

Thelemic Mystic Manual

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“With Us Two Thousand Years is as
One Day.”

- Aleister Crowley, *The Heart of the Master*

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Thelema is Zen

Thelema is a *praxis*, a way of life.

Thelema is a state of mind. It is Zen, the natural uprushing and outflowing of Will unhindered by Ego or Reason.

The word of the Law is Thelema. This is the Law of Dharma, the Law of the Tao, the Law of the Way-things-are. In this Aeon, we understand It as 'Thelema.'

Do what thou wilt shall be the whole of the Law. Thou hast no right but to do thy will. Do that, and no other shall say nay. For there are no 'others' when absorbed in that state of Thelema, of pure will, unassuaged of purpose, delivered from lust of result.

There is no law beyond Do what thou wilt. But who is this "thou?"... Only when the self is entirely enwrapped in the arms of its beloved does the naked child of Thelema awake, arise and come forth.

An outflowing does not necessarily imply purpose - *is there not joy ineffable in this aimless winging?*

Thelema contains all purposefulness and all unpurposefulness. In each setting of a goal is the possibility of attachment; in each attachment is the seed of suffering, but 'pure will' is executed without 'lust of result.' One should remember that there is joy in the setting of the goal, in the striving towards the goal, in the achievement of the goal, and in the transcending of the goal.

Thelema: bind in your soul the watchwords of Will, Strength, Naturalness, Force, Fire, and Growth. Or rather: cast away the clouds of dispersion, duality, over-thinking, and attachment to allow the natural Joy of Love under Will emanate forth from one's being in all things, even one's death.

Therefore was it given to us to "*Die daily*," but I say "Die momentarily." That is, every moment is death of the old, it is also the birth of the new - the crest and trough of the undulating Serpent of Life, "*for every step is a death and a birth*." Hold steadfast, then, on the ever-changing, flowing river of Thelema.

*"We attained to be starry grains of gold dust in the sands of a slow river.
Yea, and that river was the river of space and time also. We parted
thence; ever to the smaller, ever to the greater, until now, O sweet God,
we are ourselves, the same... The beat of my heart is the pendulum of love.
The songs of me are the soft sighs: The thoughts of me are very rapture:
And my deeds are the myriads of Thy children, the stars and the atoms.
Let there be nothing! Let all things drop into this ocean of love!"
-Liber Liberi vel Lapidus Lazuli V:17-19, 23-28*

What is “Do what thou wilt”?

Thelema is not about labeling oneself.

The term "Thelemite" is only used once in the Thelemic Holy Books when it is said, "Who calls us Thelemites will do no wrong, if he look but close into the word." (Liber AL I:40) It refers only to others labeling those who follow the Way of the Crowned & Conquering Child...

This same line ends with the eleven words, "**Do what thou wilt shall be the whole of the Law**"

"Do what thou wilt" is *negative & destroying* in the sense that it cuts through all

- Morality (as an a priori truth) [AL I:40; III:60]
- Dogma (metaphysical sophistry as binding to our Going). [AL II:27-34]

But it is also *positive & creating* in the sense that

- it inherently leads us to the ancient injunction, "Know Thyself"
- This is the Great Work wherein we come to know ourselves as Ourselves, without limit and infinite.

We must perform the operation of *Solve*, dissolving into the formless Unity which is Naught, so that we may consolidate our Will in our Way, *Coagula*. In this, each moment is a new Sacrament, and a new branch of Joy. [AL

II:9, 42-44, 66]

Then - being "chief of all" [AL I:23] - the Child of Thelema works her Will, guarding against the phantoms of Morality and Dogmatism with the merciless red flame which is as a sword of Ra-Hoor-Khuit [AL III:38].

Knowing & Doing one's Will

TO KNOW ONE'S WILL IS TO DO ONE'S WILL

There is always much talk about the Will in Thelemic circles and consequently about how to know what one's Will is and further how to perform that Will.

I submit that, like Plato proclaimed "To know the Good is to do the Good" for his ancient ethical system, Thelema asserts an identity between the knowledge of and the doing of one's Will.

This knowledge is not the knowledge of ideas and facts, where one knows an object to be large or small, a color bright or dark, etc. But this is the Knowledge of Gnosis, the experiential understanding and identification with one's True Motion.

To Mega Therion wrote, "Thou must (1) Find out what is thy Will. (2) Do that Will with a) one-pointedness, (b) detachment, (c) peace." Once we know our Will, our true Self behind the phantom-self of ego, this knowledge expresses itself in action, in Doing & Going.

This Will is naturally one-pointed by virtue of both its supreme Force and that one has destroyed all Duality in the Great Work. Further, it is worked with detachment because all moments are a joyous end in themselves, worked without "lust of result." Finally, the Will is worked in peace for this Movement is One, having united one's conscious will with the inertia of the Universe, where even the greatest Conflict is a harmonious facet of the All.

The Path of Attainment

"Abrahadabra; the reward of Ra Hoor Khut."

- Liber AL vel Legis III:1

What does Attainment even entail?

Man is typically bludgeoned about by circumstance, unaware of a true locus of action within or without himself, unaware of his true identity.

This isn't inherently 'wrong' and certainly not 'evil:' it is the apparently typical human condition. But certain people are impelled to the Path of Attainment by their seemingly hopeless endeavor to find some lasting solace in the realm of multiplicity, or countless other reasons...

"I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky."

- Liber AL vel Legis III:70

Attainment is two-fold:

- *Solve*: the realizing of one's true Identity, the revealing of one's Self to oneself (Silence)
- *Coagula*: the manifestation of that Identity in Motion, the performing of one's Will (Strength)

-

What man thinks is his 'self' and what he thinks is his 'will' are both ridiculously puny conceptions, based in nonsense. Attainment is therefore the identification of the self with the True Self and the aligning of the will with the True Will.

The mastery of *Solve* is the mastery of Mysticism, identification of Self with All. This is coterminous with understanding the Universe to be Continuous (o).

"I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia--but my left hand is empty, for I have crushed an Universe; & nought remains." □- Liber AL vel Legis III:72

The mastery of *Coagula* is the mastery of Magick, causing Change in conformity with Will. That is, Going one's natural & spontaneous Way. This is best done with a healthy, strong, and well-ordered body & mind.

"The ending of the words is the Word Abrahadabra." □- Liber AL vel Legis III:75

Dispersing the Clouds

The Sun of Truth and Unity shines eternally beyond spatial and temporal dimensions.

Certain types of thought are correlated with 'forgetting' this inherent perspective - ignorance, 'avidya' (Hinduism & Buddhism), or 'sin' (Judaism, Christianity, and Islam).

These clouds of darkness should be dispersed:

- God as intelligence that intervenes with humans, judges them, is entirely 'Good' - the Judeo-Christian conception, not pantheistic
- morality as an absolutely condoned course of conduct, sin
- purpose, teleology
- reason (as royal road to Truth)
- free will/agency
- self, ego

* * * * *

God is already largely dying as an idea. Nietzsche proclaimed 'God is dead' about a century and a half ago, the French Revolution enshrined Reason as their Goddess, and the new-Atheist movement has taken hold in America & Europe. It has already been torn down, acknowledged to be a false idol... though we have erected Science in its turn.

Morality was destroyed, also, by Nietzsche again and again, though his

flaming sword spoke concisely when it was written, "There are no moral phenomena at all, but only a moral interpretation of phenomena." This is how one steps beyond Good & Evil - rather, they then become the playthings of the Self. When we destroy the notion of absolute values, sin becomes nonsensical.

Setting goals may be economical and efficient but it is a false step to attribute any ultimate purpose to ourselves, let alone to various other animals' actions, the course of evolution, and all 'inanimate' objects like stones, mountains, hills, and rivers. If anything, they are all actualizing their inherent potential, which is simply another way of saying they are doing what they must do. A "law" isn't 'adhered to' by anything, it is simply a description of predictable movements of things. This is why teleology is doomed. Goals inherently limit us, and engender attachment to the intended results; one who can set (and re-set) goals but not be limited by or attached to them walks the Razor Edge.

Reason was erected as the new sacred edifice, the Royal Road to Truth. The problem is that Reason works with Language, and Language has implicit ideas lodged subtly in it that are not necessarily true in themselves. A subject distinct from its predicate; an object separate from a subject; a subject performing a deed distinct from a deed being done, etc. The commonality between the most nefarious presupposed truths in language is "distinction..." or duality. "Things" - or "creatures" in the Judeo-Christian sense - could not exist unless there was some faculty of distinction (the eating of the fruit of the Tree of Knowledge & the naming of the animals in Genesis). Again, it may be useful to manipulate these arbitrary distinctions - as Science has shown clearly - but that does not mean there is any inherent truth in it. We create various useful but

ultimately arbitrary distinctions - substances and forces, etc. - and manipulate their relations for utility's sake. Reason is only put in its rightful place when the 'self' is annihilated and the new Perspective is seen to be beyond the limitations of dualistic language (treated later). Reason leads to the false conclusions of teleology, free will, and self and therefore is a harsh master but a useful servant.

