

The Point of View of the Sun

An essay examining the solar aspects of Thelema, its connections with sun-worship, and a discussion of natural religious practices conducive to success in its system, including an identification of the Khabs with the physical Sun.

by

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Sun in 4° Capricorn, Anno IVxv

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WITH THE WINTER SOLSTICE FOUR DAYS past, and the days beginning once again to lengthen, it will be appropriate for us to turn our attention to the star in our own corner of the universe; the Sun. We have, in the past, occasionally described Thelema as a “solar cult,” to the confusion of some who associate the connection with discredited and unenlightened ancient beliefs, or worse, with modern false-historical systems such as Wicca. Yet, as *The Book of the Law* tells us, “the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright,”¹ and it may be the time for our star to be returned to its true position of importance.

In *The Equinox, Volume III, Number I*, Crowley published an essay² entitled *Stepping out of the Old Æon into the New*, which contained the following:

You know how deeply we have always been impressed with the ideas of Sun-rise and Sun-set, and how our ancient brethren, seeing the Sun disappear at night and rise again in the morning, based all their religious ideas in this one conception of a Dying and Re-arisen God. This is the central idea of the religion of the Old Æon, but we have left it behind us because although it seemed to be based on Nature (and Nature’s symbols are always true), yet we have outgrown this idea which is only apparently true in Nature. Since this great Ritual of Sacrifice and Death was conceived and perpetuated, we, through the observation of our men of science, have come to know that it is not

¹AL II, 5

²Written by Charles Stansfeld Jones.

the Sun which rises and sets, but the earth on which we live which revolves so that its shadow cuts us off from the sunlight during what we call night. The Sun does not die, as the ancients thought; It is always shining, always radiating Light and Life. Stop for a moment and get a clear conception of this Sun, how He is shining in the early morning, shining at mid-day, shining in the evening, and shining in the night. Have you got this idea clearly in your minds? *You have stepped out of the Old Æon into the New.*

Now let us consider what has happened. In order to get this mental picture of the ever-shining Sun, what did you do? You identified yourself with the Sun. You stepped out of the consciousness of this planet; and for a moment you had to consider yourself as a Solar Being . . .

. . . But in our Solar Consciousness is Truth, and though we glance for a moment at the little sphere we have left behind us, and it is no more, yet there is “*that which remains.*”³ What remains? What has happened? We realize that “every man and every woman is a star.”⁴ We gaze around at our wider heritage, we gaze at the Body of Our Lady Nuit. We are not in darkness; we are much nearer to Her now . . .

. . . Now, if you want to step back into the Old Æon, do so. But try and bear in mind that those around you are in reality Suns and Stars, not little shivering slaves. If you are not willing to be a King yourself, still recognise that they have a right to Kingship, even as you have, whenever you wish to accept it. And the moment you desire to do so you have only to remember this — *Look at things from the point of view of the Sun.*

This idea of “solar consciousness” warrants further examination, as indeed does the idea that “Nature’s symbols are always true,” but first let us take a step back and see what other sources there are in Thelemic literature supporting this solar connection.

Most obviously, “Khabs”⁵ means “star,” and the Sun is our own local physical star, upon which all life and light on this planet depends. Moreover, we are told in AL I, 9 to “Worship then the Khabs, and behold my light shed over you!” In a sense, this is a direct instruction towards a form of sun-worship.

³AL II, 9

⁴AL I, 3

⁵AL I, 8

However, we need not consider this injunction to be directed solely at our physical star, especially since we are also told that “Every man and every woman is a star.”⁶ Yet even there we have a striking analogy, since just as the Sun is the centre of the Solar System, its “centre of gravity,” and the source of its life and light, so is the Khabs at the heart of the individual,⁷ his eternal and “true” essence which is veiled by the conscious self,⁸ and the “centre of gravity” of his own being.⁹

This idea is reinforced when we consider the symbolism of the Qabalistic Tree of Life as it pertains to the creation of the individual. The lower four sephiroth constitute Malkuth and the individual triad, and represent the *conscious* and *self-aware* faculty of the individual, which is “ruled” in the adept by the “true self” in Tiphareth, in the actual triad.¹⁰ Tiphareth is at the centre of the Tree of Life, and is attributed to the Sun, just as the physical Sun is at the centre of the solar system and the “true self” is at the centre of the individual.

