

Meditating upon [Crowley's Liber II](#), the Book of the Law, and similar documents, I decided to formulate a synthesis of Individuate initiation and Thelemic Will.

If unassuaged of purpose, I consider Thelemic Will to be free of the subconscious psyche's tendency to distort the truth in the manner that boosts and sustains pride. If will is to be one pointed, and discovered, it may result from the Jungian Individuation process when the Self is discovered: the whole of the psyche, what it wants when the distortions of the emotional complexes are dispelled.

In Liber II, Crowley calls Thelemic Will the "dynamic aspect of the self". This superficially connects Crowley's Will with Jung's Self.

Crowley says to do your Will with one-pointedness, detachment, and peace. I extract: calmly energetic and not internally conflicted.

Crowley says to be in harmony with the movement of things, so that your Will is God's Will. I see this as an acknowledgement that if aligned with the flow of existence as a part of it, it has a symbolic consciousness resulting from the communication between Macrocosm and Microcosm. And that only if you act in the manner that will not cause you to lose what you want to your environment are you performing Thelemic Will.

Crowley calls Will (in Liber II) Nirvana in a dynamic rather than fixed state. He furthermore states the nature of Will is Love. I define Nirvana as selfless love eternally increasing. Being in love with everything and nothing moves toward such a state; the heart would feed on any encounter possible, and could not encounter the absence of feeding.