Our free will may be an extremely strong intuition from our subjective perspectives yet these are just strong affects arising and interacting. There is no 'free agency' in anything, let alone in your choices or behavior. In other terms, all conscious things are conditioned by unconscious factors. The real power of the psyche lies in its unconscious potency, and therefore all religions have counseled giving up the 'self-will' to the 'Lord,' which is simply that True Self beyond the ego-notions of self, including all things. This is why it was written that one who gives up everything, gains everything. People don't want to give up free will out of a strange pride in agency, but it is completely possible to continue functioning without entertaining this myth. It is a difficult balance between knowing oneself to be the receptacle of forces - no, the forces themselves - and yet using language which insists on implicitly asserting a subject distinct from its doing.

And this sense of agency is also predicated on the fact that **we all think we are an 'ego,' an 'I.'** We include the body and mind (with its faculties of reason, memory, imagination, feeling, etc.) in this concatenation, but there is no point in claiming ownership beyond utility & economy... That is, there can be a body and thoughts but why claim "they are mine" because there is an awareness of them? Even if we reduce the sense of "I" to this awareness beyond thoughts and body, this consciousness is destroyed in

the Mystic Trance of Unity where no difference made between one thing and any other thing. Only in this experience can we know that the old sense of self, the ego containing what we are consciously aware of and remember ourselves to be, is understood to be a small fraction of the new reality of the self, unhindered by duality and any of the above ignorances.

And this Steady Movement - the wheel of Dhamma... the Tao... this Sun of Truth and Unity - continues onward, unhindered by these clouds of ignorance. It is the Path of Power, it is **Thelema**.

The Method of Mysticism

"This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast." -Liber Cheth, line 1

The method of Mysticism is the systematic dismantling of all attachments and desires, to rest in the seer's natural, unconditioned state.

The most nefarious desires are:

- The desire to have influence in the world (material possessions and power)
- The desire to survive, propagate life
- The desire to attain, have 'enlightenment'

The most nefarious attachments are:

- The attachment to material objects (wealth)
- The attachment to other people, including friends and family (love)
- The attachment to intellectual maps of any sort - Theological, Moral, Ontological, Epistemological, etc. - though some are more useful than others (e.g. heliocentric > geocentric)
- The attachment to life (health), forms as they are (instead of in their naturally ever-changing, non-substantial state)
- The attachment to God
- The attachment to notions of 'self'

"Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy goods. Thou hast wealth; give it unto them that have need thereof, yet no desire toward it. Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursed one. Thou hast love; tear thy mother from thine heart, and spit in the face of thy father. Let thy foot trample the belly of thy wife, and let the babe at her breast be the prey of dogs and vultures." - Liber Cheth, lines 7-10

The primary method is meditation. Meditation is the focusing of the mind to 2: the seer and the seen... and nothing else. No other thought may intrude.

And behold! if by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-with-Us." -Liber Cheth, line 12

This is the beginning stage which leads eventually, by various degrees, to the focusing of the mind to 1: seer and seen are one. Desires and attachments disintegrate if they have not already voluntarily been stripped away through austerities.

"For if thou dost not this with thy will, then shall We do this despite thy

will. So that thou attain to the Sacrament of the Graal in the Chapel of Abominations." - Liber Cheth, line 11

It is said that, *"This Path is beyond Life and Death; it is also beyond Love; but that ye know not, for ye know not Love."* (Liber Cheth, line 20) This is because "Life and Death" are One in the Serpent's Body which is a Ring; that is, from the annihilation of the self into the Impersonal Unity comes a recognition of the unity of life and death (and other dualities). This Path is also beyond Love because Love requires a 'lover' and a 'loved.' That is, it requires Two things just like Knowledge requires a 'knower' and a thing 'known.' But in this attainment We have annihilated all mutiplicity; therefore it is said, *"It is not known if it be known."* (Liber Cheth, line 21)

The result of this process is the annihilation of the old 'self' - the ego, everything we thought was our 'self' - and the 'arising' of the True Self, the Crowned & Conquering Child, beyond all dualities. Only when all elements of multiplicity, temporality, and distinction have been annihilated, the One - which is None for it is continuous (Liber AL I:27) - may be perceived. Therefore it is said, "Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt." (Liber AL I:22) Only when this is achieved does one become "chief of all," (Liber AL I:23) recognizing one's True Self as coterminous with the All. Then are all things seen as a joyful sacrament and we may proclaim "Existence is pure joy." (Liber AL II:9)

"Yea! verily this is the Truth, this is the Truth, this is the Truth. Unto thee shall be granted joy and health and wealth and wisdom when thou art no longer thou. Then shall every gain be a new sacrament, and it shall not

defile thee; thou shalt revel with the wanton in the market-place, and the virgins shall fling roses upon thee, and the merchants bend their knees and bring thee gold and spices. Also young boys shall pour wonderful wines for thee, and the singers and the dancers shall sing and dance for thee." - Liber Cheth, lines 13-14

In this Path, having come to the End, one recognizes it is one with the Beginning.

" Wherefore I charge you that ye come unto me in the Beginning; for if ye take but one step in this Path, ye must arrive inevitably at the end thereof... Therefore unto Hadit and unto Nuit be the glory in the End and the Beginning; yea, in the End and the Beginning." - Liber Cheth, lines 19,

Images, Representation, and Self

All we know of the world or the self are the things represented to the consciousness. In other words, only representations or images can be known and therefore consciousness consists of these representations. This perceptual field of representations, or 'consciousness,' is our world.

The faculties of representing cannot be known in themselves, only through their own representations. We say that our consciousness arises from the nervous system, that the nervous system is the system of 'faculties of representing.' But we only know anything about the nervous system through its own representations.

"[All forms are] determined by the structure of the nervous system & thus really a phantasm of it... One may begin again from that standpoint to enquire why the nervous system itself should be conceived as it is, from anatomical indications which themselves depend on the same sensory perceptions which in turn determine the form of the original vision. i.e. Having got "the Universe as I see it is an Image of my nervous system" ask; "Why do I see the nervous system as I do? What is the ultimate meaning of this conception? What does it imply, my imprisonment in this "circular argument"?" -Aleister Crowley, "Etyhl Oxide"

Our awareness of 'the world' and ourselves is the interaction and overlapping of several systems of representation; our 'world' is the apparently unified combination of representational maps.

What most people think of the 'self' is a partitioned 'entity' derived from

this phenomenal field. An identification with any partial component of this perceptual field results in a world of multiplicity founded on the essential dichotomy of 'self' and 'other' or 'self' and 'environment.' This is 'illusion' - the Hindu 'maya' born of 'avidya,' the Judeo-Christian-Islamic 'sin,' etc. The 'self' and 'other' are both partial facets of the perceptual field, their distinction being a perspective or interpretation of the information of the perceptual field. That is, even the appearance of multiplicity is a device of the Unified Field.

Yoga, the art & science of Union, consists of relinquishing attachment to and identification with any partial image. 'The world,' as we know it, being full of 'things,' 'creatures,' 'entities,' 'substances,' - that is, full of multiplicity - must be shattered.

THAT which gives rise to all images (and consequently consumes them), THAT which cannot be fully defined by any one representation but is known in part through each of its infinite expressions, is the Soul, the True Self, God, Brahman, Tao. One who perceives this truth is the Sage, the Perfect Man, the Buddha, the yogi, the Thelemite. Such a one can proclaim, "I am the Magician and the Exorcist," being both the creator of forms & the destroyer of forms.

Thought and Naught

"Thoughts are false." - Book of Lies, ch.5

All fluctuations of the mind have the potential towards being misleading. They often lead to identifications, e.g. "I am A" or "I am not-A." All thoughts have an implicit dualism and all dualism is false. The method for overcoming this handicap is the uniting of each thought to its opposite. This is the basis for koans, paradox, the apophatic Hindu practice of 'neti, neti' and the kataphatic invocations apparent in the writings of St Dionysus the Aeropagite, "Thunder: Perfect Mind" from the old Gnostic gospels, and practically every mystic of the world.