Even in the type of astrology that fascinates millions in the daily newspapers, the “Sun sign” represents ego, individuality — Thelema is concerned explicitly with individuality and will — and the deepest character traits, and is by far the most important planet in the natal horoscope; as such, the pop astrologers divide the entire population of the Earth into twelve groups based on the time of the individual’s birth in relation to the stage of the Earth’s annual orbit around its star.

Returning to the imagery of *The Book of the Law*, the “Æon of Horus”¹¹ is attributed to the son¹² of Osiris and Isis, and it is believed that whilst Horus was originally a sky-god,¹³ he soon became a sun-god too, since the Sun was thought to be contained in the sky. In his identification with Ra-Herakhty — the “Ra-Hoor-Khuit” of *The Book of the Law* — the connection is even more obvious, Ra being explicitly a sun-god. Furthermore, Hadit — the unmanifest point

⁶AL I, 3

⁷For we are told that “The Khabs is *in* the Khu” in AL I, 8.

⁸Refer to *The Khabs is in the Khu*.

⁹Refer to *The Method of Love*.

¹⁰Refer to *The Small Cards of the Tarot* for a more in-depth analysis of this idea, in particular to Chapter 1, *A Qabalistic Framework*.

¹¹The “New Æon” referred to in the extract given at the beginning of this essay. The commencement of such an æon is said to take place at an “Equinox of the Gods,” an equinox obviously being a solar event.

¹²The similarity of sound between “son” and “Sun” is satisfying, albeit not particularly enlightening.

¹³Horus is represented as having the head of a falcon, or hawk, the connection with the sky being obvious.

that is “everywhere the centre,”¹⁴ and “the flame that burns in every heart of man, and in the core of every star”¹⁵ — is represented by a “winged solar disk,” and it is said that “he is ever a sun, and she¹⁶ a moon.”¹⁷

As Chapter I of *The Book of the Law* is characterised by dissolution of the individual in the Body of Nuit, so is Chapter II characterised by the pride, lust, and individuality of Hadit, and accordingly contains many of the fiercely and often violently individualistic statements that cause many people problems, such as “stamp down the wretched & the weak: this is the law of the strong”¹⁸ and “Pity not the fallen! I never knew them.”¹⁹ “The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake,” we are told in AL II, 21, another explicit solar reference, and one that is reinforced when we consider that the “pride” of Chapter II is strongly symbolised by the astrological sign of Leo,²⁰ and the Tarot trump “Lust,” which, amongst other things, contains an image of a snake. The idea that “It is a lie, this folly against self . . . Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this” is typically characteristic of Leo and exhibits strong solar qualities of self-expression and individualism.

In Chapter III, the sections of verse inserted into the Book by Crowley also continue the solar theme. In AL III, 37, he writes:

Appear on the throne of Ra!
 Open the ways of the Khu!
 Lighten the ways of the Ka!
 The ways of the Khabs run through
 To stir me or still me!
 Aum! let it fill me!

Crowley exhorts Ra-Hoor-Khuit — a sun-god, let us remember — to indeed “Appear on the throne of Ra!” and to “Open the ways of the Khu”²¹ with the piercing light of the Sun, enabling that light to “stir me or still me! . . . let it fill me!” echoing the connections made in AL I, 9 between sunlight, the piercing of illusion and the “worship” of individuality.

¹⁴AL II, 3

¹⁵AL II, 6

¹⁶i.e. Nuit.

¹⁷AL I, 16

¹⁸AL II, 21

¹⁹AL II, 48

²⁰The sign of Leo is ruled by the Sun.

²¹i.e. to “rend the veils” of the Khu.

In AL III, 38, he adds another passage, which foreshadows a far more explicit connection which was to come a few years later:

The light is mine; its rays consume
 Me: I have made a secret door
 Into the House of Ra and Tum,
 Of Khephra and of Ahathoor.

The connection in question, of course, was *Liber Resh vel Helios*, written in the summer of 1911, seven years after the reception of *The Book of the Law*. Crowley describes this book as follows:

Here are given the four Adorations to the sun, to be said daily at dawn, noon, sunset and midnight. The object of this practice is firstly to remind the aspirant at regular intervals of the Great Work; secondly, to bring him into conscious personal relation with the centre of our system; and thirdly, for advanced students, to make actual magical contact with the spiritual energy of the sun and thus to draw actual force from him.²²

The “four Adorations” in question are addressed at “dawn, noon, sunset and midnight”²³ to the same four personages mentioned in AL III, 38; Ra, Ahathoor, Tum and Khephra, in that order.

