facilitate just that. Now, having assumed that our Hierophant has completed all the grades as we have already said that he or she did, we can safely presume that they also went through those spiritual transformations. Each one of them has not only brought part of our hidden psyche to the light of day but has also improved our skills. Our life and our environment are changing due to these spiritual transformations. We no longer talk the path – we walk the path now.

The initiator has grown spiritually and transformed him or herself into a person who can create and maintain energies, thus our Hierophant is now able to create certain energies in the temple. These energies or god forms will become living beings, since our Hierophant, having gone through such a rigorous training, will be able to create them. Not only that he or she will be able to create them but will also be able to maintain and control them during the process of initiation. That means that each and every one of the energies or god forms present in the Hall of the Neophyte will be a product of hard work by our Hierophant. Now we need to examine these statements to make sure that these energies are good and beneficial to our candidate.

Since our Hierophant went through demanding training and is a just person as we have described already, it follows that the energies created by the initiator will be good and beneficial to our candidate. If they were not, we should have to assume that one of the two following scenarios had occurred: *either* he or she had not completed all of the work required *or* the god forms or archetypes are of a malign nature. We should then go further and assume that the god forms must be good and beneficial as they come from gods directly. We have already concluded that the purpose of initiation is to bring the Light out of the darkness. We have also stated that the process of initiation is designed to help candidates on their spiritual path. This being the case, we can say that the gods cannot be of a malign nature. That leaves us with the other alternative, that is that our Hierophant has not completed the required training and/or that somewhere along the line he or she is not a just and honest person. However, since we have already concluded that our Hierophant is a just, honest, hardworking person who wishes only the best for mankind in word and deed, it follows that our Hierophant has indeed completed the necessary training in the proper manner. That being said; we must conclude that our initiator will only create energies which are good and beneficial to the candidate and temple.

These very same energies will have to be controlled and maintained by our Hierophant. In other words he or she will be controlling the work of all of the other officers in the temple. Our initiator will also need to manipulate the candidate’s aura and im-

pregnate it with such energies as will bring positive results to the candidate and help them on their spiritual path. With all those effects being in place, we can conclude that the process of initiation was a success and that our candidate shall indeed feel the Light coming out of the darkness. After all, our initiator went through many years of training in the grades and temple work, has been an honest and just, hard-working person. Furthermore, we now know that our initiator has worked only with positive energies and is as a matter of fact able to create, maintain and control the same. This having being said and done, we should have a properly set up temple in the Golden Dawn tradition.

Conclusion

The entire process of spiritual progress is a long and winding path. There are no shortcuts to it. The only way to succeed is by your own hard work and honest self-assessment. We must carefully examine our progress by constantly checking on our words, thoughts, feelings and deeds. Being a just person will prevent us from becoming something we never wanted to be. Proper training will keep us on track and enable us to become proficient in what we do. Perhaps we need to apply those rules when we search for our “order” or “tradition” and maybe this will help us to see behind the scenes by asking the right questions.

It is my opinion that the initiator, as we have described him or her in this paper, will be somebody who has given a great deal of service back to the community. Somebody who perhaps has shown his or her desire and willingness to reach out to the community by publishing papers, books, journals etc. Also, our initiator has spent a great deal of time on his or her personal spiritual path. He or she has worked very hard to achieve spiritual transformation and has spent such an enormous number of hours in reading and writing articles, books etc. that it is most unlikely that he or she had the time or desire to run big advertising campaigns. For them it is more important to provide good and valid information to the community than to make their teachings profitable.

Our quest for truth and enlightenment has become complicated by our interest for things that are not so easily explicable. This drive or desire has brought us to different places. Those places may have been the right choices for us or may have not been so. What is of the utmost importance for us to understand is that all these experiences were very valuable lessons to us. We have gone through the process of maturing and spiritual changes and yet we still stand on the same ethical standpoint as where we started. I sincerely hope that this paper will provide some valuable information to all seekers of their true self and perfect happiness, information that will enable them to make the right choice for themselves and input that will provide them with an honest assessment of their desires and expectations. Ultimately we must remember that no order can give us anything unless we do the work ourselves and that we do the work with the utmost honesty and a desire to become more than human by ever keeping in mind that we should always be a just and hardworking person, whose main goal is to succeed in exalting our spiritual natures.