"Identity is perfect; therefore the = of Identity is but a lie. For there is no subject, and there is no predicate; nor is there the contradictory of either of these things." - Book of Lies, ch.11

All words break down, though the Chinese "conception of the tao is still unequaled for clarity on this point." (see Tao Teh Ching, ch.1 & 2)

These are the most nefarious dualisms, especially in learning about Mysticism with all of its talk of 'Unity:'

- *I & not-I / self & not-self*
- *permanent & impermanent*
- *finite & infinite / limited & unlimited / bounded & unbounded*
- *imperfect & perfect*
- *true & false*
- *conditioned & unconditioned / non-absolute & absolute*

- *multiplicity & unity*
- *dualism & non-dualism*

Logic depends on the fundamental proposition that A equals A, and A does not equal not-A. While this may be the basis of our dissection of the world, its utility does not mean it is necessarily founded in any sort of objective truth about the world.□

"Language was made for men to eat and drink, make love, do barter, die. The wealth of a language consists in its Abstracts; the poorest tongues have wealth of Concretes. / Therefore have Adepts praised silence; at least it does not mislead as speech does." - Book of Lies, ch.24

We may, for convenience, call this view the 'conditioned' view as opposed to the 'unconditioned' view but this sets up an unhealthy dualism. In the 'end' (which is the beginning) both 'conditioned' and 'unconditioned' are 'views,' two sides of one coin. The words are meaningless without each other. This is the basis of viewing the world as "None... and Two" while they are simultaneously One in that Ultimate Naught.

This method of uniting each thought to its opposite appears in the culmination of the Master Therion's work with the Enochian Aethyrs where Horus the Crowned & Conquering Child proclaims,

*"I am light, and I am night, and I am that which is beyond them.
I am speech, and I am silence, and I am that which is beyond them.
I am life, and I am death, and I am that which is beyond them.
I am war, and I am peace, and I am that which is beyond them.
I am weakness, and I am strength, and I am that which is beyond them.*

*Yet by none of these can man reach up to me. Yet by each of them must
man reach up to me." - "The Vision & the Voice," 1st Aethyr*

The Essentials of Yoga (starring Patanjali)

Patanjali was certainly a sage of the highest order, penetrating to the highest mysteries yet retaining a solid and concise intellect. It has been said, "Establish at thy Kaaba a clerk-house: all must be done well and with business way" (Liber AL III:41). Only through a sharply cut diamond (the mind of the aspirant) may the Word reverberate in its original purity. The very form of the text is evidence of the orderliness of his psyche.

We have the entire doctrine summarized in the first four lines:

1-1: Now, instruction in Union [Yoga].

1-2: Union is restraining of the mind-stuff from taking various forms.

1-3: Then the Seer dwells in His own nature [unmodified state].

1-4: Otherwise the Seer is identified with the modifications.

The whole method is contained in the second line, with the first line announcing its arrival and the third & fourth lines being a short explanation of this method. We see now that Yoga, or 'Union,' is accomplished when we restrain the mind from taking various forms, from identifying with various mental 'modifications.' These thoughts, or modifications, are often pictured as ripples in a body of water; Yoga consists in the body of water becoming calm without any ripples; that is, the mind-stuff does not take forms.

Patanjali goes on to list these modifications, or *vritti*, some painful and some not painful. He then instructs us:

1-12: These modifications [vrittis] are controlled by practice and non-attachment.

Our essential task is then (1) practice and (2) non-attachment. But what are these things? Delightfully, Patanjali concisely explains:

1-13: Continuous struggle to keep the modifications perfectly restrained is practice.

1-15: The subjugation of the thirst for objects seen or unseen is non-attachment.

Therefore we must restrain our mind-stuff from taking forms with persistence and we must subjugate our desires for all things. We must have persistence and remember:

1-21: Success is speedy for the extremely energetic.

Even as it is said, "But exceed! exceed! Strive ever to more! and if thou art truly mine -- and doubt it not, an if thou art ever joyous! -- death is the crown of all." (Liber AL I:71-72)

What are the various impediments to our practice and non-attachment? Patanjali enumerates these:

1-30: Disease, mental laziness (inertia), doubt, lack of enthusiasm, lethargy, clinging to sense enjoyments (sensuality), false perception (mind-wandering), non-attaining of concentration, and falling away from concentration when attained (instability) - these are the obstructing distractions.

1-31: Grief (pain), mental distress (despair), tremor of the body (nervousness), and irregular breathing accompany non-retention of concentration.

2-3: The pain-bearing obstructions are ignorance, egoity, attachment, aversion, and clinging to life.

("Of them, ignorance is the cause, and the other four are the effects."
(Vivekananda))

Oh pain! despair! misery! It is said, "Hear me, ye people of sighing! / The sorrows of pain and regret / Are left to the dead and the dying, / The folk that not know me as yet." (Liber AL II:17) What are we to do?

1-32: For the prevention of these obstacles, one should practice on one object.

3-5: Through the attainment of that comes the light of knowledge.

That is, "making the mind take the form of one object for some time will destroy these obstacles" (Vivekananda). This is the practice of 'samyama,' the first stage of which is dharana, then dhyana, then samadhi. We are also counseled to the practice of pranayama, the controlling of prana (life-force) through control of breath. Many meditations and devotions are then given, but ultimately:

1-40: The yogi's mind, thus meditating, becomes unobstructed from the atomic to the infinite.

"My adepts stand upright; their head above the heavens, their feet below

the hells." - Liber Tzaddi, line 40

"I am clothed with the body of flesh; I am one with the Eternal and Omnipotent God... Thou art the Lord of Glory, and the unclean dog." -Liber LXV, I:53; II:3

"For Perfection abideth not in the Pinnacles, or in the Foundations, but in the ordered Harmony of one with all." - Liber Causae, line 32

The Ineffable Experience: Its Attainment & Qualities

There is a class of human experiences - certain emotions/feelings and correlated perceptions/paradigms - which do not have suitable metaphors in modern, scientific terminology. These are the experiences which are so powerful so as to dissolve the normal parameters of functioning including the most precious notions of time, space, causality, multiplicity of objects, distinction between self and other, or any one thing from any other thing. This experience is genuine 'Mysticism.'

It is a known fact that increased sensory activity lowers self-representational activity... This is known as "getting lost in the moment," "losing yourself," "being in the zone," "flow," etc. These are all more mild forms of this class of human experience mentioned above. It is plausible that this "losing yourself" is simply the same phenomenon except at a milder degree.

Often the degree of intensity of sensory activity/emotion necessary for having this 'Mystic Experience' is achieved through gradual means such as religious asceticism of all sorts including yoga, prayer, meditation, etc. It can also occur in short periods as with the use of drugs like the Hindu 'soma,' Native American 'peyote,' and LSD, psilocybin, mescaline, etc. in more modern times. It may also occur spontaneously as evidenced in the literature of Zen Buddhism. Yet most of these people have gone through previous rigorous training, like the previously mentioned ascetics, and only the actual illumination is sudden.

This illumination is often likened to a lightning flash for its power,

intensity, destructiveness (to old notions & ideals), and its brightness. The words 'illumination' and 'enlightenment' show that the metaphor of light is naturally intertwined with this new perspective.

And the subjective qualities of this experience are:

1. Ineffability - The experience is beyond words in description, they do not do it justice.

2. Duality dismantling - This is connected with the ineffability of the situation because words work by dualities. The understanding of duality being in truth unity, that 2 is 1, that "Thou art that" (Tat tvam asi) leads inevitably to the realization of the fatuity of language in expressing this Condition.

3. Destruction - The experience is seen as subjectively destructive in the sense that all of our foundations for understanding the world - time, space, causality, separateness, and multiplicity - are seen to be false. All attachments to things external (things and people and places) and internal (ideals and memories), even your notion of 'self', are all stripped away. This is 'ego death.' This is why non-attachment is also counseled by many mystics, for it becomes less of a shock if attachments are discarded voluntarily. This is also the basis for all 'self-denial' for the same reasons.

4. Invigoration - There is always felt an infusing of energy as if from outside of oneself. A power infuses one's awareness that seems infinite and/or omnipotent. Psychologically, unconscious potencies have breached the threshold of consciousness awareness. Also, the apparent destructiveness gives away to a realization that this destruction was necessary for this new-found freedom. The destruction has cleared the obstructions and delusions which obscured our natural boundless potential.

5. Passivity - The highest attainment is always gotten by giving away absolutely everything. Only thereby do you gain everything. In this Mystic Experience, since one is felt subject to such an invigorating energy one feels oneself to be the passive receptacle of the forces. "I am not I; I am but an hollow tube to bring down / Fire from Heaven. / Mighty and marvelous is this Weakness, this / Heaven which draweth me into Her Womb, this / Dome which hideth, which absorbeth, Me. / This is The Night wherein I am lost, the Love / through which I am no longer I." - Book of Lies, ch.15

Every Number is a Mask of the Infinite

"I also am a Star in Space, unique and self-existent, an individual essence incorruptible; I also am one Soul; I am identical with All and None. I am in All and all in me; I am, apart from all and lord of all, and one with all.