Liber Resh is important to our present purpose because it is the first time Crowley described a specific *practice* which we could classify as a form of “sun-worship.”²⁴ He obviously considered it to be important, since it was performed four times daily in his “Abbey of Thelema” in Céfalu, Sicily,²⁵ and most significantly — right at the end of his life, over thirty years after its publication — wrote the following in the very first letter of *Magick Without Tears*:

Now there is one really important matter. The only thing besides *The Book of the Law* which is in the forefront of the battle. As I told you yesterday, the first essential is the dedication of all that one is and all that one has to the Great Work, without reservation of any sort. This must be kept constantly in mind; the way to do this is to practice *Liber Resh vel Helios*.

²² *The Confessions of Aleister Crowley*.

²³ These four stages of the daily solar cycle have a direct correlation with the four stages of the annual solar cycle, being the vernal equinox, the summer solstice, the autumnal equinox and the winter solstice, respectively.

²⁴ The greeting “Hail unto thee” figures prominently in the *Resh* adorations.

²⁵ And also made a notable appearance in his novel *Moonchild*, which was partly set in the Abbey.

With this in mind it will be worth taking a few moments to look at the rationale behind that practice, and to see if we cannot discover the nature of its merits. The threefold object described by Crowley in his *Confessions* is the obvious place to start, the first part being to “remind the aspirant at regular intervals of the Great Work.” In this sense, the practice constitutes a kind of *prayer*. The Roman Catholic Church, for instance, has even been infinitely more sensible on the subject of religiosity than some of the other Christian cults, insisting as it does that it is through the sacrament and other practices that the individual attains “salvation,” rather than as a result of the mere and empty acceptance of Jesus as one’s “personal saviour.” The theory behind this approach is obvious; there is no better way to generate consciousness of God’s immanent presence than to continually and repeatedly perform physical acts which assert the truth of that presence. On the theory that some form of link is made with God through the practice, the deep integration of that practice into one’s daily life will correspondingly result in the development of a more-or-less permanent conscious apprehension of that link, and if we define “salvation” as being “joined with God” — or at least the *feeling* of being so joined — then the entire system is revealed as being admirable.

In the same way, repeated application of the *Resh* adorations will result in a similar phenomenon, with the individual becoming ever more aware of the existence of a “higher power.” There is no reason for this term in this context to suggest some form of base supplication to a kind of “greater being”; the Sun is quite literally “higher” than us — about 93 million²⁶ miles higher, at midday — and the “power” of its gravitational field is what holds the entire solar system together, not to mention the light and heat “power” it emits which supports all life on this planet. As an object of worship, the Sun has some marked advantages over an abstract concept of a personal god in that it can be *seen* and its presence *felt*²⁷ by anybody. Its inexorable cycle — day after day, year after year — provides a direct and tangible sense of *consistency* and *eternity* dwarfing the lives of men, and made it an obvious religious focus for early mankind, as did the other unavoidable phenomenon of the passage of the seasons, and the cycles of temperature, agriculture and wildlife which went along with it, demonstrating further the power over the Sun on the lives on men. As for the supposed “advantages” of a more personal conception of a god — such as a “loving nature” or a personal interest in the affairs of mankind, or the provision for an eternal afterlife — since they arise in the minds of

²⁶93 = $\Theta\epsilon\lambda\eta\mu\alpha = A\gamma\alpha\rho\epsilon$.

²⁷Its warmth on the skin can be felt, for instance.

the worshippers instead of being inherent in the god itself they turn out to be not advantages at all, even if it were not for the fact that upon closer examination they turn out to be *disadvantages* in any case.²⁸

The important element is that repeated application of the *Liber Resh* adorations expands the consciousness²⁹ of the individual by compelling him to take a different perspective, by inducing him to “look at things from the point of view of the Sun” in the language of *Stepping out of the Old Aeon*. The aspirant fixes his attention on something *outside of himself* which causes his awareness to lift itself out of his own petty problems and concerns and to settle on a point of relative consistency and indifference, and repeated application of this practice enables him — at will — to observe from a position other than his normal identification with his conscious mind. By pushing through the restrictions that this conscious mind creates he becomes able to expand the “aggregate of experience” that is his self,³⁰ which is the objective of the “Great Work.”