I am Omniscient, for naught exists for me unless I know it. I am Omnipotent, for naught occurs save by Necessity, my soul's expression through my Will to be, to do, to suffer the symbols of itself. I am Omnipresent, for naught exists where I am not, who fashioned Space as a condition of my consciousness of myself, who am the centre of all, and my circumference the frame of mine own fancy." - Liber V vel Reguli

Liber AL I:2. The unveiling of the company of heaven.

The Book of the Law is an apocalypse in the sense that it is an unveiling of our true nature. We are stars in the company of heaven, or in other words, "The Book of the Law shows forth all things as God." (Djeridensis Working)

"I am the All, for all that exists for me is a necessary expression in thought of some tendency of my nature, and all my thoughts are only the letters of my Name." - Liber V vel Reguli

Liber AL I:3. Every man and every woman is a star.

Every man and every woman represents a certain combination of elements - like gases, heat, gravity, and motion in a physical star - in the Body of Infinite Space.

We are vicereagents of the Infinite, nonetheless, and we make our joys in

earth and heaven.

"I am the One, for all that I am is not the absolute All, and all my all is mine and not another's; mine, who conceive of others like myself in essence and truth, yet unlike in expression and illusion." - Liber V vel Reguli

Liber AL I:4. Every number is infinite; there is no difference.

Every star may be numbered, even as Master Therion was 666, yet each number is merely a mask of the Infinite... that omnipresent body of Limitless Light.

There is no ultimate difference between these numbers insofar as they all fallibly shadow forth the Infinite in various combinations, and there is no ultimate difference between each human being.

In the sense that we are men and women, centers of force and fire, we are certainly a unique but finite expression of Infinite Potential. "One thing is in the end like all the rest; the seeming not alike comes as a dream from choosing images after one's own heart to worship them; thus each, though true as one of the All, is false if thought of as one apart from the rest." (Djeridensis Working)

The formula for understanding there to be no difference is to "Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt." (AL I:22) The sign of success in this endeavor "shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body." (AL I:26)

"I am the None, for all that I am is the imperfect image of the perfect; each partial phantom must perish in the flash of its counterpart, each form fulfil itself by finding its equated opposite, and satisfying its need to be the Absolute by the attainment of annihilation." - Liber V vel Reguli

Appendix I: The Beginnings of a Mystic Interpretation of Liber AL

Note: The Mystic Interpretation is always "All is One." It may be conceived in many forms - "Naught-One-Many-All" - but it always refers to the un-differentiated, non-dual substance that underlies and binds together all phenomena unto a Unity. As it is said in Liber Causae, "Now the Great Work is one, and the Initiation is one, and the Reward is one, however diverse are the symbols wherein the Unutterable is clothed." Also, it is said in Liber Ararita, "O my God! One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!"

* * * * *

AL I:1 - Had! The manifestation of Nuit.

Had! is the first breath. H the beginning, A the breath (Air), and D is creation & love (Venus). By this breath, as the Taoist 'Tao' and the Hindu Purusha and Norse Ymir divided themselves up/were sacrificed, the 'world' is created by the unity being divided into duality. Nuit may only be known through her manifestations.

AL I:2 - The unveiling of the company of heaven.

This unveiling is the 'apocalypse,' the perception of Unity where all beings are seen to be 'the company of heaven.' This pronouncement underlies the message of the Book that will follow.

AL I:3 - Every man and every woman is a star.

In antiquity, heaven was understood to be the skies with the motions of the celestial bodies being perfect. We now know that Earth is in Heaven, and Heaven is understood by the manifestations of Earth. Just as the company of the ancient heaven were the stars, we have unveiled before us this new symbolic perspective: every man and every woman is a star and is therefore part of this company of heaven. This means also, every man and every woman has the potential for attaining to this consciousness of being a star - that is understanding the Self as the Monad... and it is an affirmation that every man and every woman is a manifestation of this Monad, created to know & love & enjoy Itself. (Transitive verbs are misleading; all things are the various modifications of a unified Subject in itself, and therefore as a whole it is never modified. Only when this unified Subject is divided, when 'things' and 'categories' arise and their bounds are felt as reality, do 'modifications' and 'change' seem to be apparent. All 'objects' are part of the unified Subject; the deed, the doer of the deed, and the situation which makes the deed possible are all parts of the unified Subject. The many change and pass, the One remains.)

After contemplating, I add this conception - Every man and every woman is a star, an aggregate or ganglion of force, and are naturally parts, the company, of the Whole of heaven. Again, it may also refer to the part's potential for abolishing its false selfhood in its immersion in the unified Subject.

AL I:4 - Every number is infinite; there is no difference.

Every number is some construing of the infinite. 2 is the number of the 1 expressed as 2, divided into yin & yang, up & down. 3 is the number of the 1

expressed as 3. 4 is 1 expressed in a four-fold manner, etc. etc.

"Differences" are contrivances, and the apparent separation between "things" they point out is a fiction (but untruth doesn't rule out utility). Even the number '1' is a silly contrivance which means to our thinking a Unity, but One has the opposing idea of 'Many' and/or 'not-One' therefore some people take solace in 'Naught'/0. All of these are masks of the infinite.

AL I:5 - Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

The asking of help is really a command to rise up and awaken to the truth of Unity, to assume an active role in the process. Further, an intermediary is necessary for the expression of Unity to the many; that is, a body which has the means of materially communicating the dialectics of thought through language.

AL I:6 - Be thou Hadit, my secret centre, my heart & my tongue!

We are to assume the role of Hadit, the secret center of the Infinite, and a mode of its expression ('my tongue').

AL I:7 - Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

We are made to expect a doctrine. Aiwass:Hoor-paar-kraat :: Mercury:Sun :: Tahuti:Ra-hoor. That is, Aiwass is the communicatory, active medium for the propagation of the Message of Hoor, the Silent Self, the Crowned & Conquering Child of Horus, the powerful Unity.

AL I:8 - The Khabs is in the Khu, not the Khu in the Khabs.

This verse depends on an interpretation of 'is in.' I take the meaning to be 'is inside,' 'is concealed within/beyond,' 'is that which transcends.' This is the common spatial metaphor of the outside as exoteric & false as a sort of crust or mask, and the inside as the esoteric & true essence.

The Khabs is the Starry Nature concealed within Man - that is, his knowledge of himself as truly the Silent Self, the unified Subject. The Khu is the entire cosmos as it is 'known' to man, i.e. through the representations of his nervous system. This includes all interior (emotions, thoughts, imagination, memory) and exterior (surroundings, the world, the universe) things. This is essentially the Jnana Yoga doctrine of the unreality of impermanent, constituent things - also the Buddhist teaching of *anicca* and *anatta* which are intrinsically bound up in one another. The only 'real' thing, is the Unity which is beyond change because it contains all change in Itself.

AL I:9 - Worship then the Khabs, and behold my light shed over you!

We are then to penetrate beyond the veils of duality and worship (identify with) the Khabs... the inner 'light' of unity. "Light" is a common metaphor that can most likely be found in any religious text, especially when describing an encounter with god or some religious experience. This is the light that is beyond our notions of light & dark, but we ascribe the name light to it for various reasons (e.g. it disperses the darkness of ignorance, it has energy like the heat of light, etc.) It is by the worship of this 'inmost essence,' the 'quintessence' of the four elements, the Unity that transcends the impermanent constituents, that we come to know ourselves as Ourselves.

AL I:10 - Let my servants be few & secret: they shall rule the many & the known.

A law of nature as well as a command to the ordering of society & the psyche. We are to order our psyche & society according to a few dominant principles, which will influence and guide the many. The psyche is still 'servant' to the Self.

AL I:11 - These are fools that men adore; both their Gods & their men are fools.

This can be taken two ways. The most obvious way is that this is an injunction against the ideals man has set up and adored. The less obvious way is that these 'fools' refer to the mystic Fool who has annihilated opposites and goes his Way freely as the Air. In this sense, all things, especially separateness between 'God & their men' are manifestations of this Fool - the non-dual un-differentiated potential from which all springs.

AL I:12 - Come forth, o children, under the stars, & take your fill of love!

An injunction to fulfill our utmost potential. We are addressed as children - we are buds of plants waiting to actualize and fulfill our Wills; also we have destroyed the bonds of ignorance and so the Crowned & Conquering Child spring freely among us 'children' - and we are under the stars... That is, we are within the womb of Nuit, under the canopy of stars that forms our company in heaven.

AL I:13 - I am above you and in you. My ecstasy is in yours. My joy is to

see your joy.

This is the mystic proclamation of identity with the All, with 'divinity.' The common concepts of the divine as 'above' and 'within' are both mentioned here. This conception shows that the 'higher' (the united) enjoys the toils of the 'lower' (the divided), for in reality they are One.

AL I:14 - Above, the gemmed azure is / The naked splendour of Nuit; / She bends in ecstasy to kiss / The secret ardours of Hadit. / The winged globe, the starry blue, / Are mine, O Ankh-af-na-khonsu!

A poetic paraphrase of the Stele of Revealing which describes a mystic union between the naked splendour of the night sky and the secret ardours of the winged globe. All these things 'are mine' when we attain to identification with the All.

AL I:15 - Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

This is often taken as an exoteric account of the title of the Beast given to Aleister Crowley, the scribe of this work, and the Scarlet Woman referring to his various concubines, but it is obvious that these figures conceal more esoteric formulae. The ideal which we unite ourselves to is 'the prince-priest the Beast,' which is coterminous with Hadit and extremely similar to the Hindu concept of Shiva. The Scarlet Woman is extremely similar to the Hindu concept of Shakti (which literally means 'power'). The Beast is the sacred messenger (priest & apostle) of Nuit. Through the Scarlet Woman is

the Beast manifested, even as the Sun proliferates its rays to the Earth 'through' the Moon, and Hoor-paar-kraat sends his message through Aiwass. The 'children' are the acts of their Love, the various Changes that we know as Experience which make up our life. Their 'fold' is the boundaries of their love; that is; the contents of the consciousness of the aspirant.

AL I:16 - For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.

The Masculine:Feminine :: Sun:Moon :: Hadit:Nuit symbolic analogy arises here. Crowley writes "That which is beneath is like that which is above. The Beast and the Scarlet Woman are avatars of Tao and Teh, Shiva and Sakti. This Law is then an exact image of the Great Law of the Cosmos; this is an assurance of its Perfection."

AL I:17 - But ye are not so chosen.

This can be taken as a cipher. Ye is Yod + Heh, which is the Father (Hadit/Sun) & the Mother (Nuit/Moon) conjoined in the Child (Horus). "Ye" are "not," the cipher for the Unity and that which is beyond all description (even 'unity' betrays its nature).

AL I:18 - Burn upon their brows, o splendid serpent!

This is Hindu symbolism of the Kundalini being invoked and resting in the Ajna chakra between the eyebrows, signaling illumination. The 'burning' is especially significant as it symbolizes force & fire, and the serpent reappears as Hadit in the next chapter. The serpent is a symbol of power

(by its venom), wisdom, duality (by its writhing), immortality (by its constant shedding of skin and its undulating movements), and royalty. The Uraeus serpent crowned the Egyptian pharaohs in a similar symbol of physical & spiritual dominance. Crowley writes, "The Serpent is the Uraeus, with the powers of Life and Death, wise, ecstatic, immortal; winged and hooded, that he may go as a god swiftly and silently." This is an invocation of that primordial energy which is the ground behind all things, the Tao/Teh, Kundalini, Buddha-dhatu (whatever metaphor you will), etc.

AL I:19 - O azure-lidded woman, bend upon them!

This line interestingly complements the last line. In the 18th verse we assume a sort of passive role to the burning of the brow, and in this verse we assume an active role as something bends upon us.

AL I:20 - The key of the rituals is in the secret word which I have given unto him.

This word most likely refers to ABRAHADABRA, a symbol of the 5 (Microcosm) & 6 (Macrocosm) conjoined in the 11; a symbol of the Great Work accomplished and the purpose of all rituals as Crowley describes in *Magick in Theory & Practice*, ch.1. Crowley writes, "ABRAHADABRA is "The key of the rituals" because it expresses the Magical Formulae of uniting various complementary ideas; especially the Five of the Microcosm with the Six of the Macrocosm."

AL I:21 - With the God & the Adorer I am nothing; they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

This line could have multifaceted levels of meaning. One reading could say: With God & the Adorer, i.e. with two things connected by an ampersand instead of one, I am nothing and they do not see me. Nuit proclaims herself to be Heaven itself, not some entity in heaven, and there is no other God other than her... That is, there is nothing but Heaven, which is God and all is one. Having a God & an Adorer obscures this fact by thinking them separate.

Another reading could be that with God & the Adorer, in the act of Love under Will, "I am nothing." That is, one becomes identified with unity, of which nothing may be said - the Qabalistic zero or Naught. "They do not see me" for there is no "they" or multiplicity and "seeing" is not possible for seer and the thing seen are one.

AL I:22 - Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.

The speaker is self-proclaimed as 'Nuit' and promises a secret name 'when at last he knoweth me;' that is, when one has annihilated their selves to know their Selves. She also proclaims herself as "Infinite Space and the Infinite Stars thereof" (the acronym of these capital letters is, remarkably, I.S.I.S., the Heavenly Mother of the Egyptians); that is, all the matter & energy in the universe.

Since she is Infinite we are told to "Bind nothing!" An injunction that

comes up in another form as "The word of Sin is Restriction." We are told that "hurt" comes from making a difference. This injunction is therefore to go beyond all differences and dualities and attain to Unity.

AL I:23 - But whoso availeth in this, let him be the chief of all!

Who succeeds in this method of "Bind[ing] nothing" will be the "chief" or master of "all," referring back to the Unity. We must always remember that "Naught-One-All-Many" are all ways of conceiving the universe and they all refer back to the ultimate nameless undifferentiated substance.

AL I:24 - I am Nuit, and my word is six and fifty.

'She' again proclaims herself as Nuit. Her word, her message or mode of being (logos), is "six and fifty." This means "life" and "death" insofar as it refers to Taurus and Scorpio; interestingly, these two signs are opposites on the zodiac and so Nuit therefore encompasses the entire zodiac. This line also means she is 56, an emblem of the five (microcosm) & six (macrocosm) together; it is of note that "NU" in Hebrew enumerates to 56.

AL I:25 - Divide, add, multiply, and understand.

This line could also have innumerable layers of meaning. "Divide, add, multiply" could correspond to the three words in "six and fifty," giving a sort of interpretation of her "word." It could also be an injunction to divide these numbers, add these numbers, multiply these numbers and somehow they will reveal Her nature so we may understand better. It is of note that "Understanding" is Binah, that Sephirah beyond the Abyss in Qabalah where one's sense of 'self' or ego is annihilated in the 'Beloved.'

If we divide, we get 0.12, a glyph of the 0 becoming 2 as described in Liber AL I:28-30. If we add, we get 56 which is equivalent to 'Nu'; it is a glyph of the 5 & 6, Microcosm & Macrocosm, united. If we multiply, we get 300, the number of the letter Shin, the Spirit/Fire, which relates to the Stele of Revealing (Aeon card in Thoth Tarot). It refers to the Holy Spirit (Ruach Elohim = 300), and the all-consuming flame of Unity.

AL I:26 - Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

Here we have a description of Nuit as 'a lambent flame of blue, all-touching, all penetrant' - a sort of omnipresent blue flame, which is itself a 'complexio oppositorum;' that is, the calmness of blue complements the energy of the flame. Her 'sign' is the ecstasy that arises from 'the consciousness of the continuity of existence, the omnipresence of my body' - that is, the realization of infinity in the dissolution of boundaries, dualities, distinctions, etc.

AL I:27 - Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

Here is an answer of the priest himself in a sort of inspired state. He recognizes that because 'Nuit' is 'continuous' we should speak not of one but as 'None.' It is of note that the glyph of None, the number zero (0), is a continuous circle. In the end we are not to speak at all because 'Unity'/Nothing/None is Ineffable. Crowley writes, "If we in any way shadow forth the Ineffable, it must be by a degradation. Every symbol is a blasphemy against the Truth that it indicates. A painter to remind us of the sunset has no better material than dull ochre. So we need not be surprised if the Unity of Subject and Object in Consciousness which is Samadhi, the uniting of the Bride and the Lamb which is Heaven, the uniting of the Magus and the God which is Evocation, the uniting of the Man and his Holy Guardian Angel which is the seal upon the work of the Adeptus Minor, is symbolized by the geometrical unity of the circle and the square, the arithmetical unity of the 5 and the 6, and (for more universality of comprehension) the uniting of the Lingam and Yoni, the Cross and the Rose. For as in earth-life the sexual ecstasy is the loss of self in the Beloved, the creation of a third consciousness transcending its parents, which is again reflected into matter as a child; so, immeasurably higher, upon the Plane of Spirit, Subject and Object join to disappear, leaving a transcendent unity. This third is ecstasy and death; as above, so below."

AL I:28 - None, breathed the light, faint & faery, of the stars, and two.