So far so good, but this much can be said for many systems of spirituality, and does not by itself attribute any special significance to Thelema. Moreover, have we not said in *The Khabs is in the Khu* that “the soul which seeks outwards for its starry goal is looking precisely in the wrong direction; it should be looking *inwards*”? Does our idea of the aspirant “fix[ing] his attention on something *outside of himself*” contradict this notion? As a first response, we could remark that “fixing his attention” and “seek[ing] outwards for [a] goal” are two completely different concepts; it may be that the most optimal way to seek an inner goal is precisely to “fix the attention” on something outside. The fact that an individual may “worship the Sun” does not necessarily imply that he expects that ball of fiery plasma to somehow “save him” from his earthly woes. However, the real answer is revealed by AL I, 3: “Every man and every woman is a star.” The Sun is — as we discussed on page 3 — a symbol of the Khabs, and therefore a symbol of the self, and thus to “worship the Sun” is to “Worship . . . the Khabs”³¹ in symbolic form, since the Sun appears far more tangibly evident to the aspirant than his “true self” does. In the language of *Stepping out of the Old Aeon*, the “worship of the Sun”

²⁸Christopher Hitchens has made much of the idea of God’s supposed “loving nature” being actually more akin to an eternal and inescapable form of “divine dictatorship,” and eternal life in any form would quickly become intolerable.

²⁹Refer to *The Qabalistic Cross* for further examination of the idea of “expanding consciousness.”

³⁰Again, refer to *The Method of Love*.

³¹AL I, 9

forces the individual to “identify himself with the Sun,” to “consider himself as a Solar Being,” which is at once the beginning and the end of Thelema, since “in our Solar Consciousness is Truth”; he has “stepped out of the Old Æon into the New.”

In the *Liber Resh* adorations, then, we have a method which is both conducive to the development of the kind of consciousness that we are seeking, and is itself directly symbolic of it, and by a roundabout route we have also now addressed the second part of Crowley’s stated object for the practice, which is “to bring [the aspirant] into conscious personal relation with the centre of our system,” and have begun to understand something of its meaning.

As to the third part of the object, “to draw actual force from” the Sun, Crowley writes the following in *The Book of Thoth* about the Tarot trump, “The Sun”:

This is one of the simplest cards; it represents Heru-
ra-ha, the Lord of the new Æon, in his manifestation to the
race of men as the Sun spiritual, moral, and physical. He
is the Lord of Light, Life, Liberty and Love. This Æon has
for its purpose the complete emancipation of the human
race . . .

. . . the twin children . . . [who] represent the male and
female, eternally young shameless and innocent . . . repre-
sent the next stage which is to be attained by mankind, in
which complete freedom is alike the cause and the result
of the new access of solar energy upon the earth. The re-
striction of such ideas as sin and death in their old sense
has been abolished.

To “draw actual force from” the Sun is to harness this “new access of solar energy upon the earth,” and the third part of the object of *Liber Resh* therefore is indeed to access this energy for the purposes of attaining to “complete freedom” from “the restriction of such ideas as sin and death,” to shake free of the bonds which prevent one from attaining to the eternal innocence of the twin children. It is also the “secret door that I shall make to establish thy way in all the quarters” referred to in AL III, 38; it refers to both the power of the light of the Sun to pierce the veils of the Khu and to achieve a freedom from restriction, and to the power of the self (i.e. of the Khabs, of the Sun) which is unleashed when those restrictions are removed. To “establish thy way in all the quarters” is to make the Khabs the “ruler” of the conscious self, to suffuse the conscious self with its light through the removal of restriction, and to bring all the parts of the self into

alignment and to “affirm thy place in nature and her Harmonies.”³²

From the foregoing, the Thelemic solar connection should be clear, and there should now be little difficulty in accepting our categorisation of Thelema as a “solar cult,” so we can return to our idea of purging the “good . . . rituals of the old times” in this context. We know that there are two essentially equivalent but apparently distinct methods of removing the restrictions of the mind; firstly, to quiet the mind itself, and secondly, to inflame a portion of the mind to the exclusion of all others. What we are looking for from “rituals” are regular practices to facilitate these methods, and to incline the individual more closely towards success in them.

The key elements in any such practices must be:

1. *consistency* — repeated application;
2. *constancy* — emphasising eternity; and
3. *externality* — focusing on that which is external to the conscious self.