This line is essentially saying "None... and two." A prime doctrine of the Book of the Law is this understanding of None and Two being 'phases' of Unity/the absolute Naught. "Breath[ing of] the light" signifies 'aleph'/ruach/prana/breath and the creation of motion and energy (light) in the form of duality (two). This is then followed by a description of 2

coming from 0...

AL I:29 - For I am divided for love's sake, for the chance of union.

"I," the continuous Nuit, is divided into '2' or 'Many' for love's sake, which is understood as 'the chance of union.' This relates back to the 12th line where we are bidden to "Come forth" and take our fill of love. The creation of the world does not bring a degradation - Original Sin or a Fall or Great Suffering or some kind of corruption - but rather it brings about the possibility of rapture through uniting of disparate elements. This relates to a later line "Existence is pure joy," because all existence is made possible through the division of the continuous for union's sake.

AL I:30 - This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

This process of the continuous dividing for love's sake is an understanding of 'the creation of the world;' that is, the world as we know it through our dualistic consciousness. It is a sort of 'Dialectical Monism' where the "One" is only understood through duality and division. Here the joy of dissolution in union/love is seen to far outweigh the supposed 'pain of division.' Even so, there could be no joy of dissolution without a pain of division, c.f. Tao Teh Ching ch.2

AL I:31 - For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

The "fools of men" again come up and we are bidden not to worry about them. We are told that they only feel 'weak joys' and we are reassured as

'my chosen ones' (in contrast to the apparent literal reading of the 17th line in this chapter).

AL I:32 - Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

A common to obey and perform various tasks. The 'ordeals of my knowledge' are the processes by which one attains to perception to the continuity of existence & the omnipresence of Nuit's body, i.e. the apprehension of unity. We are told to seek only Nuit, that continuous unfragmentary reality that lies 'behind' our perception of differences. This injunction is repeated later in the form 'To me!' which Qabalistically is equal to 418, the number of Abrahadabra, the 11-fold word of Union between Microcosm & Macrocosm.

AL I:33 - Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

The priest assumes a passive role and asks for the ordeals, rituals, and law. Nuit is again referred to as "Queen of Heaven," a well-known epithet of the Egyptian Isis, the Sumerian Inanna, the Akkadian Ishtar, and the Christian Virgin Mary. That is, She is Form itself - making Motion possible.

*Continue on with that Silent & Supreme Strength of Will
being your guide...*

Appendix II: Thelemic Upanishads

The Hindu Upanishads represent the true esoteric knowledge of the Self being one with Brahman, the un-differentiated boundless substance of Being, Consciousness, and Bliss (sat-chit-ananda). Their wisdom is timeless although the names and forms which they refer to are continually uprooted, interchanged, and transformed. They have been re-translated (based on Easwaran) to be pertinent to the New Aeon of the Crowned & Conquering Child, Horus.

* * *

The Brihadaranyaka Upanishad

The Book of the Great Forest

"Gnarled Oak of God! In thy branches is the lightning nested! Above thee hangs the Eyeless Hawk."

- Liber A'ash, line 1

A wife loves her husband not for his own sake, but because the Self of Horus plays (*lila*) through him.

A husband loves his wife not for her own sake, but because the Self of Horus plays through her.

Children are loved not for their own sake, but because the Self of Horus plays through them.

Wealth is loved not for its own sake, but because the Self of Horus plays through it.

Philosophers, priests, & theologians are loved not for their own sake, but because the Self of Horus plays through them.

Warriors are loved not for their own sake, but because the Self of Horus plays through them.

The universe is loved not for its own sake, but because the Self of Horus plays through it.

The heavenly beings are loved not for their own sake, but because the Self of Horus plays through them.

The earthly creatures are loved not for their own sake, but because the Self of Horus plays through them.

Everything is loved not for its own sake, but because the Self of Horus plays through it.

This Self, One with the Crowned & Conquering Child, has to be realized. Hear about this Self and meditate upon It, child. When you hear about the Self, meditate upon the Self, and finally realize the Self, you come to understand everything in life as boundless Light & Bliss.

*"To Me do ye reverence! to me come ye through tribulation of ordeal,
which is bliss."*

- Liber AL III:62

For priests' words confuse, making one regard them as separate from this Self. Warriors' actions confuse, making one regard them as separate from this Self. Heavenly beings' and earthly creatures' appearances confuse, making one regard them as separate from this Self. The universe' appearance confuses, making one regard it as separate from this Self. Everything confuses those who regard things as separate from this Self.

Priests, warriors, heavenly beings, earthly creatures, the universe, everything: these are the Self.

As a lump of salt thrown in water dissolves and cannot be taken out again, even so the separate self or 'ego' dissolves in the identity with Horus: a sea of pure consciousness, infinite and immortal.

The notion of separateness -as one's self being separate from the True Self of Horus - arises from identifying oneself with the body, which is made up of the temporary physical elements; when this physical identification dissolves, there can be no more separate self.

Are you bewildered when I say there is no separate self? As long as there is separateness, one sees, hears, smells, feels, speaks to, thinks of, and knows another as separate from oneself. But when the Self is realized as the indivisible Unity of Life, who can be seen by whom? Who can be heard by whom? Who can be smelled by, felt by, spoken to, thought of, or known by whom? In this state, how can the knower ever be known?

"It is not known if it be known."

- Liber Cheth, line 21

* * *

Two questions were once put forward to a sagely woman who dared claim the prize for being the most knowledgeable star in the kingdom. The first question was 'What are all things in the world - past, present, and future - woven in?' The answer came as 'Space' which satisfied the questioner. Then the second question came, 'In what is Space woven?' The answer came:

Those who are Knowing call it the Crowned & Conquering Child, the Imperishable.

It is neither big nor small, long nor short, hot nor cold, bright nor dark, neither air nor space. It is without attachment, taste, smell, touch, eyes, ears, tongue, mouth, breath, or mind. It is without movement, limitation, inside, or outside. It consumes nothing, and nothing consumes It.

In perfect accord with the Will of Horus the Imperishable, sun and moon make their orbits; heaven and earth remain in place; moments, hours, days, nights, weeks, months, and seasons become years...

This Imperishable Hawk of Light is the seer, though It is unseen; the hearer, though unseen, the thinker, though unthought, the knower, though unknown. Nothing other than the Imperishable can see, hear think, or know. It is in Heru-Ra-Ha, the Imperishable Substance, wherein space is woven.

*"I am light, and I am night, and I am that which is beyond them.
I am speech, and I am silence, and I am that which is beyond them.
I am life, and I am death, and I am that which is beyond them.
I am war, and I am peace, and I am that which is beyond them.
I am weakness, and I am strength, and I am that which is beyond them.
Yet by none of these can man reach up to me. Yet by each of them must
man reach up to me."
- The Vision & the Voice, 1st Aethyr*

* * *

This same Scarlet Woman, earthly emissary of the Crowned & Conquering King-Child, was questioned again by another authority. He spoke:

The sun is the light of mankind by which we sit, work, go out, and come back. But when the sun sets, the moon is the light of mankind. When the moon sets, fire is the light of mankind. When fire goes out, speech is the light of mankind. When the sun & moon set, the fire goes out and no one speaks, what is the light of mankind?

The woman-sage replied:

The Self, the Hawk-Headed Lord of Silence & Strength, is the light of mankind, by which we sit, work, go out, and eventually come back.

Horus is pure awareness, and He shines as the light within the heart,

surrounded by the senses. Only seeming to think, seeming to move, the Supreme Self neither sleeps nor wakes nor dreams.

Abiding in this Self, one is free from desire, free from good & evil, free from fear.

As a man in the arms of his beloved is not aware of what is without and what is within, so a person in union with his own True Self is not aware of what is without and what is within, for in that unitive state all desires find their perfect fulfillment. There is no other desire that needs to be fulfilled, and one goes beyond sorrow.

"Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."

- Liber AL II:9

In that unitive state there is neither father nor mother, neither worlds nor people nor even the ancient scriptures. In that state there is neither killer nor killed, neither low nor high, neither sacred nor profane. This Self is beyond good and evil, beyond all the suffering of the human condition.

In that unitive state, one sees without seeing & knows without knowing, for there is nothing separate from Oneself.

Where there is separateness, one sees, smells, tastes, speaks to, hears, touches, thinks of, and knows another. But where there is Unity, One without a Two, that is the world of Horus, Lord of Limitless Light! This is the supreme goal of life, the supreme treasure, the supreme joy. Those who

do not seek this supreme goal live on but a fraction of this joy.

*"For these fools of men and their woes care not thou at all! They feel little;
what is, is balanced by weak joys; but ye are my chosen ones."*

- Liber AL I:31

The Self is indeed Horus, but through ignorance people identify it with intellect, mind, senses, passions, and the physical elements. This is why Horus, the True Self, is said to consist of this and that, and appears to be everything.

When all the knots that strangle the heart are loosened, the mortal becomes immortal - here in this very life. As the skin of a snake is discarded, so does the normal self die; but the True Self, freed from identification with the body, merges in Heru-Ra-Ha: infinite life, eternal light.

Those who realize this Self enter into the peace that brings complete self-control and perfect patience. They see themselves in everyone and everyone in themselves. Evil cannot overcome the because They overcome all evil. Sin cannot consume them because They consume all sin. Free from "evil," free from "sin" and doubt, they live in the Kingdom of the Crowned & Conquering Child. Children of earth, this Kingdom is Yours!

* * *

The Tejobindu Upanishad

The Book of the Drop of Divine Splendour

"How the dew of the Universe whitens the lips!" - Liber VII I:47

Let us meditate on the shining True Self: changeless, underlying the world of change, and realized in the heart in Knowledge & Conversation.

This supreme goal is hard to reach, hard to describe, and hard to abide in. They alone attain Knowledge & Conversation who have mastered their senses, and are free from emotional fluctuations, free from likes and dislikes, without selfish bonds to people, things, and ego.

"Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt. But whoso availeth in this, let him be the chief of all!"

- Liber AL I:22-23

They alone attain Knowledge & Conversation who are prepared to face challenge after challenge in the three stages of meditation*. With persistence & concentration they become united with Heru, the Lord of Love. Called Ra-Hoor-Khuit, who is present everywhere, the three dimensions of space emanate from Him, although He is infinite and invisible. Though all the galaxies emerge from Him, He is without form and unconditioned.

To be united with Horus, the Lord of Love, is to be freed from all conditioning. This is the state of Self-realization, far beyond the reach of

words and thoughts. To be united with Horus, one's Angel and Inmost Self - imperishable, changeless, beyond cause and effect - is to find infinite joy. Ra-Hoor-Khuit is beyond all duality, beyond the reach of 'thinker' and of 'thought.'

"The word of Sin is Restriction."

- Liber AL I:41

Let us meditate on our True Shining Self, the ultimate reality, who is realized by the Hermits of Hadit in Knowledge & Conversation.

One's True Self cannot be realized by those who are subject to greed, fear, regret, pity and anger. The Lord of Silence cannot be realized by those who are subject to pride of name and fame or to the vanity of scholarship. It cannot be realized by those who are enmeshed in life's duality.

But to all those who pierce this duality, whose hearts are given to the Lord of Force & Fire, He gives Himself through His infinite wrath; He gives Himself through His infinite grace.

ABRAHADABRA

* The three stages of meditation are the three degrees of concentration that one maintains on the object of concentration. In the first stage one loses identification with the body, in the second stage one loses identification with the mind, and the third stage is Knowledge & Conversation/samadhi. "...the sign shall be my ecstasy, the consciousness of the continuity of

existence, the omnipresence of my body." - Liber AL I:26

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The Atma Upanishad
The Book of the Supreme Self

"In the name of the Lord of Initiation, Amen." - Liber Tzaddi, line o

Ra-Hoor-Khuit manifests in three ways: the outer [body], the inner [mind], and the Supreme Self.

Skin, flesh, vertebral column, hair, fingers, toes, nails, ankles, stomach, navel, hips, thighs, cheeks, eyebrows, forehead, head, eyes, ears, arms, sides, blood vessels, nerves: these make up the outer self, the body, subject to birth and death.

The inner self perceives the outside world, made up of the various elements. The inner self is the victim of likes and dislikes, pleasure and pain, delusion, sorrow, regret and doubt. It knows all the subtleties of language, enjoys dance, music, and all the fine arts; delights in the senses, recalls the past, reads the scriptures, and is able to act. This is the mind, the inner person.

"Hear me, ye people of sighing! / The sorrows of pain and regret / Are left to the dead and the dying, / The folk that not know me as yet... These are dead, these fellows; they feel not. We are not for the poor and sad: the

lords of the earth are our kinsfolk."

- Liber AL II:17-18

The Supreme Self, adored in various Holy Texts, can be realized through the path of Union in Magick and Yoga. Subtler than the smallest seed, subtler than the smallest grain, even subtler than the hundred-thousandth part of a hair, this Supreme Self cannot be mentally grasped, cannot be physically seen.

The Supreme Self is neither born nor dies. He cannot be burned, moved, pierced, cut nor dried. Beyond all attributes, the supreme Self is the eternal witness, ever pure, indivisible, and uncompounded, far beyond the senses and the ego. In him conflicts and expectations cease. he is omnipresent, beyond all thought, without action in the external world, without action in the internal world. Detached from the outer and the inner, this Supreme Self purifies the impure.

ABRAHADABRA

* * *

The Isha Upanishad

The Book of the Inner Ruler

All this is full. All that is full.

From fullness, fullness comes.

When fullness is taken from fullness,

Fullness still remains.

"The Perfect and the Perfect are one Perfect and not two; nay, are none!"

- Liber AL I:45

The Lord of Silence & Strength is enshrined in the hearts of all and pervades the whole universe. Heru-Ra-Ha is the supreme reality. Rejoice in Him by renouncing separateness. Bind nothing! All belongs to the Lord of Infinite Space. Thus working with a pure will, you will live in an eternity; thus Alone, one with your true Child-Self, you will work in real freedom.

The Supreme Self is one. Ever still, this true Self is swifter than thought, swifter than the senses. Though motionless, He outruns all pursuit. Without this Self, no life could exist. This Crowned & Conquering Self seems to move, but is ever still; It seems far away, but is ever near. He is within all, and He transcends all.

Those who see all creatures in themselves and themselves in all creatures know no fear or pity. Those who see all creatures in themselves and themselves in all creatures know no sorrow or grief. How can the multiplicity of life delude the one who sees its unity?

"Come thou, O beloved One, O Lord God of the Universe, O Vast One, O Minute One! I am Thy beloved. All day I sing of Thy delight; all night I delight in Thy song. There is no other day or night than this. Thou art beyond the day and the night; I am Thyself, O my Maker, my Master, my

Mate!"
- Liber LXV III:33-36

Horus, the Supreme Self, is everywhere. Bright is this Self: indivisible, untouched by 'sin,' wise, both immanent and transcendent. It is He who holds the Cosmos together.

The face of truth is hidden by your orb of gold, O Sun! May you remove your orb so that I, who adore the true, may see the glory of truth. O Nourishing Sun - solitary traveler, controller, source of life for all creatures - spread your light and subdue your dazzling splendor so that I may see your blessed Self. Even that very Self am I!

May my life merge in the Immortal when my body is reduced to ashes. O mind, meditate on the eternal Hawk-Headed Lord. O God of Fire & Strife, lead us by the path of our True Wills to eternal joy. Deliver us from good & from evil, we who Bind Nothing and drain our blood into the Cup of Babalon.

*"Take your fill and will of love as ye will, when, where and with whom ye will! But always unto me. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!
...But ecstasy be thine and joy of earth: ever To me! To me!"*

- Liber AL I:51-53

ABRAHADABRA

* * *

The Prashna Upanishad

The Book of Six Questions

"There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason. Now a curse upon Because and his kin! May Because be accursed for ever! ...Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise. Enough of Because! Be he damned for a dog! But ye, o my people, rise up & awake!" - Liber AL II:27-29, 32-34

Six children of earth sought endlessly for Self-realization. Eventually they approached with love a sage - the prince-priest the Beast - for his guidance on the spiritual path. The Beast-sage told them: "Live with me for one year, practicing control of the senses and mind. Ask me questions at the end of the year, and I will answer them."

Question I

After a year, the first child asked the sage: "Master, who created the universe?"

The Beast replied, "The Boundless Lord, the giver of name and form,

meditated on Himself and brought forth Energy (*prana*) with Matter (*arayī*), Male and Female, so that they would bring forth innumerable creatures for Him.

Energy is the sun; Matter is the moon. Matter is solid, Energy is subtle; the Supreme Self therefore is present everywhere.

The Sun gives Light and Life to all who live. East and west, north and south, above and below: It is the Energy of the universe. The wise see the Hawk-headed Lord of Love in the Sun, rising in all Its golden radiance to give Its warmth and Light and Life to all.

The wise see the Supreme Master in the year, which has two paths, the northern and the southern. Those who seek the Self through meditation, self-discipline, wisdom, and persistence travel after death by the Unitive Path. The path of Energy, to the solar world, supreme refuge, beyond the reach of fear and free from the multiplicity of birth and death.

"...This Lion came forth to proclaim the Aeon of Horus, the crowned and conquering child, who dieth not, nor is reborn, but goeth radiant ever upon His Way. Even so goeth the Sun: for as it is now known that night is but the shadow of the Earth, so Death is but the shadow of the Body, that veileth his Light from its bearer."