It is freedom from identification with the ever-changing and mortal conscious self that we are ultimately seeking, and instead an identification with the “eternal” elements of individuality. Almost all religious systems are directed to this end; we may mention, for instance, the obsession of Christianity with eternal life, and with Jesus as the external saviour of mankind to whom we must “surrender ourselves to.” The ever-present problem with such approaches is the confusion of *practice* with *philosophical truth*. The Christian approach really makes no sense at all unless we are prepared to accept the literal truth behind the theory, which naturally only a complete lunatic would do.

We may legitimately ask if there could be an approach which dispenses with this problem, which not only does not require but positively discourages the sort of fatal philosophising which “traditional” religions appear to inevitably suffer from, and to ask this question leads us to the obvious answer. If we are to avoid focusing on illusionary phantasms of the mind, we should instead focus on what is not imaginary, on what is *real*. Rather than inventing a mythical and imaginary eternal figure such as Jesus, we should instead attend to that which actually *is* evidently non-imaginary and persistent, and that is *nature*.³³ If we wish to rid ourselves of illusion and to focus on

³²*Liber Aleph vel CXI.*

³³With this in mind, it is possible to relent slightly from our criticism of Christianity, when we remember that the myth of Jesus — as distinct from the man himself — is nothing other than a personification of the progression of the seasons.

reality — and we define reality as “that which is not imaginary” — then the obvious focus of our attention should be on those very things which do not arise in the mind, which are the actual phenomena of nature.

The individual practices aimed at achieving this focus are potentially infinite. Even the least sensitive of persons will be aware that a walk in the woods, or the mountains, or by the ocean or a lake usually produces a very marked and predictable change in consciousness. The reasons for this are varied. Firstly, there is the simple matter of *change in scenery*. If you remove the mind from its regular settings, and compel it to attend to the unfamiliar, then naturally it will tend to work differently, at least for a while, and anybody who has ever been on a journey of any kind — especially to somewhere previously unvisited — will be able to attest to this.

Secondly, the specific change of scenery to a *natural* setting has a definite effect, since the mind is lifted out of its usual “man-made” world and deposited into the “natural” world. Attention to a world which survives perfectly well without the attention of mankind — and has so survived for millions of years — does wonders for putting one’s own “problems” into perspective. The natural world extends almost impossibly back in time, and will do so into the future, and attention to it usually produces the appropriate effect of inducing the mind into focusing on that which is constant and outside of himself, rather than to its usual preoccupations with its own petty business. Observing the world from a mountain top, or across an expanse of flatland, or over the wide ocean reminds man of his own insignificance, which, far from depressing him, in fact frees him from his self-imposed delusions of importance which restrict him, inducing him as they do towards acting in accordance with arbitrary standards.

If a change in scenery can be conducive to this kind of change in consciousness, so can the familiar, and this is the true meaning of “ritual.” Attention to simple daily acts such as lighting a wood fire, eating breakfast and showering can provide a focal point for the mind in a changing world, a point of rest to which it can regularly return as a relief from its own preoccupations, although naturally care must be taken to avoid the temptation of turning routine into a virtue in its own right. Moreover, attention to this kind of practice is far superior to a focus on some abstract notion of a divine being or a personal saviour, since the attention is focused on something *real* and *tangible*. Ascetics throughout time have made a serious conceptual error in their disdain for the physical world in preference for the “spiritual,” for it is not the mind’s preoccupation with earthly affairs that is base, but the

mind's preoccupation with *itself* and its product. By striving towards a vague abstract notion of "spirituality" the mind is in fact miring itself further and further into its own illusions, and exacerbating the very problem it is trying to solve. A focus on what is "real" avoids any possibility of errors of this kind, since by definition the objects of focus *are* real, and not illusory.

Moreover, it is an inevitable fact that man is himself a part of the natural world, and that attention to it provides him with a type of understanding of his own situation that no philosophy or religion can bring. In modern times, humanity has become so separated from the natural world — through city living, modern conveniences, preprocessed foods, etc. — that it appears to have lost its way, and cries out for "meaning." It is not necessary to advocate returning to a mediæval way of living, but rather to seek to regain that "connection" with the natural world; the phrase "in tune with nature" has become something of a cliché, but to be "in tune with nature" is to be in tune with one's own being, one's *own* nature, as it exists wholly apart from any mental constructs.

To return to the subject of this particular essay, it is the Sun which provides the most obvious focal point in the natural world, since its manifestation in the cycles of the days and the seasons has the most immediate impact on daily life. Just as focusing on the natural world during a walk in the woods can bring about the change in consciousness that we have described, so can focusing on the Sun bring about a type of "solar consciousness." As an example, most people will be familiar with how one's outlook can change between day and night, with how the world can look very different after crawling out of bed at 4 a.m. on a cold morning than it does at 3 p.m. on a warm Saturday afternoon. However, we "have come to know that it is not the Sun which rises and sets, but the earth on which we live which revolves so that its shadow cuts us off from the sunlight during what we call night." As an experiment, the reader may try realising this the next time he is up at the early hours of the morning, making a conscious effort to remind himself that the Sun is still there, but he is merely in the Earth's shadow, that somewhere else on the face of the planet it is currently warm and sunny. The difference this simple realisation can make to his outlook is surprising. Similarly, the Celts — allegedly — used to begin their days at sunset, rather than at sunrise. Rather than going to bed at the end of the day, and waking up to a new one, waking up to a new day of toil, they would already be several hours into the day when they went to sleep, and would merely be taking a rest before performing their work at the *end* of the day. Again, a simple shift of

perspective such as this can completely change one's outlook on the world, and that change is achieved through a shifting of perspective from an "earthly" one to a "solar" one.

We need not stop with the daily cycle, either. In the midst of winter, when the days are short and the snow is three feet thick on the ground, it seems a very different world from the one we remember being there in the summer, but this illusion can be dispelled by the development of a solar consciousness. Instead of being constrained to the perspective of the particular season one finds oneself in at any given moment, from the perspective of the Sun we can perceive a degree of constancy from the revolutions of the seasons, we can perceive that which underlies them.

Observance of the equinoxes, solstices and cross-quarter days is the most productive way of developing solar consciousness on a seasonal level. The actual form of observance is relatively unimportant, provided that there is a concerted effort to connect the occasion to the Sun itself, to reflect on where it is, where it has been, and where it is going, to develop a tangible awareness of the constancy of the cycles of the Sun — or, more accurately, of the cycles of the Earth which give the illusions of the cycles of the Sun — in order that that constancy may be directly apprehended.

Thus, our perception changes significant from day to night, and from season to season, but the development of a *solar* rather than *earthly* consciousness can result in the perception of "that which remains" behind these changes, in exactly the same way as the rending of the veils of the Khu can result in the perception that "that which remains" behind the shadows of the conscious self, which is the Khabs, the "true self," the star which is identified with the Sun. The "solar consciousness" which is developed by a form of "worship" of the physical Sun translates directly into the kind of "solar consciousness" where the conscious mind is aware of its own Sun — of the Khabs — as separate from the whirling, tempestuous and shifting phantasms of the conscious mind itself. By shifting attention from an obscure corner of the Solar System to its shining heart, one can achieve the movement from what the Buddhists sometimes refer to as the "small mind" to what they refer to as the "big mind," which is exactly what "expanding the consciousness" entails.

Naturally, attention to the Sun will not itself bring about this change, but it will certainly incline the individual in that direction, to the extent that it will only require a relatively modest extrapolation from what he already knows to make the connection. There is much debate in the "Thelemic community" as to whether or not

Thelema constitutes a “religion,” but in the sense of religion as “a specific fundamental set of beliefs and practices” it is really this type of ritual practice that would make it qualify, the cultural practices that are amenable to the generation of the kind of consciousness we seek, rather than those practices which directly generate it themselves. Of course, it is open to question whether such a set of practices could be appropriately described as “Thelemic,” since while they are harmonious with it they don’t necessarily arise necessarily *from* it, despite the obvious solar connection.

It has been said that the objective of Thelema is to return to a state of innocence, but with the understanding that comes from the fall from it. In the same way, the time may have come to return to the original pagan religion, the only one which is based in the reality of nature, but with the understanding that comes from experience. Of course, there should be no questions of “reconstructionism”; there is no benefit in trying to blindly replicate the practices of one’s ancestors, for to do so is indeed to miss the reality we are seeking. It is hard to see what benefit we would even obtain by using the term “religion,” for to do so runs the risk of focus falling on the religion itself, instead of that which it represents. Instead, as a first step, we should just begin to pay attention to nature, whose “symbols are always true,” so that our daily practices and focus reflect and encourage that which we are trying to achieve; the development of the solar consciousness, and the perception from the point of view of the Sun.

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