- The Heart of the Master, part III

Some look upon the Sun as our Father who makes life possible with heat and rain and divides time into months and seasons. Others have seen him riding in Wisdom on his Chariot, with seven colors as horses and six wheels

to represent the whirling spokes of time.

The wise see the Supreme Magus of Love in the month: Matter corresponds to the dark half, and Energy to the bright half. The wise rejoice in the Light of Wisdom, while others suffer in the darkness of ignorance (*avidya*).

The wise see this Lord of Love in the span of a day: Matter corresponds to the dark night, and Energy the daylight. Those who use their days solely for sexual pleasure consume Energy needlessly, the very stuff of life. But mastered, sex becomes a spiritual force as a weapon of the True Will. They who live solely for sensual pleasures like sex take the lunar path, but those who are self-controlled and truthful to themselves will go to the Bright Regions of the Sun. The Bright World of Ra-Hoor-Khuit can be attained only by those whose will is pure and true, only by those whose will is pure and true."

Question II

Then another child approached the Beast and asked: "Master, what powers support this body? Which of the powers are manifested in it? And among them all, which is the greatest power?"

The sage replied: "The powers are space, fire, water, air, earth, speech, mind, vision, and hearing. All these powers boasted, 'We support this body,' but Will, vital energy, supreme over them all, said, 'Don't deceive yourselves. It is I, dividing myself fourfold, who hold this body together.'

*"Hoor hath a secret fourfold name: it is Do What Thou Wilt. / Four
Words: Naught-One-Many-All. / Thou-Child! / Thy Name is holy. / Thy
Kingdom is come. / Thy Will is done. / Here is the Bread. / Here is the
Blood. / Bring us through Temptation! / Deliver us from Good and Evil! /
That Mine as Thine be the Crown of the Kingdom, even now. /
ABRAHADABRA. / These ten words are four, the Name of the One."
- Book of Lies, ch.2*

All the powers including speech, mind, vision, and hearing then sang this song: "The Supreme Will burns as fire; It shines as the sun; It rains as the clouds; It blows as the wind; It crashes as the thunder in the sky. It is the earth, It has form and no form; the Crowned & Conquering Will is immortality.

Everything rests in the Will, as spokes rest in the hub of the wheel: all the holy texts, all our rituals & daily movements, all the merchants and warriors and kings.

O Supreme Will, you move in the mother's womb as life to be manifested again. All creatures pay their homage to you: you carry offerings, bring war, and allow sages to master their senses. All depends upon you for their function.

*"Come forth and dwell in me; so that every my Spirit, whether of the
Firmament, or of the Ether, or of the Earth or under the Earth; on dry
land or in the Water, or Whirling Air or of Rushing Fire; and every spell
and scourge of God the Vast One may be THOU. Abrahadabra!"
- Invocation of Horus, used in 1904*

You are the creator and destroyer, and our protector. You shine as the sun in the sky; you are the source of all light. When you pour yourself down as rain on earth, every living creature is filled with joy and knows food will be abundant for all.

You are pure and master of everything, O Supreme Will. As fire you receive our acts of love under will: it is You who gives us the breath of life.

O Divine Will, which invisibly pervades the voice, the eye, the ear, and the mind: let our motion be One. O Supreme Will, all the world depends on you. As a mother looks after her children, give us health and strength. Grant us wealth and wisdom: the accomplishment of our True Motion."

Question III

Then a third child approached the sage and asked: "Master, from what source does the Will come? How does It enter the body, how does It support all that is without and all that is within?"

The Beast replied: "You ask searching questions. Since you are a devoted aspirant seeking the Boundless Godhead, I shall answer them.

The Will is born of the Supreme Self. As a man casts a shadow, the Self casts its Will into the body at the time of birth so that the mind's desires may be fulfilled.

"I am Omniscient, for naught exists for me unless I know it. I am Omnipotent, for naught occurs save by Necessity, my soul's expression through my Will to be, to do, to suffer the symbols of itself. I am Omnipresent, for naught exists where I am not, who fashioned Space as a condition of my consciousness of myself, who am the centre of all, and my circumference the frame of mine own fancy. I am the All, for all that exists for me is a necessary expression in thought of some tendency of my nature, and all my thoughts are only the letters of my Name."

-Liber V vel Reguli

As a king appoints officers to do his work in all the villages, so the Will employs the various energies, each a part of himself, to carry out different functions in the body. As the distributor of energy, it moves through the myriad vital currents radiating from the heart, where lives this Self.

The Sun is the outward form of Energy in the universe, and it rises to bring light to our eyes. The Supreme Self is the source of inner and outer Energy that pervades all things. Those who realize this go beyond death. Those who perceive how the Will rises, enters the body, and serves the Self... they die not; they die not.

Question IV

Then the fourth children approached the prince-priest the Beast and asked him: "O Sage, when a man is sleeping, who is it that sleeps in him? Who

sees the dreams he sees? When he wakes up, who in him is awake? When he enjoys, who is enjoying? In whom do all these faculties rest?"

The sage replied: "The dreaming mind recalls past impressions. It sees again what has been seen, it hears again what has been heard, and it enjoys again what has been enjoyed in many places. Seen and unseen, heard and unheard, enjoyed and unenjoyed, the real and the unreal: the mind experiences all these things in a dream-filled sleep.

When the mind is stilled in dreamless sleep, it brings rest and repose to the body. Just as birds fly to the tree for rest, all things in life find their rest in the Supreme Boundless Self. All the gross and subtle elements, what can be sensed, the mind and what it thinks, the intellect and what it knows, the ego and what it grasps, the heart and what it loves, the light and what it reveals: all things in life find their rest in the Supreme Self in dreamless sleep.

"Say thou that He God is one; God is the Everlasting One; nor hath He any Equal, or any Son, or any Companion. Nothing shall stand before His face."

- Liber Ararita, III:0

It is the Lord of Silence & Strength, the Supreme Self, who sees, hears, smells, touches, tastes, thinks, acts, and is pure consciousness. The Self is the Crowned & Conquering Child: changeless and supreme.

Those who know the Supreme Self as formless, without shadow, without impurity, know all and live in all. Those who know this Self, the seat of

consciousness, in whom the breath and all the senses live, know all and live in all."

Question V

A fifth approached the sage and asked: "Those who have become established in the Double Word of Power *ABRAHADABRA*, what happens to them after death?"

The Beast replied: "ABRAHADABRA is both immanent and transcendent. Through it one can attain the personal and the impersonal.

These five syllables when they are separated cannot lead one beyond mortality; but when the whole mantra - indivisible, interdependent - goes on reverberating in the mind, one is freed from fear, awake or asleep.

Established in this cosmic vibration, the awakened child-sage goes beyond fear, decay, and death to enter into infinite peace."

"I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity."

- Liber AL I:58-59

Question VI

Then the final child-student approached the Beast and said: "Master, the prince of a great kingdom once asked me, 'Do you know the Self with its multifaceted forms?' 'I don't,' I replied. 'If I did, I would certainly tell you.' That prince mounted his chariot and went away silent. Now may I ask you, where is that Self?"

The Beast-sage replied: "Within this body dwells the Self with his multifaceted forms, gentle child. The Self asked himself, 'What is it that makes Me go if I cannot go from myself?' So he created Will, and from it the various urges of Energy; and from this Energy he made space, air, fire, water, the earth, the senses, the mind, and food; from food came strength, austerity, innumerable books, rituals, and all the worlds. Everything was given name and form.

"None, breathed the light, faint & faery, of the stars, and two. For I am divided for love's sake, for the chance of union. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

- Liber AL I:28-30

As rivers lose their private name and form when they reach the sea, so that people speak of the sea alone, so all these multifaceted forms disappear when the Supreme Self is realized. Then there is no more name and form for us, and we attain immortality.

This True Self is the hub of the wheel of life, and the multifaceted forms are only the spokes. This Self is the paramount goal of life: attain this goal and go beyond death into Eternity!"

"I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go."

- Liber AL II:7-8

The Beast concluded: "There is nothing more to be said of the true Self, nothing more."

The students adored their teacher and said: "You are our father; you have taken us across the sea to the other shore." Let us adore the illumined sages! Let us adore ourselves and all things as our Supreme Self!

"The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!"

- Liber AL II:79

“The thinkable is false. All our attempts to crystallize
Truth in words are just as futile as the trickery by
which the artist gets his sunlight effects with some
dull ochre. The impresson's good enough, maybe, at a
distance, as an impression. Examine it close: it goes.
God sees the clever composition; man sees the untidy
brushwork. So logic destroys our religions, despite
their truth.”

-Aleister Crowley, *Konx Om Pax*

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